

# 3<sup>rd</sup> SUNDAY OF LENT (a) 12<sup>th</sup> March 2023

## Introduction

- *Greet the people and name the Sunday of the Year (see above)*
- *Acknowledge visitors and welcome them.*
- *Remind everyone that there will be refreshments ? ? ? ?*
- *Announce the theme of the liturgy ( see next )*

## Theme – THE LIVING WATER

*commentator: This coming Wednesday (15<sup>th</sup> March) marks the fourth anniversary of the mosque shootings in Christchurch.*

*We keep in our prayers*

*all the victims of this deeply troubling event  
and seek the solidarity and understanding  
with our Moslem sisters and brothers.*

*Jesus' mission also goes beyond his own people  
and the ideas and prejudices of his day.*

*Today's gospel from John reveals the water*

*Jesus is offering a Samaritan woman,  
will quench the human thirst for fullness of life.*

*The readings can awaken our thirst  
for life 'in Spirit and Truth'*

*The object of our thirsting is affirmed in our prayer  
to the GOD of faithfulness and life!*

- *Announce the opening hymn: . . . . .*

## Greeting

*presider: Ki te ingoa o te Matua, ✠ o te Tamaiti, o te Wairua Tapu:  
The grace of our LORD Jesus Christ, whose table we share,  
be with us.*

*all: **And with your spirit***

## Penitential Rite *Invitation to Repentance*

*either*

*presider: Gathered together in Christ, let us ask forgiveness with  
confidence, for GOD is gentle and compassionate.*

*all: **I confess: . . .***

*or*

*presider: The readings today are a sort of scrutiny;  
a check on our thirst for 'Living Water'  
in the same way that the Samaritan woman  
of today's gospel thirsts for a new life: . . .*

- *We are tempted to separate ourselves from GOD; to go our own way, on our own terms: - (pause) - **LORD, have mercy:***
- *The actions of Jesus break down the illusion that we can manage by ourselves: - (pause) - **CHRIST, have mercy:***
- *Our faithlessness is a sign that we still rely on 'a magic mentality' that frustrates the working of GOD's love in us: - (pause) - **LORD, have mercy:***

*Friends, the merciful GOD is the reason for our hope; and our lack of fear about change. Jesus' Spirit supports us in our efforts, gently urges us to look for new ways and gives us more 'time' when we fail to respond. We pray in Jesus' name,*

*all: **Amen***

GLORIA (*omitted*)

### **Opening Prayer**

*presider: (Kia inoi tatou: ... ) O GOD, living and true, look upon Your people, whose dry and stony hearts are parched with thirst. Unseal the living water of Your Spirit; let it become within us an ever-flowing spring, leaping up to eternal life. Thus may we worship You in spirit and in truth through Christ, our deliverance and hope:*

*all: **Amen.***

### **Introduction to the first reading: (Exodus 17: 3 – 7)**

*commentator: The Book of Exodus describes water as a life-sustaining element that we all need. This dependence on water becomes a statement about dependence on GOD's liberating and life-giving actions.*

### **Introduction to the second reading: (Romans 5: 1 – 2, 5 – 8)**

*commentator: In the passage from the letter to the Romans, there's no reference to water, but the reality of GOD's liberating and life-giving activity, is central.*

### **Gospel Acclamation:**

*all: **Glory to you, WORD of GOD, LORD Jesus Christ!  
LORD, you are truly the Saviour of the world;  
give me living water, that I may never thirst again.  
Glory to you, WORD of GOD, LORD Jesus Christ!***

### **Introduction to the gospel reading: (John 4: 5 – 42)**

*commentator: The gospel of John focuses on the full actualisation of GOD's liberating and life-giving Love in Jesus. Jesus is the new Moses offering a new life-giving WORD. Jesus' meeting with a Samaritan woman is a chance to issue an invitation to transformation – in the light of a new WORD from GOD!*

