

SAINT PAUL'S EPISCOPAL CHURCH



The Third Sunday in Lent

March 8, 2026

10:30 A.M. in the Church

The Rev. Stephanie E. Parker
Rector

Welcome to our Church

WELCOME

to

St. Paul's Episcopal Church

We are delighted you are seeking God in this special place. We want you to know that wherever you are on the journey of faith, you are welcome to ask your questions here.

Services are available: Recent services are available on our website: <https://stpaulwilkesboro.org>

Newsletters: Sign-up today to receive our weekly electronic newsletter! Email the church office at office@stpaulwilkesboro.org to have your name added. If you would like a printed copy of the newsletter mailed, please call the office.

We extend a special thanks today to all that have been so generous with their time and talents in making this service possible.

200 W. Cowles St., P. O. Box 95, Wilkesboro, NC 28697

336-667-4231

www.stpaulwilkesboro.org

E-mail: office@stpaulwilkesboro.org

Pastoral Emergency Line: 336-482-6800

ONLINE GIVING QR CODE:



The Gathering

Prelude

Prayer (from *Suite Gothique*)

Leon Boellmann (1862-1897)

Welcome and Announcements

Processional Hymn #343 Shepherd of Souls, Refresh and Bless

1 Shep - herd of souls, re - fresh and bless thy cho - sen
2 We would not live by bread a - lone, but by thy
3 Be known to us in break - ing bread, and do not
4 Lord, sup with us in love di - vine thy Bo - dy

pil - grim flock with man - na in the
word of grace, in strength of which we
then de - part; Sa - vior, a - bide with
and thy Blood, that liv - ing bread, that

wil - der - ness, with wa - ter from the rock.
trav - el on to our a - bid - ing - place.
us, and spread thy ta - ble in our heart.
heaven - ly wine, be our im - mor - tal food.

Words: James Montgomery (1771-1845), alt. Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b. 1937), after John Bacchus Dykes (1823-1876). Copyright © 1985, G.I.A. Publications.

Please remain standing as you are most comfortable.

Opening Acclamation

Presider: Blessed be the God of our salvation:

People: Who bears our burdens and forgives our sins.

Presider: 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.

1 John 1:8,9

Confession of Sin

Please stand or kneel as you are most comfortable.

The New Zealand Prayer Book, page 479

Presider: In God there is always forgiveness.

**Loving and all-seeing God,
forgive us where we have failed to support one another
and to be what we claim to be.**

**Forgive us where we have failed to serve you;
and where our thoughts and actions have been
contrary to yours we ask pardon.**

Presider: God forgives us; be at peace.

Moment of silence observed.

Presider: Rejoice and be glad, for Christ is forgiveness and reconciliation for all the human race.

**We shall all be one in Christ,
one in our life together.
Praise God who has created us,
praise to God who has accepted us,
praise to God who sends us into the world. Amen.**

Remain standing or kneeling.

Bless The Lord, My Soul

(sing twice)

Bless the Lord, my soul

And bless God's holy name

Bless the Lord, my soul

Who leads me into life

Please stand as you are most comfortable.

The Collect

Presider: The Lord be with you.

People: And also with you.

Presider: Let us pray.

Almighty God, sometimes we fear 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.***

Please be seated.

Liturgy of the Word

First Reading

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: Hear what the Spirit is saying to God’s People.

People: Thanks be to God.

The Response

Psalm 95

Venite, exultemus

Come, let us sing to the LORD; *

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 to God with psalms.

For the LORD is a great God, *

and a great King above all gods.

In God’s hand are the caverns of the earth, *

and the heights of the hills are God’s also.

The sea is God’s, for God made it, *

and God’s hands have molded the dry land.

Come, let us bow down, and bend the knee, *

and kneel before the LORD our Maker.

For this is our God,

and we are the people of God’s pasture and the sheep of God’s hand. *

Oh, that today we would hearken to God’s 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."

The Second Reading

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: Hear what the Spirit is saying to God's People.

People: Thanks be to God.

