

The Episcopal Parish of Saint Paul

Newton Highlands, Massachusetts

Third Sunday in Lent

Holy Eucharist

March 8, 2026 at 10:00am



From wherever you have come, with whatever you bring, you are welcome here.

THE THIRD SUNDAY IN LENT (YEAR A)

Holy Eucharist with Joyful Noise

Prelude

Musicians

Gathering Rites / *BCP* p. 351

From wherever you have come, with whatever you bring, you are welcome here.

Gathering Hymn

Please rise as you are comfortable.

The Hymnal 1982, #690 – Guide Me, O Thou Great Jehovah

1 Guide me, O thou great Je - ho - vah, pil - grim through this
2 O - pen now the crys - tal foun-tain, whence the heal - ing
3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
stream doth flow; let the fire and cloud - y pil - lar
fears sub - side; death of death, and hell's de - struc - tion,

The musical score consists of two systems of music. Each system has a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The first system contains three lines of lyrics. The second system contains two lines of lyrics. The music is written in a simple, hymn-like style with block chords and moving lines.

hold me with thy power - ful hand; bread of hea - ven,
 lead me all my jour - ney through; strong de - liv - erer,
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
 strong de - liv - erer, be thou still my strength and
 songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.
 shield, be thou still my strength and shield.
 thee, I will ev - er give to thee.

Section: The Christian Life Title: Guide me, O thou great Jehovah Meter: 87. 87. 877 Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt.
 Music: *Cwm Rhondda*, John Hughes (1873-1932)

Opening Acclamation

Presider Blessed be the God of our salvation.

People Who bears our burdens and forgives our sins.

The Decalogue / BCP p. 350

Please rise or kneel as you are comfortable.

Presider Hear the commandments of God to God's people:
I am the Holy One your God who brought you out of bondage.
You shall have no other gods but me.

People **Amen. God have mercy.**

Presider You shall not make for yourself any idol.

People **Amen. God have mercy.**

Presider You shall not invoke with malice the name of the Holy One
your God.

People **Amen. God have mercy.**

Presider Remember the Sabbath day and keep it holy.

People **Amen. God have mercy.**

Presider Honor your parents.

People **Amen. God have mercy.**

Presider You shall not commit murder.

People **Amen. God have mercy.**

Presider You shall not commit adultery.

People **Amen. God have mercy.**

Presider You shall not steal.

People **Amen. God have mercy.**

Presider You shall not be a false witness.

People **Amen. God have mercy.**

Presider You shall not covet anything that belongs to your neighbor.

People **Amen. God have mercy.**

Presider Jesus said, "The first commandment is this...."

If we say that we have no sin, we deceive ourselves....

Since we have a great high priest....

Confession of Sin and Absolution

Presider and People

O God, we bring you our failure, our hunger, our disappointment, our despair, our greed, our arrogance, and our fear. We have not loved you with our whole hearts. We have not truly loved our neighbors as ourselves. We are sorry, we are humbled, and we pray that you will strengthen us with your grace. We turn to you, O God. We renounce evil, we claim love, we choose to be made whole. Forgive us and renew us now.

A period of silence will be kept.

Presider Almighty God, have mercy on you, forgive your every sin through our Savior Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Sing three times

Enriching Our Music 1, #155

Ho - ly God, — Ho - ly and Might - y,

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of a vocal line in the treble clef and a piano accompaniment line in the bass clef. The vocal line has a melodic contour with a long note on 'God' and a fermata. The piano accompaniment provides harmonic support with chords and moving lines.

Ho - ly Im - mor - tal One, have mer - cy up - on us.

The second line of musical notation continues the hymn. It features a vocal line in the treble clef and a piano accompaniment line in the bass clef. The vocal line has a steady melodic line. The piano accompaniment continues with chords and moving lines, ending with a double bar line.

Section: Missa Oecumenica Title: Holy God: *Trisagion* Music: *Missa Oecumenica*, from the *Trinitas Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846-1924) Copyright: Setting: © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

Collect of the Day

Presider God be with you.

