St. PAUL'S Episcopal Church Burlingame

THE HOLY EUCHARIST

A Penitential Order for
The Third Sunday in Lent
March 8, 2026 • 10:00am

Welcome to St. Paul's! We are grateful you are joining us on this Sunday and look forward to welcoming you into this life we share through the love of Jesus Christ! Please don't forget to silence your devices as our worship service begins.

Families are welcome to sit anywhere they would like, including our dedicated children's area in the Chapel, which features self-directed activities and books. Restrooms are located in the Parish Hall on the Occidental Avenue side of the church campus. Our worship service is live-streamed on St. Paul's YouTube Channel, where we welcome online friends to pray with us.

All are warmly invited to participate in Holy Communion at St. Paul's. If you prefer not to receive the wine, simply cross your arms over your chest as the Eucharistic Minister greets you saying, "the Blood of Christ, the Cup of Salvation." Thank you for sharing the light of your presence with our community this sacred season! May God's grace and peace be near to you this week.

Prelude *Andantino Cantabile (Preludes),* Florence Price (1887-1953)

All stand as the procession enters.

Introit *Come, renew us,* Eleanor Daley (b. 1955)

Come, Lord, come to us, enter our darkness with your light,
Fill our emptiness with your presence,
Come, refresh, restore, renew us.

~ David Adam (1936-2020)

An Exhortation to Repentance

The priest invites the people to examination and repentance. The people's responses are in bold.

In the Scriptures, the prophets remind us, that if we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Let us therefore confess our sins against God and our neighbor.

The people kneel, as able. Silence may be kept.

Confession and Absolution

Minister and People

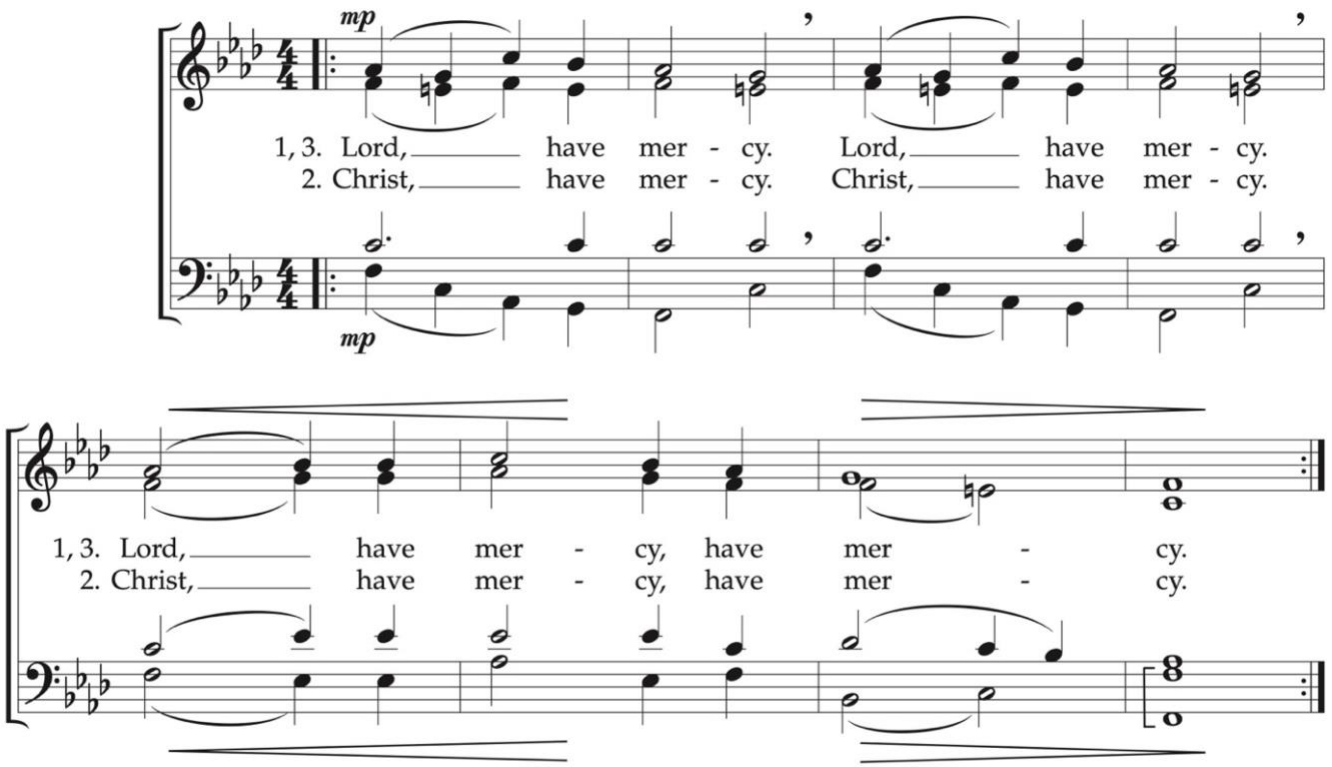
Most merciful God,
we confess that we have sinned against you in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son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