## Homily Notes *presider:*

- *The new age is fulfilled in the presence of Jesus. He breaks down barriers. No longer are Jews and Samaritans, males and females, to be thought of in isolated, exclusive categories. Salvation comes "from the Jews"(v.22) but something new has occurred in Jesus. Samaritans confess he is "the Saviour of the world"(v.42). Worship is no longer restricted to temples at Jerusalem or Mt. Gerizim. Inclusiveness lies at the heart of the new way that is present in Jesus' words and actions.*
- *The WORD of GOD led Moses to an action - and water flowed in the desert as a consequence. Jesus' speech about, 'living water that leads to eternal life' and about worship that is freed from the narrow confines of the religious establishment - causes the Samaritan woman to question her familiar world. The conversation with the subversive "WORD of GOD" continues for us in this moment of Eucharistic worship. We stand at a threshold point between our old faithless, arrogant, self-sufficient ways, and the new way of faithfulness demanded of us through Moses, Jesus, and the apostle Paul.*
- *The moment of worship is a precious moment which we must host with awe, respect and patience. Serious change becomes possible when the visible signs of the invisible reality of GOD's Spirit and Truth are manifested. We come to the Eucharist with the strange expectation that being subverted by GOD's Spirit and filled with GOD's Truth we will be liberated by the Bread of Life and the Cup of Salvation.*
- *As symbolised by Moses' obedient response to the WORD of GOD by striking the rock, we too have to acknowledge that we are not self-sufficient. The inclination to separate ourselves from GOD; to cut loose and go our way, on our terms, is an universal temptation - even for people who have already publicly committed themselves to a Christian way of life by becoming members of the Christian community. The presence of Jesus breaks down our illusions of self-sufficiency and exclusiveness.*
- *The basic difference between Christianity and other religions is an acknowledged relationship with GOD in and through Jesus Christ. Certainly, all people and all creation have a relationship with GOD in and through Jesus Christ, but Christians have accepted GOD's invitation to live in the knowledge of that relationship.*
- *Some theologians would say that Christianity is not even a religion. They feel it is more accurate to say that Christianity has religious elements attached to it, but because of the relationship upon which it is based, it is basically so different as to be in a separate class from religions. That position makes sense, but whether we consider Christianity to be a religion or to merely have religious-looking aspects, let us look at what makes it look like a religion to outsiders. So, what activity is unique to Christianity when viewed as one among many religions?*

- *To be baptised, to be a Christian, means that one not only does 'religious' things – worship, meditation, study, service etc – but that one is first and foremost united with Christ and is therefore an evangeliser, a missionary as he was and is.*
- *Today's gospel passage is the one of this year's Lenten readings that brings the relationship between Baptism and mission to the fore. The first evangeliser at the well as in our lives is Jesus. When he meets the woman, he does not hesitate to speak with her. Rabbis avoided contact with women. Jews avoided dealing with Samaritans and to accept food or drink from one was to risk impurity. John later present even more reason for Jesus to avoid this particular woman – she was a notorious sinner.*
- *The woman is shocked: 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' So are his disciples: 'They were astonished that he was talking with a woman'. But, this is the heart of evangelisation. Jesus showed that GOD's love has no limits by breaking the limits of custom, propriety and even religious purity.*
- *This is the source of the missionary vocation that each Christian shares with Christ by reason of Baptism. Mission comes from being known by Christ and accepted by him regardless of who we are. The way in which he does this in the case of the woman is important. He invites her to break the same limits of custom that he has broken. When he asks her for water, he is giving her her first chance to evangelise., to share GOD's caring love., He is willing to share his vocation with her. (This is the reason evangelisation includes the call to Baptism, to membership in the Church – we wish to share the missionary essence our vocation with all.)*
- *The woman does not stop with giving Jesus some water to drink. As she comes to realise the extent to which Jesus has loved her, she leaves him to evangelise others. '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 knew her, yet loved her'.*
- *Christ has not called me to be a disciple because of any goodness I have to offer or because I have talents that might be useful to the Kingdom. As St Paul tells us in the Epistle to the Romans, 'GOD proves his love for us in that while we were still sinners Christ died for us.' To accept that love and to be baptised is to accept as well the vocation that Christ has from the Father, a vocation he chooses to share with me. That is, the vocation to be an evangeliser, a missionary. Do not have to wander the world looking for opportunities to fulfill that vocation. I can find them ever over a cup of water.*

## **Creed / Statement of Faith**

*invitation to pray:*

*commentator: Friends, we have listened to Christ's words and we desire to make them the pattern of our lives. Now let us ask the Father, in Christ's name, for all we need to be true disciples:*

1: *For the Christian community, that our worship of the Father may be in spirit and in truth: - (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

2: *May we find new life in the Living Water that Jesus' offers:*

*- (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

3: *For those suffering the after-effects of the cyclone. May they find the support they need: - (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