People **And also with you.**

Presider Let us pray.

Almighty God, you know that we have no power in 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 Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

Please be seated

The First Reading – Scriptures of Israel

Exodus 17:1-7

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as ELOHIM commanded. They camped at Rephidim, but there was no water for the people to drink. The 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 ELOHIM?” But 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?” So Moses cried out to ELOHIM, “What shall I do with this people? They are almost ready to stone me.” ELOHIM 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. I 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. He called the place Massah and Meribah, because the Israelites quarreled and tested ELOHIM, saying, “Is ELOHIM among us or not?”

Lector Hear what the Spirit is saying to God's people.

People **Thanks be to God.**

The Psalm

Psalm 95

We will pray the psalm responsively by whole verse.

Come, let us sing to the Holy One;
let us shout for joy to the Rock of our salvation.

**Let us come before God's presence with thanksgiving,
and raise a loud shout with psalms.**

For you, O God, are a great God;
you are great above all gods.

**In your hand are the caverns of the earth,
and the heights of the hills are yours also.**

The sea is yours, for you made it,
and your hands have molded the dry land.

**Come, let us bow down and bend the knee,
and kneel before God, our Maker,**

For you are our God,
and we are the people of your pasture and the sheep of
your hand,
Oh, that today we would hearken to your voice!

**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 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.”

This week's Psalm is from the St. Helena Psalter, used by permission.

The Second Reading – The Epistle

Romans 5:1-11

Since we are justified by faith, we have peace with God through our Savior Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast 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 that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves God's love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by Christ's blood, will we be saved through Christ from the wrath of God. For if while we were enemies, we were reconciled to God through the death of God's Child, much more surely, having been reconciled, will we be saved by Christ's life. But more than that, we even boast in God through our Savior Jesus Christ, through whom we have now received reconciliation.

Lector Hear what the Spirit is saying to God's people.

People Thanks be to God.

Sequence Hymn

Please rise as you are comfortable.

Hymnal 1982, #685 – Rock of Ages

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
2 Should my tears for ev - er flow, should my zeal no lan - guor know,
3 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
all for sin could not a - tone: thou must save, and thou a - lone;
when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
in my hand no price I bring, sim - ply to thy cross I cling.
Rock of a - ges, cleft for me, let me hide my - self in thee.

Section: The Christian Life Title: Rock of ages, cleft for me Meter: 77. 77. 77 Words: Augustus Montague Toplady (1740-1778), alt. Music: *Toplady*, Thomas Hastings (1784-1872)

Priest The Holy Gospel of our Savior Jesus Christ according to John.
People **Glory to you, O 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 this one, who would have given you living water." The woman said to Jesus, "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 Jesus, "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 replied, "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 Jesus, "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 God 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 God in spirit and truth, for God seeks such as these for worship. God is spirit, and those who worship God must worship in spirit and truth.” The woman said to Jesus, “I know that Messiah is coming” (who is called Christ). “When the Messiah comes, the Messiah will proclaim all things to us.” Jesus said to her, “I am the Messiah, the one who is speaking to you.”

Just then Jesus’ 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 person who told me everything I have ever done! This person cannot be the Messiah, can he?” They left the city and were on their way to Jesus.

Meanwhile the disciples were urging Jesus, “Rabbi, eat something.” But Jesus 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 the one who sent me and to complete the holy 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 Jesus because of the woman’s testimony, “Jesus told me everything I have ever done.” So when the Samaritans came to Jesus, they asked him to stay with them;

and Jesus 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."

Priest The Gospel of Christ.
People **Praise to you, O Christ.**

Sermon

Priest-in-Charge

The Nicene Creed

The Nicene Creed is the historic statement of faith of the Church. It helps to knit the Church together across peoples and places, time and space. We pray it together as a single body, a member of the one holy catholic and apostolic Church.