The priest stands and pronounces words that proclaim God's grace.

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

All sing, while kneeling

Kyrie *Missa Oecumenica,* Richard Proulx (1937-2010)



The Collect of the Day

Celebrant The Lord be with you.
People And also with you.
Celebrant 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 Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

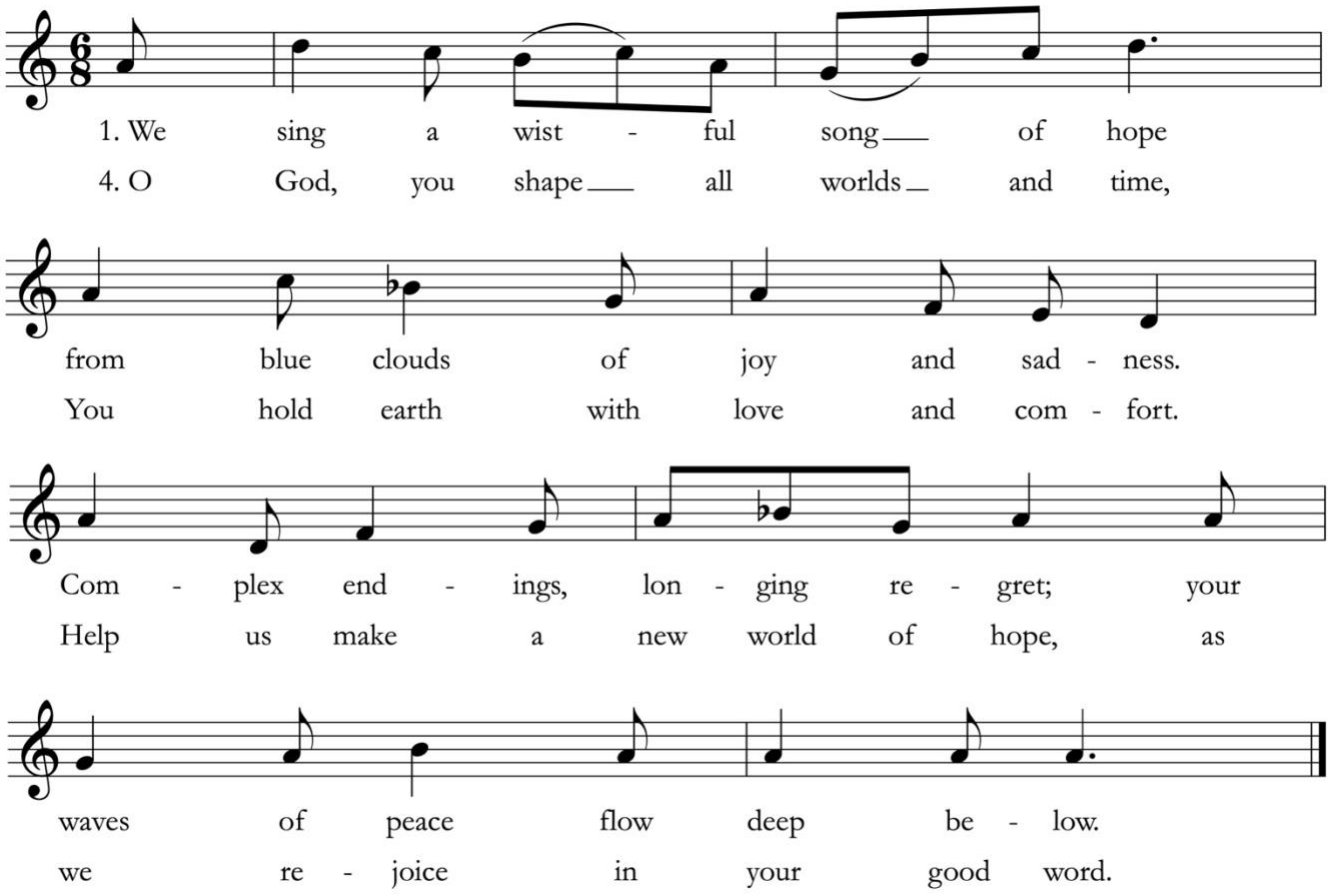
Children are invited to congregate by the Celebrant and altar rail.

