Prelude: *Audi benigne conditor* (O Kind Creator)  
Marcel Dupré (1886-1971)

**The Word of God**

**Hymn:** Eternal Lord of love (Old 124th)  
*Hymnal, number 149*

**Opening Acclamation**

**Presider:** Bless the Lord who forgives all our sins,  
**People:** God’s mercy endures for ever.

**Collect for Purity**  
BCP page 355

**Kyrie**  
*In the front of the hymnal, S87*

**Collect of the Day**

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.

**The Old Testament Lesson**  
Exodus 17:1-7

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?”

**Reader:** The Word of the Lord.  
**People:** Thanks be to God.
Psalm 95  *The choir verses are sung to a Plainsong chant.*  
*The congregation joins in singing the verses in bold print to this simplified Anglican chant.*

1  *Come, 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.

3  *For 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.

5  *The 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.

7  *For 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.

9  *They 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."

11  *So I swore in my wrath,* *

"They shall not enter into my rest."
The Epistle Lesson

Romans 5:1-11

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.

Reader: The Word of the Lord.
People: Thanks be to God.

Hymn: I heard the voice of Jesus say (The Third Tune) 

The Holy Gospel

John 4:5-42

Gospeller: 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.”

People: Praise to you, Lord Christ.
The Sermon

A brief silence follows the sermon.

The Nicene Creed

Prayers of the People Form IV

The Confession and Absolution

The Peace

Presider: The peace of the Lord be always with you.

People: And also with you.

All greet one another in the name of the Lord.

Celebrations and Invitations

Holy Communion

The Presider says the Offertory Sentence.

Offertory

Anthem: Sicut cervus

Text: Psalm 42:1; music by G. Palestrina (1525-1594)

Sicut cervus desiderat ad fonts aquarum,
Ita desiderat anima mea ad te, Deus.

As the door longs for running water,
So longs my soul for Thee, Lord.

All stand as the offering is brought forward.
At the Presentation: Take my life and let it be (Aberystwyth)

![Musical notation]

Take my life and let it be consecrated, Lord, to thee;
take my moments and my days, let them flow in ceaseless praise.

Take my hands, and let them move at the impulse of thy love;
take my heart, it is thine own; it shall be thy royal throne.

The Great Thanksgiving       Eucharistic Prayer A       BCP page 361

Sursum Corda said
Sanctus Holy, holy, holy sung
The Lord’s Prayer traditional, said
The Breaking of the Bread
Fraction Anthem Agnus dei, sung

Music at the Communion

Hymn: As longs the deer for cooling streams (Martyrdom)  hymnal, number 658
All people are invited to this table. If you are new or visiting and you receive communion in your home parish, know that you are welcome to receive here. If you would like to participate but not receive the bread or wine, come to the rail with your arms folded across your chest for a blessing. If you require a gluten-free host, please inform the server.

The laying on of hands and prayers for healing are offered in the Baptistry by members of the Healing Prayer Team.

Post Communion Prayer  

Blessing

Hymn: O love of God, how strong and true (Dunedin) hymnal, number 455

Dismissal

Response: Thanks be to God.

Postlude: Voluntary on Third Mode Melody arranged by Robert Lind
Our Prayers Have Been Requested


Names are kept on this list for one month. If you would like us to pray for you or your loved one for an additional month, please submit another prayer request by either filling out a green pew card or e-mailing the office.

In Thanksgiving for Birthdays: The Rev. Bill Dunlop, Anma Ingeana, Eleanore Stumm, Mary Stanley, Susan Elder

For the Faithful Departed: Ean Crennell

In the Diocesan Cycle of Prayer: We pray for St. Peters, West Allis. We pray for the Diocesan Bishop Search Committee and all involved in the election of our next Bishop. We also pray for: St. Paul’s AME Church, Madison; and St. Marc’s Parish in Haiti; Resurrection Presbyterian; and our companion Diocese—the Diocese of Newalla.

Rota
Ushers-Mary Hastings, Bob Manion
Crucifer-Helen Yan
Acolytes-Eve Stanley, Alex Savage
Lectors-Jeff Bowen, Karen Evans-Romaine
Intercessor-Stephanie Elkins
Communion-Carolyn Chadderdon, Judy Mills
Healing Prayer- Jan Sullivan, Susan Fiore
Altar Guild- Sally Hogan, Sally Holts, Jackie Vander Zanden, Katie Terry
Counters-D’Arcy Becker, Wayne Vander Zanden
Coffee Hour-The Vestry
Vestry Closer-Doug Rahn
Vestry Announcer-Judy Mills