1. I be - lieve in God al - might - y, Au - thor of all things that
2. I be - lieve that Je - sus suf - fered, scourged and scorned and cru - ci -
3. I be - lieve in God's own Spir - it, bond - ing all the saints with-

be, Mak - er of the earth and heav - ens, Keep - er of the sky and
fied; tak - en from the cross, was bur - ied— True Life there had tru - ly
in One church, cath - o - lic and ho - ly, where for - give - ness frees from

sea. I be - lieve in God's Child, Je - sus, now for
died. I be - lieve that on the third day Christ was
sin; in the bod - y's res - ur - rec - tion, for the

us Rab - bi and Christ, of the Spir - it and of
raised up from the grave, then as - cend - ed to God's
break - ing of death's chain gives the life that's ev - er -

Mar - y born to bring a - bun - dant life.
right hand. Christ will come to judge and save.
last - ing. This the faith that I have claimed.

Words: Sylvia G. Dunstan (1955-1993). Music: Domhnach Trionoide, Gaelic melody; harm. Richard Proulx (b. 1937).

Prayers of the People

Intercessor In peace, we pray to you, O God.

Silence

Intercessor For all people in their daily life and work;
All **For our families, friends, and neighbors, and for those who are alone.**

Intercessor For this community, the nation, and the world;
All **For all who work for justice, freedom, and peace.**

Intercessor For the just and proper use of your creation;
All **For the victims of hunger, fear, injustice, and oppression.**

Intercessor For all who are in danger, sorrow, or any kind of trouble;
All **For those who minister to the sick, the friendless, and the needy.**

Intercessor For the peace and unity of the Church of God;
All **For all who proclaim the Gospel, and all who seek the Truth.**

Intercessor For the worldwide Anglican Communion, for the Episcopal Church, for our presiding bishop, Sean, and our diocesan bishop, Julia. We pray for all ministers – lay and ordained – and we pray for our own Parish of St. Paul; St. Christopher's Church, Chatham; St. Andrew's Church, Edgartown; St. Peter's Church, Osterville; and for the Union of Black Episcopalians. Either silently or aloud, for whom and what in the church do we pray today? (*The People may offer their own petitions.*) We pray;
All **For all who serve God in God's Church.**

Intercessor Comfort and heal all those who suffer in body, mind, or spirit; all those who suffer from addiction, grief, and depression; all those who live in and with fear; and all those who may need encouragement and uplift. And we pray for the special needs and concerns of this congregation; and especially for John; Bernice Cramer and her family; Gabriel and his family; Phil; Julia; Ryan; Nancy Williamson; Jim Nolan; David Murphy; David Tabors; Kristin; Deb; Tom; Sean and Jack; and for the peoples and ministries of the Global Village Children's Project, the Centre Street Food Pantry, AA, and NewCity Church. Either silently or aloud, for whom and what else do we pray today? (*The People may offer their own petitions.*)

Intercessor Hear us, O God;
All **For your mercy is great.**

Intercessor We thank you, O God, for all the blessings of this life. Either silently or aloud, for whom and what do we give thanks today? (*The People may offer their own thanksgivings.*)

Intercessor We will exalt you, O God;
All **And praise your Name for ever and ever.**

Intercessor We pray for all who have died, that they may have a place in your eternal kingdom. Either silently or aloud, whom do we name and remember this day? (*The People may offer their own names.*)

Intercessor O God, let your loving-kindness be upon them;
All **Who put their trust in you.**

Prayer for the Social Order (*BCP* p. 823)

Intercessor Together let us pray.

All **Grant, O God, that your holy and life-giving Spirit may so move every human heart, and especially the hearts of the people of this land, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Savior. Amen.**

Silence

Presider offers a collect.

"Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (*Mt. 11:28-30*).

The Peace

Presider The peace of Christ be always with you.

All **And also with you.**

(The congregation is invited to exchange signs of peace.)