For the Season of Lent: Children in the PrayGrounds and within the church are invited to congregate in front of the Celebrant's chair by the altar rail. All sing *A Song of Hope* as the children and their chaplains process out of the church to their chapel experience in the Parish Hall.

All stand to sing

A Song of Hope

Words & Music: Choristers of St. Paul's (2026)



The people are seated.

First Lesson Exodus 17: 1-7

A Reading from the Book of Exodus

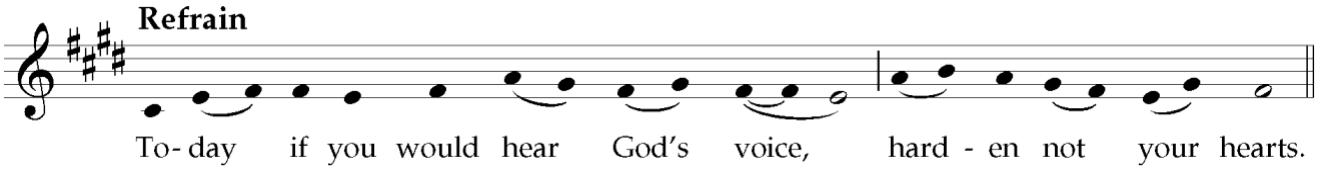
From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" 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 the Lord, "What shall I do with this people? They are almost ready to stone me." The 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. 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 the Lord, saying, "Is the Lord among us or not?"

After the reading, the reader says

Reader Hear what the Spirit is saying to God's people.
People Thanks be to God.

Psalm 95:1-7 *Chant*

Cantor sings **Refrain**. *All sing* **Refrain.** *Cantors sing verses.*



1 Come, let us sing to the Holy One; *
let us shout for joy to the Rock of our salvation.
2 Let us come before God's presence with thanksgiving, *
and raise a loud shout with psalms.
All sing **Refrain.**

3 For you, O God, are a great God; *
you are great above all gods.
4 In your hand are the caverns of the earth, *
and the heights of the hills are yours also.
5 The sea is yours, for you made it, *
and your hands have molded the dry land.
All sing **Refrain.**

continued on next page

6 Come, let us bow down and bend the knee, *
and kneel before God, our Maker,
7 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!
All sing **Refrain.**