4: *For those who fear for their health and livelihood:*

*- (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

5: *For the sick, we pray to you LORD, for: . . . (see parish newsletter)*

*May they be blessed with courage and patience:*

*- (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

6: *O GOD, whose mercy is never withheld from those who call upon you in hope, look kindly on your servants who have died recently . . .*

*And for the anniversaries of: . . . (see parish newsletter)*

*Number them among your saints:*

*- (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

*Concluding Prayer:*

*commentator: Father, we seek to worship you in Spirit and Truth. Hear our needs and answer them through Jesus Christ our Lord:*

*all: **Amen***

*( If no priest is presiding; introduce the LORD's Prayer. )*

**Prayer over the Gifts**

*presider: ( Kia inoi tatou: ... ) Through this sacrifice of reconciliation grant in Your mercy, LORD,*

*that we who seek pardon for our own sins*

*may also learn to forgive one another.*

*We ask this through Jesus Christ our LORD:*

*all: **Amen***

**Preface** (*renewal through penance*)

presider: *The Lord be with you.*

all: **And also with you.**

presider: *Lift up your hearts.*

all: **We lift them up to the LORD.**

presider: *Let us give thanks to the LORD our GOD.*

all: **It is right to give our thanks and praise.**

presider: *It is truly right and just,  
our duty and our salvation,  
always and everywhere to give you thanks,  
holy Father, almighty and eternal GOD.  
You set aside this season of grace for Your people  
to renew and purify our hearts,  
so that, freed from all harmful desires,  
we may live in this passing world  
with our hearts set on the world that will never end.  
Now, with all the angels and saints,  
we praise Your glory without end:*

all: **Holy holy holy!**

**EUCCHARISTIC PRAYER – for Masses of Reconciliation II**

**Memorial Acclamation**

*(the Eucharistic Prayer ends with the great 'AMEN')*

**Introduction to the LORD's Prayer**

commentator: *With trust in GOD, who nourishes us in the hour of need,  
let us pray as Jesus taught us:*

all: **Our Father, . . .**

presider: *Deliver us, LORD, we pray, from every evil;  
graciously grant peace in our days,  
that by the help of Your mercy,  
we may be always freed from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Saviour, Jesus Christ.*

all: **For the kingdom, the power and the glory are Yours,  
now and for ever. Amen.**

**Sign of Peace**

presider: *LORD Jesus Christ, you said to your apostles:  
'Peace I leave with you, my peace I give to you'.  
Look not on our sins, but on the faith of your Church  
and grant us the peace and unity of your Realm,  
where you live, now and always:*

all: **Amen.**

presider: *The peace of the LORD be with you:*

all: **And with your spirit.**

*commentator: Let us offer each other an appropriate sign of peace:*

### **Lamb of GOD**

*all: **Lamb of GOD, You take away the sins of the world,  
have mercy on us (x2)  
Lamb of GOD, You take away the sins of the world,  
grant us peace.***

*presider: LORD Jesus Christ, Son of the living GOD,  
who by the will of the Father  
and the work of the Holy Spirit,  
through your death gave life to the world;  
free us by this your most holy Body and Blood  
from all our sins and from every evil:  
keep us always faithful to your commandments  
and never let us be parted from you.*

*all: **Amen***

*presider: Behold the Lamb of GOD. Behold him who takes away the sins of  
the world. Blessed are those called to the supper of the Lamb.*

*all: **LORD, I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.***

### **Holy Communion**

*presider: Ko te Tinana o te Karaiti:  
( Ko nga Toto o te Karaiti: )*

### **Prayer after Communion**

*presider: ( Kia inoi tatou: ... ) 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.  
We ask this in the name of Jesus, the LORD:*

*all: **Amen.***

*( an opportunity for announcements/notices etc. . . . )*

### **Dismissal**

*commentator: We are sent in the name of GOD,  
the GOD of Life;  
we are sent in the name of Jesus,  
the WORD of Life for those who thirst;  
we are sent in the name of the Spirit,  
the Power for Life-giving today;  
to confront any traces of discrimination in our lives,  
and to promote a thirst for justice and reconciliation,  
in the spirit of Jesus, until we gather again:*

*all: **Amen***

### **The Blessing**

*presider: Kia whakapaingia koutou e te Atua kaha rawa,  
e te Matua, e te Tamaiti ✠ e te Wairua Tapu.*

*all: **Amene***

*commentator: The Mass has ended, go in peace.*

*all: **Thanks be to God.***