THE HOLY COMMUNION

Offertory Sentence

Offertory Anthem

Choir

God So Loved the World

*God so loved the world
God so loved the world
that He gave His only begotten Son
that whoso believeth, believeth in Him
should not perish, should not perish
but have everlasting life.*

*For God sent not His Son into the world
to condemn the world.
God sent not His Son into the world
to condemn the world,
but that the world through Him might be saved.*

Composer: John Stainer (1840-1901)

Please rise as you are comfortable.

Presentation Hymn

Grant, O thou bless - ed Trin - i - ty; grant, O un -
chang - ing Un - i - ty; that this our fast of

for - ty days may work our pro - fit and thy praise!

You are invited to rise, sit, or kneel as you feel comfortable.

The Great Thanksgiving – Eucharistic Prayer A

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them up to God.**

Presider Let us give thanks to God.

People **It is right to give God thanks and praise.**

Presider

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Through Jesus Christ our Savior, who was tempted in every way as we are, yet did not sin. By Christ's grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for Christ who died for us and rose again. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus

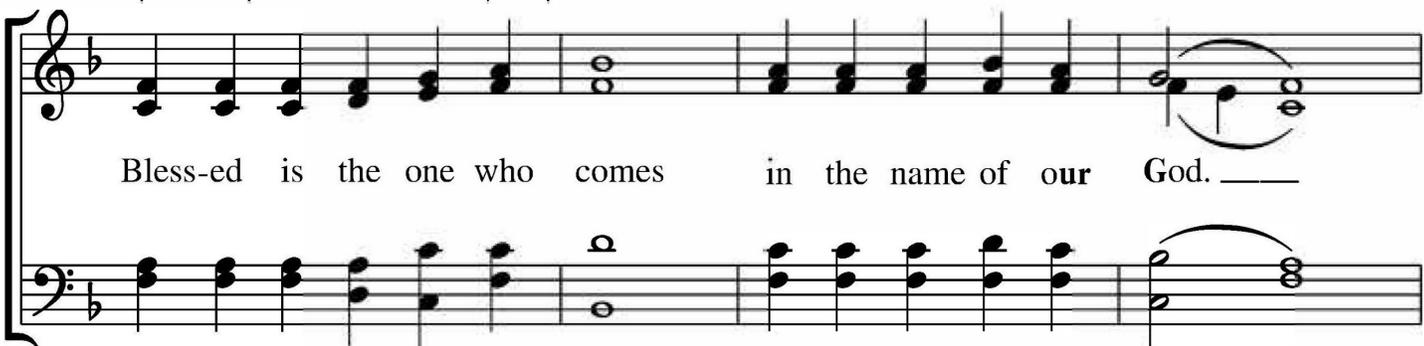
Enriching Our Music, #56



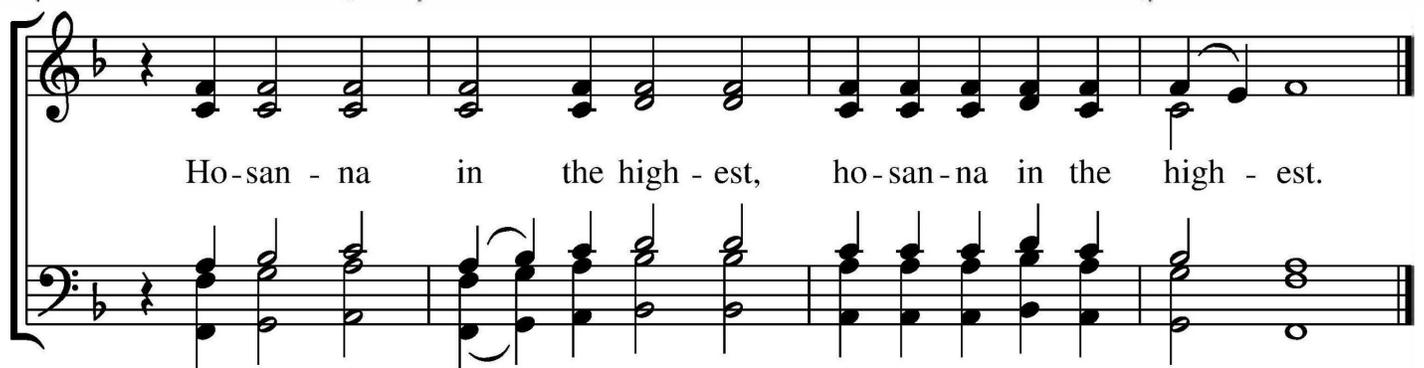
Ho-ly, ho - ly, ho - ly One, God of pow'r and might, —