Second Lesson Romans 5: 1-11

A reading from the Letter of Paul to the Church in Rome

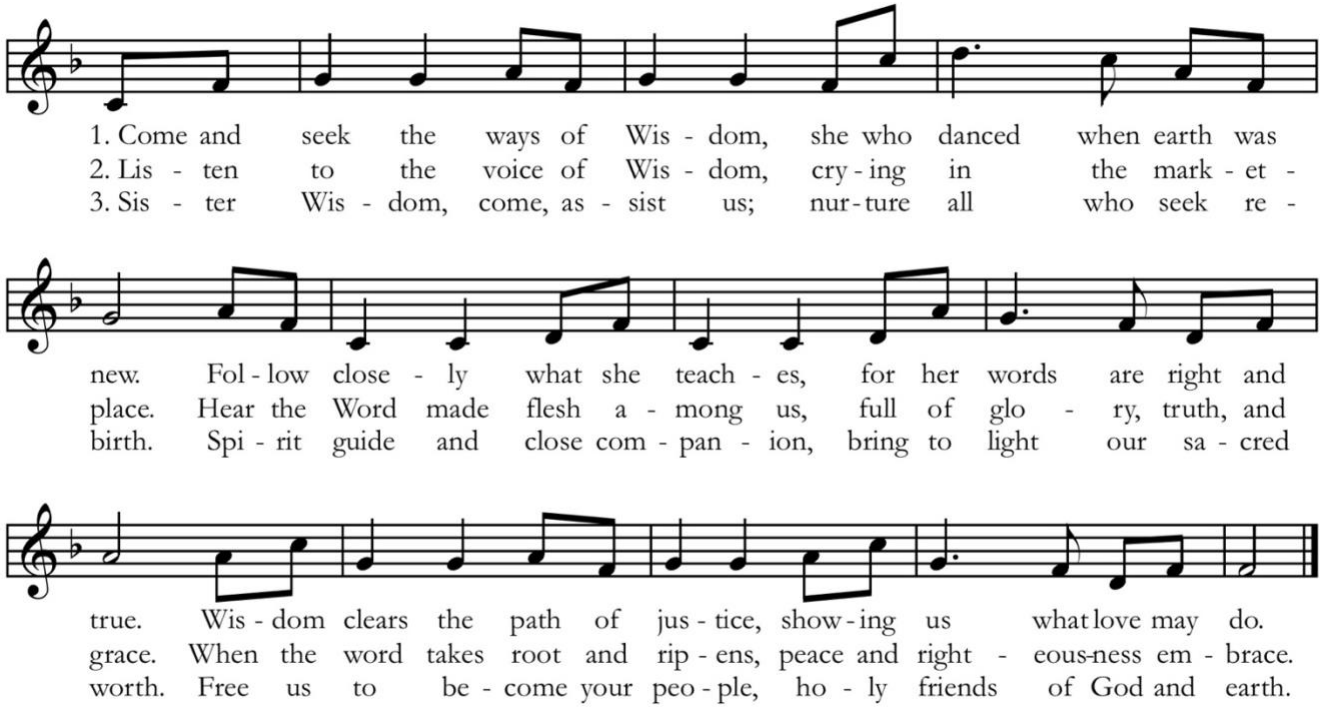
Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, 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 his 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 his blood, will we be saved through him from the wrath of God. For 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. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

After the reading, the reader says

Reader Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

All stand to sing

Sequence Hymn "Come and seek the ways of wisdom," *Julion*
Words: Ruth Duck (1947-2024); Music: David Hurd (b. 1950)



The Holy Gospel John 4: 5-42

Reader The Holy Gospel of our Lord Jesus Christ according to John.
People Glory to you, Lord 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 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 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 worshipers 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 labor. Others have labored, and you have entered into their labor."

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 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."

After the Gospel, the reader says

Reader The Gospel of the Lord.
People Praise to you, Lord Christ.

The people are seated.

Sermon Jocelyn A. Sideco, MTS

During the season of Lent, a moment of prayerful reflection is observed following the sermon.

All stand.

Nicene Creed

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 and the Son.
Who with the Father and the Son is worshiped and glorified.
Who 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

Form III*, The Book of Common Prayer,* p. 387

The Leader and People pray responsively

Most loving God, we pray for your holy Catholic Church;
That we all may be one.

We pray for The Episcopal Church in Jerusalem & The Middle East in the Anglican Communion and for St. Gregory of Nyssa, San Francisco in the Diocese of California. Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for the priesthood of all believers and for all bishops, priests, and deacons;
That we may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be mercy, justice, and peace on the earth.

We pray for all women: their contributions to society, their leadership, wisdom and care as we celebrate International Women's Day. We lift up the many expressions of faithfulness and love

women embody. May we as people of faith, commit ourselves to the promotion of the full humanity of all women everywhere. We are especially grateful for the public leadership of the 106th Archbishop of Canterbury, the Most Rev. Sarah Mullally, and pray that God grant womyn in all places the grace to do God's will in all that they undertake;
That our works may find favor in your sight.

We lift up all who have requested the prayers of this community, especially Cyndy Bodenlos, Rodney Gehrke, Michael Kimball, Sonny Liu, Listina Moa, Jen Norman, Jim Prescott, and Craig Tam.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

We lift up all who have entered your nearer presence, God. We pray especially for Yanar Mohammed, students and staff who were killed in the Minab school bombings, Cody Khork, Noah Tietjens, Nicole Amor, Declan Coady, and all others who have died in the military violence in the Middle East but whose names are not yet known. We pray for every nation in which weaponized fear and hatred destroy families and communities.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Let us pray for our own needs and those of others.