heav'n and earth are full of your glo - ry. Ho-san-na in the high - est.



Bless-ed is the one who comes in the name of our God. —



Ho-san - na in the high - est, ho-san-na in the high - est.

Setting: *Missa Oecumenica*, from the *Trinitatus Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846-1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

The Presider continues – you are invited to rise, sit, or kneel as you are comfortable.
Holy and gracious God: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Child, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all. Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night Jesus was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Presider

We celebrate the memorial of our redemption, O God, in this sacrifice of praise and thanksgiving. Recalling Jesus' death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Child, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy

Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Child Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

All **AMEN.**

The Lord's Prayer

You are invited to say whichever version of the Lord's Prayer moves you.

Presider

As our savior Christ has taught us, we now pray

**Our Loving God in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those
who sin against us.**

**Save us from the time of trial,
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

The Breaking of the Bread

Presider Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast.**

Agnus Dei

Enriching Our Music, #57

Lamb ____ of God, you take ____ a - way the
sins of the world, have ____ mer - cy on us.

Lamb ____ of God, you take ____ a - way the
sins of the world, grant ____ us peace.

The musical score consists of four systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is three flats (B-flat, E-flat, A-flat) and the time signature is 4/4. The lyrics are: "Lamb ____ of God, you take ____ a - way the sins of the world, have ____ mer - cy on us." and "Lamb ____ of God, you take ____ a - way the sins of the world, grant ____ us peace." The piano accompaniment features chords and moving lines that support the vocal melody.

Section: Missa Oecumenica Title: Fraction Anthem: Lamb of God: *Agnus Dei* Music: *Missa Oecumenica*, from the *Trinitas Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846-1924) Copyright: Setting: © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

Presider

These are the Gifts of God for the People of God. Take them in remembrance that Christ lived and loved, died, and rose for you, and feed on Christ in your hearts by faith, with thanksgiving.

Communion

Jesus says, "Come and see."

You are welcome at this Table, exactly as you are, because of who you are. If you feel called to the Table, please come forward to receive Communion.

Gluten-free communion bread is available. Please let the priest know when you come for communion.

If you do not wish to receive the consecrated wine, please know that receiving the consecrated bread alone constitutes a full Communion.

If you do not desire Communion, you are welcome to come forward for a blessing – please cross your arms over your chest to indicate that you desire a blessing.

Prayer of Spiritual Communion

(The following prayer of Spiritual Communion is said privately and is intended for individuals participating remotely, and for individuals who may not wish to receive Communion or a blessing.)

In union, O God, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. And since I cannot receive you today in the sacrament of bread and wine, I ask you to come spiritually into my heart. Cleanse and strengthen me with your grace, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Postcommunion Hymn

You are invited to stand, sit, or kneel as you are comfortable.

The Deeper River

Folk Style

C F/C C F

1. There's a riv - er run - ning deep with - in the si - lence of our souls where the
2. - times the riv er of our life winds wan - der - ing a - way. Some -
3. call to thirs - ty peo - ple, there's no need to thirst a - gain. To the

C Am G G/A G/B

quench - ing, heal - ing wat - ers carve their art. _____ At it's
times the rap - ids tum - ble rest - less - ly. _____ Comes the
wear - y, come be - side still wat - ers lie. _____ Full of

C F/C C F

source a spring of liv - ing wat - er surg - ing and sus - tained; it's the
time to stop and find the deep - er riv - er run - ning strong, to _____
good - ness, full of mer - cy, our cup will ov - er - flow, when the

Am C/G Fmaj7 C

voice of Je - sus wait - ing for the list - ening of our hearts.
 drink re - fresh - ing wat - ers and to hear the Spi - rit's song.
 call of that deep riv - er is a voice we've come to know.

REFRAIN

C7 F C Esus/B Am F

When the liv - ing wat - ers flow in us, when the liv - ing wat - ers flow a -

Gsus4 G F Em Dm C G/B Am

gain, they will car - ry us, they will wash us down, they will

1., 2. 3. *Fine*

F C/E Dm Am/G C Fmaj7/C C/G F/G C

quench our thirst a - gain. 2. Some 3. Hear the gain.

Digby Hannah Arrangement: Kevin Hunt

Postcommunion Prayer

You are invited to stand as you are comfortable.

People and Presider

Eternal God,

you have graciously accepted us as living members

of our Savior Jesus Christ,

whose love is the source of all life and the desire of our lives,

and you have fed us with spiritual food

in the Sacrament of Christ's Body and Blood.

Send us now into the world in peace,

in the promise of Christ's love, which defeats evil and death,

and grant us strength and courage,

in face of fear and doubt,

through the power of the Holy Spirit,

to be the church, a community of flawed and forgiving disciples,

to love and serve you,

to seek justice and to live in peace,

with gladness and singleness of heart;

through Christ our Savior. Amen.

The Postcommunion Prayer is an adaptation from the Holy Eucharist: Rite Two (Expansive Edition) and the Statement of Faith from the Iona Abbey Worship Book (2001).

Lenten Prayer over the People for the Third Sunday in Lent

(The Book of Occasional Services 2018)

In the season of Lent, in place of a seasonal blessing, a solemn Prayer over the People is used. The Deacon or, in the absence of a deacon, the Presider bids the prayer by saying, "Bow down before your God." The people may either kneel, or stand and bow their heads.

Presider

Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Savior. **Amen.**

Processional Hymn

The Hymnal 1982, #671 – Amazing Grace

1 A - maz - ing grace! how sweet the sound, that
2 'Twas grace that taught my heart to fear, and
3 Our God has prom - ised good to me, God's
4 Through man - y dan - gers, toils, and snares, I
* 5 When we've been there ten thou - sand years, bright

1 saved a wretch like me! I once was lost but
2 grace my fears re - lieved; how pre - cious did that
3 word my hope se - cures; God will my shield and
4 have al - rea - dy come; 'tis grace that brought me
5 shin - ing as the sun, we've no less days to

1 now am found, was blind but now I see.
2 grace ap - pear the hour I first be - lieved!
3 por - tion be as long as life en - dures.
4 safe thus far, and grace will lead me home.
5 sing God's praise than when we'd first be - gun.

The melody may be sung in canon at distances of either two or three beats.

Words: John Newton (1725-1807), alt; st. 5, from *A Collection of Sacred Ballads*, 1790; compiled by Richard Broaddus and Andrew Broaddus. Music: New Britain, from *Virginia Harmony* 1831; adapt. att. Edwin Othello Excell (1851-1921); harm. Austin Cole Lovelace (b. 1919). Harmonization Copyright © 1974 by Abingdon Press.

Announcements

Dismissal

You are invited to stand as you are comfortable.

Presider Let us go forth in the name of Christ.

People **Thanks be to God.**



TODAY'S LITURGY

Participants

The Rev. Dr. Meghan T. Sweeney – Priest-In-Charge

Bernice Cramer – Lector of First Reading and Leader of Psalm

Margaret Hummel – Lector of Second Reading

Carter Lustig – Acolyte

Mary Lou Pierron – Lay Eucharistic Minister and Intercessor

Brenda Carter – Pianist

Ellie Pandorf and Amy Trueblood – Altar Guild

Chris Gruener – Usher

David Montgomery and Kathryn Anderson – Counters

Adam Taylor – Tech

Front Cover Art

Broadbent, Stephen, 1961-. Christ and the Samaritan Woman, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville,

TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=54777> [retrieved February 18, 2026].