Silence

The Celebrant concludes the prayers, saying

Most merciful God, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Savior. **Amen.**

The Peace

All stand. The Celebrant says to the people

Celebrant Blessed be Christ the Prince of peace, who breaks down the walls that divide us:
People **praise to Jesus Christ who is our peace.**

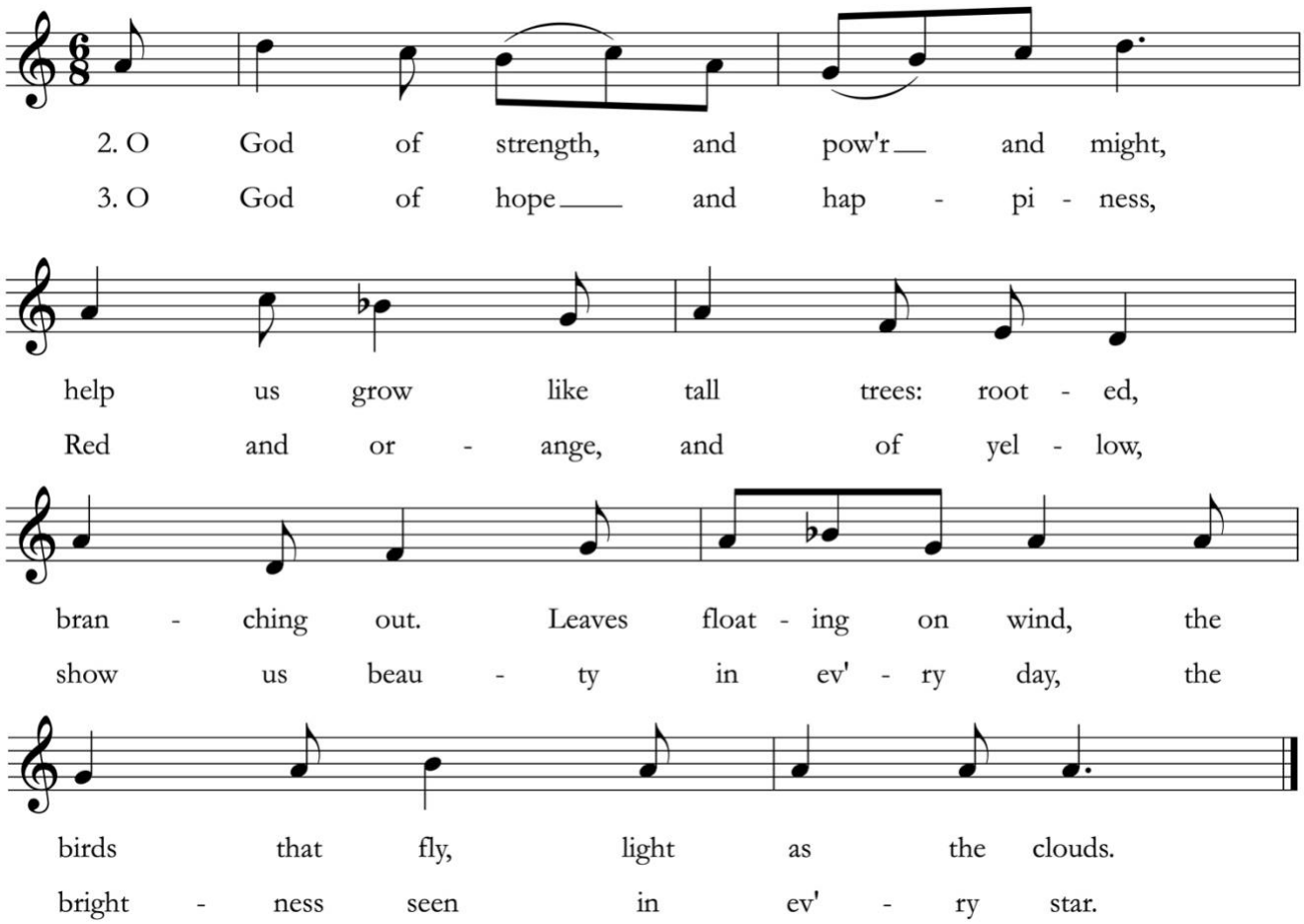
The people may greet one another with a sign of God's peace and then are seated.