Original source: <http://www.flickr.com/photos/mtgf/4934509730/>.

PRAYERS

In Our Diocesan Cycle Of Prayer:

For the Episcopal Church; for Sean Rowe, our Presiding Bishop, and Julia Whitworth, our Diocesan Bishop; all ministers – lay and ordained – and we pray for our own Parish of St Paul; St. Christopher's Church, Chatham; St. Andrew's Church, Edgartown; St. Peter's Church, Osterville; and for the Union of Black Episcopalians.

Parish Prayer List – Prayers are Requested for:

John; Bernice Cramer and her family; Gabriel and his family; Phil; Julia; Ryan; Nancy Williamson; Jim Nolan; David Murphy; David Tabors; Kristin; Deb; Tom; Sean and Jack; and for the Global Village Children's Project, the Centre Street Food Pantry, AA, and NewCity Church.

SERVICE ANNOUNCEMENTS

Happy Birthday Arlo Takahashi (March 10)!

Happy Birthday Chris Gruener (March 14)!

ANNOUNCEMENTS



EPISCOPAL CITY MISSION

Meet Our Speakers for Lessons of Liberation 2026

Registration Now Open

[Register now for Lessons of Liberation 2026: Freedom Is a Constant Struggle](#)—a multi-week learning series rooted in the book *Freedom Is a Constant Struggle* by Angela Davis and guided by conversation with grassroots organizers, faith-rooted leaders, and movement educators connected to Episcopal City Mission.

Gather with us every Monday from **March 2–April 6** for facilitated discussion of selected chapters and dialogue with multiple guest speakers, including:

- Rev. Dr. Nikia Smith, [Abolitionist Sanctuary](#)
- Virginia Cuello, [The Black Response Cambridge](#)
- Khalil Howe, [Youth Justice & Power Union](#)
- Sashi James, [Families for Justice as Healing](#)
- Dr. James McCarty, [Tom Porter Center for Religion and Conflict Transformation](#)

Together, we will explore freedom not as a fixed destination, but as an ongoing collective struggle shaped by resistance, care, imagination, and solidarity. Each session connects Davis' analysis of racism, incarceration, policing, economic inequality, and state violence to local, community-based responses and abolitionist practice.

This series is accessible to people of all spiritual and social identities. While faith-rooted reflection will be present, the focus is on practical learning, shared analysis, and movement wisdom from those directly engaged in organizing and repair.

 Participants will need to purchase their own copy of the book and read assigned chapters in advance of each session. Before session one you should read chapter 1 and chapter 2.

Sign up here:



Church Letters Regarding Iran and the Middle East

In her sermon last Sunday, Rev. Meghan read letters regarding the current conflict in Iran and the Middle East from the Presiding Bishop of the Episcopal Church, the Most Rev. Sean Rowe, and Archbishop of the Episcopal/Anglican Diocese of Jerusalem, the Most Rev. Dr. Hosam Naoum. To access these letters, use the QR code or click through in the weekly e-news.



Office Closed March 8-21

Parish administrator Lise will be away the weeks of March 8 and 15. She will resume her usual hours on Tuesday, March 24.

Episcopal 101 -- Mondays in Lent on Zoom -- Starting February 23

Our friends at Grace Church, Newton Corner and St. Mary's Church, Newton Lower Falls are offering an "Episcopal 101" course on Mondays in Lent. POSP parishioners are welcome and invited to participate. See below for blurb and to register:

Are you new(er) to The Episcopal Church and want to learn more about its history and traditions? Are you a curious Episcopalian with lingering questions? Have you been considering baptism or confirmation but never knew how to take the next step? Then you're in luck! **At 7:00pm on Monday nights in Lent, starting on Monday, February 23, log on to Zoom for Episcopal 101!** We'll have discussions, videos, mini-lectures, prayer, and more. Let us know you're interested in participating or receiving more information by signing up using the QR code:



Contacts and Questions: Rev. Ann Bonner-Stewart (ann@st-marys-episcopal.org) & Rev. Tammy Hobbs Miracky (pastor@gracenewton.org)

2026 Lenten Meditations with a TikTok Star!

Episcopal Relief and Development is offering Lenten meditations this year written by Sister Monica Clare, an Episcopal nun, author, and unlikely TikTok star! Sr. Monica Clare's meditations offer an invitation to rediscover—or deepen—holy habits of prayer, worship, and engagement with Scripture. These "holy habits" provide a path to a life that is given shape, meaning, and direction by being rooted in a deeper relationship with God. Use the QR code to learn more and to subscribe:



Morning Prayer on Thursdays at Grace Church, Newton Corner

Grace Church, Newton Corner offers Morning Prayer on Thursday mornings at 8am in the chapel. POSP parishioners are invited to attend.

Prayer List

If you would like to add a name to the prayer list, please email Lise in the parish office or use this QR code.



Altar Flowers

If you would like to contribute altar flowers for a thanksgiving or memorial, please be in contact with Lise in the parish office.

Pastoral Care

If you desire pastoral care for a particular need, please be in contact with Rev. Meghan. It could be as simple as a private prayer request emailed to her, or an in-person conversation about something of concern. Rev. Meghan or our pastoral care intern, Jason von Ehrenkrook, are available to meet with you.

Can Redemption Volunteers

Volunteers sought to assist with can redemption for the Plenty ministry. Please connect with Christopher Gruener or speak with Rev. Meghan if you can assist.

Receive the Parish Newsletter!

The newsletter is sent about once per week (occasionally more often if there is a pressing notice, for example, of snow cancellation, etc.). **The newsletter contains reflections from parishioners and lots of information and announcements about our diocese, the greater church, and other goings-on in and around town and in the world, that are not printed in this bulletin.**

Scan to access
this week's newsletter



Scan to sign up to
receive the newsletter



Episcopal Leadership

The Rt. Rev. Julia E. Whitworth – Bishop Diocesan, The Episcopal Diocese of Massachusetts (diomass.org)

The Most Rev. Sean Rowe – Presiding Bishop, The Episcopal Church (episcopalchurch.org)

Staff and Office Hours at the Parish of St. Paul

Priest-in-Charge: The Rev. Dr. Meghan T. Sweeney – meghan@parishofstpaul.org. Office Hours: In-Person, usually on Wednesday, 9am -1pm and by appointment (please email Rev. Meghan directly if you would like to make an appointment).

Parish Administrator: Lise Brody – office@parishofstpaul.org. Office Hours (may vary): Tuesday, Wednesday, Thursday 9am-1pm

Vestry at the Parish of St. Paul

If you have any questions, comments, or concerns, please feel free to be in touch with your vestry. The next Vestry Meeting is on March 18.

Priest-in-Charge: The Rev. Dr. Meghan T. Sweeney

Co-Warden: Kathryn Anderson, kmanderson.english@gmail.com

Co-Warden: David Montgomery, dmontgomery@montlegal.com

Treasurer: Richard Pearce, rpearce144@gmail.com

Clerk: Bernice Cramer, bernicecramer@gmail.com

Natalie Brelsford, nataliesellis17@gmail.com

Chris Gruener, crossroadscounseling101@gmail.com

Lee Hatfield, leebateshatfield@verizon.net

Kim Koger, mkskoger5@gmail.com

Elected Parish Leaders at St. Paul's

Delegates to the Charles River Deanery: Eliza Blay, Kim Koger, David Montgomery, and Mary Lou Pierron

Delegates to the Diocesan Convention: Jack Blay and Tricia Tyler; alternate Kim Koger

1135 Walnut Street, Newton Highlands, MA 02461

617-527-6642

office@parishofstpaul.org

www.parishofstpaul.org

 @stpaulsnewtonhighlands.

 parishofstpaul.