Offertory Anthem *A Great Host* (2020), Patricia Van Ness (b. 1951)

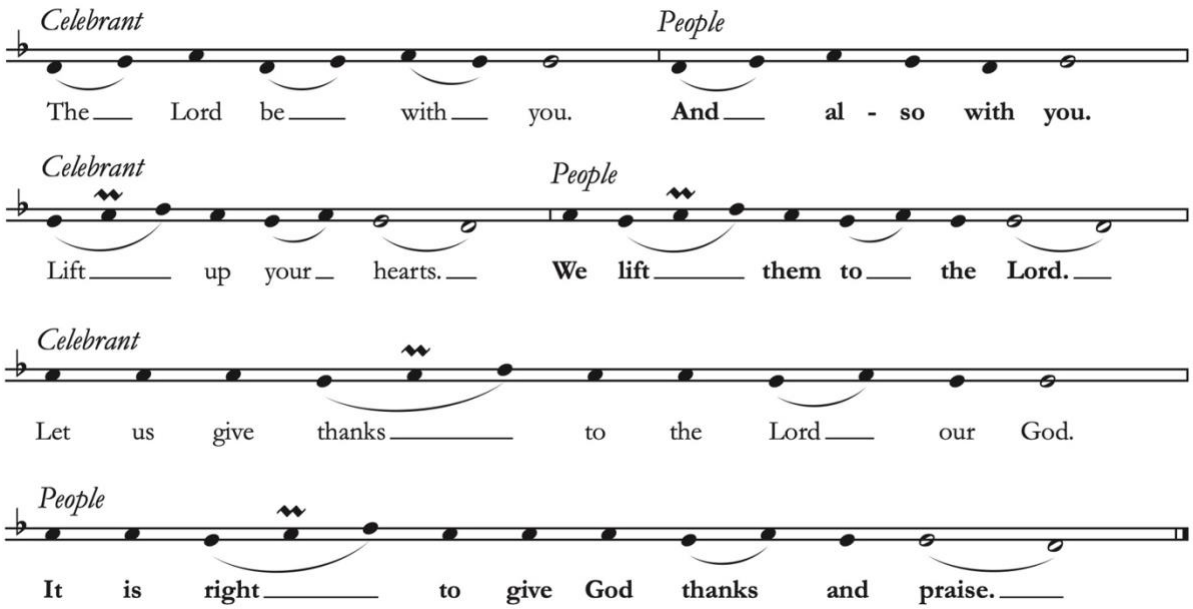
A great host; a mighty throng;
a vast and jubilant chorus of women bring the glad tidings!
A multitude: a thousand, and ten thousand more;
a glorious flock; a far flung company;
a vast and jubilant chorus of women bring the glad tidings!

~ Psalm 68:11*b,* adapted by Patricia Van Ness

All stand to sing
Presentation Hymn *A Song of Hope*



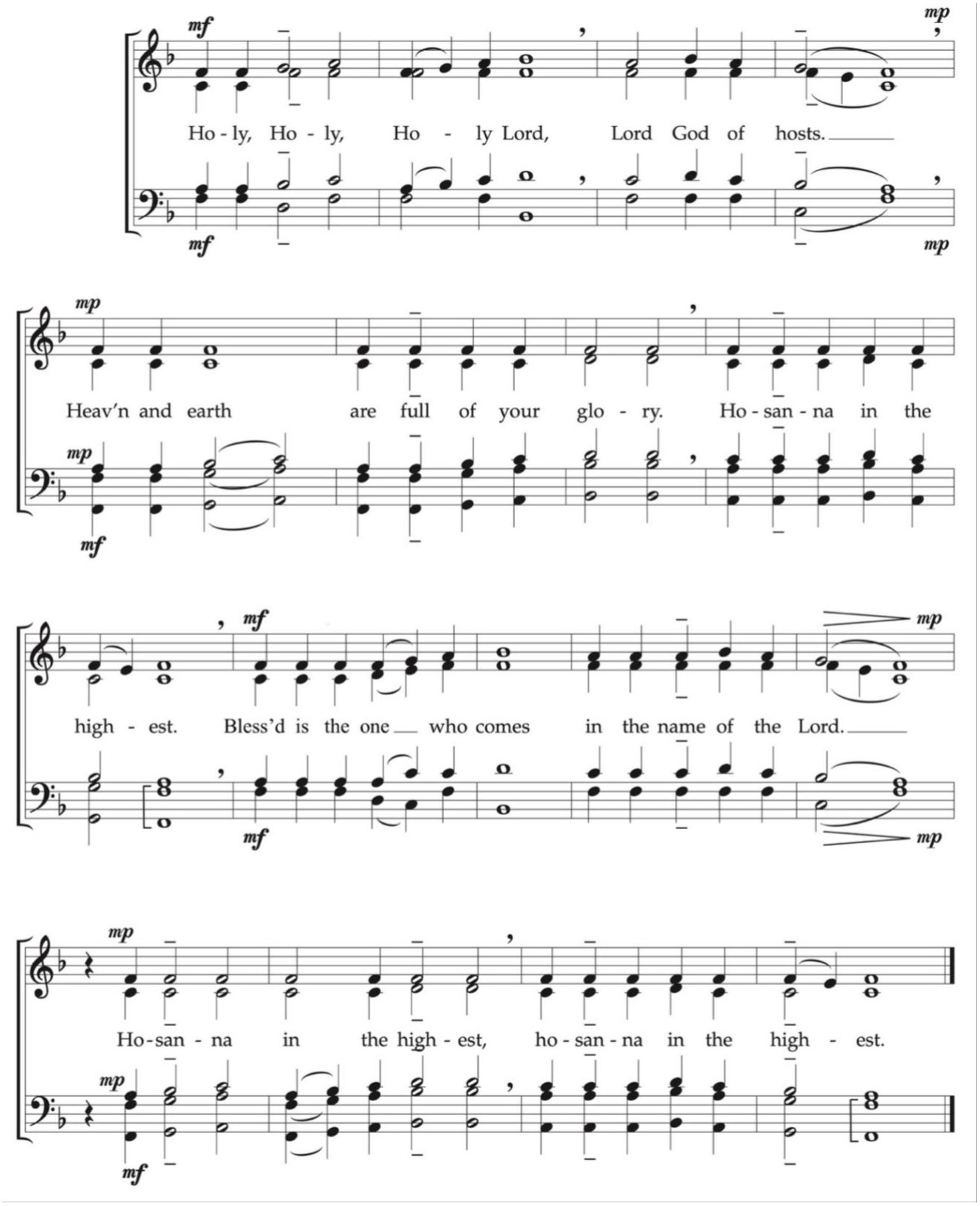
The Great Thanksgiving Eucharistic Prayer II, adapted from *The Book of Common Prayer,* p. 340



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 whose grace we are able to triumph over every evil, and to live no longer for ourselves alone, but unto the One who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify your glorious Name; evermore praising you, and singing,


mf
mp
Ho - ly, Ho - ly, Ho - ly Lord, Lord God of hosts.
Heav'n and earth are full of your glo - ry. Ho - san - na in the
high - est. Bless'd is the one who comes in the name of the Lord.
Ho - san - na in the high - est, ho - san - na in the high - est.

The Celebrant continues

All glory be to you, Most Holy One, for that you created heaven and earth, and made us in your own image; and, of your tender mercy, gave your only Son Jesus Christ to take our human nature and to suffer death upon the cross for our redemption. Jesus there made a full and complete sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, Our Savior took bread; and when he had given thanks to you, 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, Jesus 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 you shall drink it, in remembrance of me."

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

And we most humbly beseech you, O merciful God, to hear us, and, with your 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 your dearly-beloved Son Jesus Christ.

And we earnestly desire your goodness to accept this, our sacrifice of praise and thanksgiving, whereby we offer and present unto you, O Lord, our selves, our souls and bodies.

Grant, we pray, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, and be filled with your grace and heavenly benediction; and also that we and all your 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 Spirit all honor and glory be unto you, Almighty God, world without end. **AMEN.**

As our Savior Christ has taught us we are bold to pray

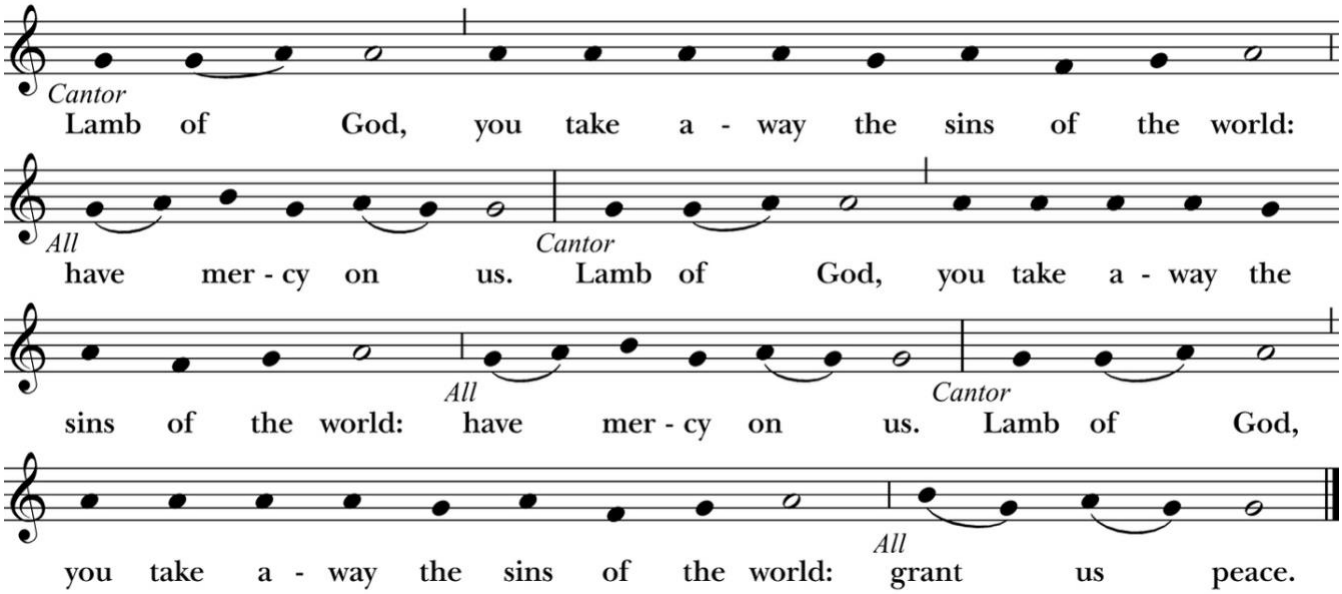
Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the Bread. A period of silence is kept.

Agnus Dei

Chant



Invitation to Communion

The gifts of God for the people of God.

All who seek God and are drawn to Christ are welcome to receive the bread and the wine, if desired. Ushers will invite you forward by rows to approach the rail, where you may kneel or stand to receive Communion. If you would like Communion brought to your seat, please let an usher know.

Gluten-free wafers are available upon request. In addition to the consecrated bread, wine in the chalice is available to those who wish to receive it. Please drink directly from the cup, guiding it to your mouth, and do not intinct (dip) the bread. Feel free to return to your seat if you do not wish to sip from the cup.

To indicate a prayer of blessing is preferred, please cross your arms over your chest as the communion minister comes to you. However you choose to share in this sacred meal, we pray God's love strengthens you in your Lenten journey.

Communion Anthem

God so loved the world, Stephanie Martin (b. 1962)
Sydney Kropf, flute; Ruby Kendall, clarinet

God so loved the world that he gave his only Son
so that ev'ry one who believes in Him may not perish, but may have eternal life.
Noone has ever seen God. The only Son, closest to the Father's heart has revealed him.
~ John 3:16; 1:18

All stand to say

The Postcommunion Prayer

Compassionate God, you have fed us with the bread of heaven. Sustain us in our Lenten pilgrimage: May our fasting be hunger for justice; our alms, a making of peace; and our prayer, the song of grateful hearts; through Jesus Christ our Savior and Lord. Amen.

The Lenten Prayer over the People

The Priest offers a reminder of God's extravagant love and sends the people into the world to share God's blessing.

Presider Bow down your hearts before the Lord our God.

Keep this your family, God, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Savior. **Amen.**

The Blessing

Christ give you grace to grow in holiness, to deny yourselves, take up your cross, and follow him; and the blessing of the Merciful Creator, Loving Savior, and Transforming Spirit, be among you this day and remain with you forever. **Amen.**

All sing

Hymn 482 "Lord of all hopefulness," *Slane*

The Dismissal

Our worship is ended. Our service in the world begins.
Go forth to love what God loves. Go in peace, to love and serve the Lord.
Thanks be to God.

Postlude *Air (Suite for Organ),* Florence Price

During this season of Lent, all are invited to quietly linger in the church following the postlude, creating a sacred space for prayer and contemplation before going back into the world.

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