Sequence Hymn #658 As Longs the Deer for Cooling Streams

1 As longs the deer for cool - ing streams in
 2 For thee, my God, the liv - ing God, my
 3 Why rest - less, why cast down, my soul? Hope
 4 To Fa - ther, Son, and Ho - ly Ghost, the

parched and bar - ren ways, so longs my soul, O
 thirst - y soul doth pine: O when shall I be -
 still, and thou shalt sing the praise of him who
 God whom we a - dore, be glo - ry, as it

God, for thee and thy re - fresh - ing grace.
 hold thy face, thou Ma - jes - ty di - vine?
 is thy God, thy health's e - ter - nal spring.
 was, is now, and shall be ev - er - more.

Words: New Version of the Psalms of David, 1696, alt.; para. of Psalm 42:1-7. Music: *Martyrdom*, melody and bass Hugh Wilson (1764-1824); adapt. and harm. Robert Smith (1780-1829).

Please stand as you are most comfortable.

The Gospel

John 4:5-42

Presider: 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.”

Presider: The Gospel of the Lord

People: **Praise to you, Lord Christ**

Please be seated.

The Sermon

The Rev. Stephanie E. Parker

A time of silence following the sermon.

Please stand as you are most comfortable.

The Affirmation of Faith

The New Zealand Prayer Book, page 481

**You, O God, are supreme and holy.
You create our world and give us life.
Your purpose overarches everything we do.
You have always been with us.
You are God.**

**You, O God, are infinitely generous,
good beyond all measure.
You came to us before we came to you.
You have revealed and proved
your love for us in Jesus Christ,
who lived and died and rose again.
You are with us now.
You are God.**

**You, O God, are Holy Spirit.
You empower us to be your gospel in the world.
You reconcile and heal; you overcome death.

You are our God. We worship you. Amen.**

Prayers of the People

Leader In peace, we pray to God.

Silence

Leader Deepen our gratitude for all you have given us:
the beauty of creation, love given and received,
and the sacred calling to share your grace with
a hurting world

Silence

Leader Grant us a lively hope in your mercy and deliver
us from weariness in our struggles, from
despondency in failure, and from an
overburdened sense of unworthiness.

Silence

Leader Save us from all unwise haste, from the impatient or arrogant
retort of irritation, the taunt of sarcasm, and
from all the idle words that wound.

Silence

Leader Lead us away from strife, partisanship, and division, from
magnifying our certainties, condemning all differences,
and from building systems that unduly punish the vulnerable.

Silence

Leader Inspire those who hold authority and influence in the nations
with your vision for a compassionate world and give them the
wisdom and humility to work for the common
good and dignity of all people.

Silence

Leader Give to the leaders of the Church, the faithfulness of learners
and the courage of believers and rescue us all from the easy
arrogance that seeks wisdom in our own opinions and
salvation through our own efforts

Silence

Leader Comfort with your healing grace all those who suffer in body and spirit; both those whose suffering is clear to us and all those whose suffering is hidden; especially those suffering from cognitive decline, and loneliness. I invite your additional prayers at this time either silently or aloud.

Silence

Leader We pray for all who have died.
Let Light perpetual shine upon them.

Silence

Presider O Lord our God, we know that you accept the fervent prayers of your people; in the multitude of your mercies, you look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

The Peace

✧ *“The Peace” is a Christian tradition deriving its roots from Jesus himself who greeted people saying, “Peace be with you.” “The Peace” may feel awkward if you are new or an introvert or trying not to be noticed. We take this portion of our worship seriously as we live in a deeply divided world full of violence. These actions in God’s house model what we are called to do in the world.*

✧

Presider: The Peace of Christ be always with you.

People: And also with you.

Offertory

Offertory Anthem

Lord Jesus, Think on Me
(for text, see Hymn 641)

trad. English

The Great Thanksgiving

Please stand as you are able EOW, Eucharistic Prayer 1, pgs. 57-59

Sing

Presider and People: *Praise God, from whom all blessings flow. Praise God, all creatures here below. Praise God above, ye heavenly host. Praise Father, Son, and Holy Ghost. A-men.*

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

People: **We lift them to the Lord.**

Presider: Let us give thanks to the Lord our God.

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

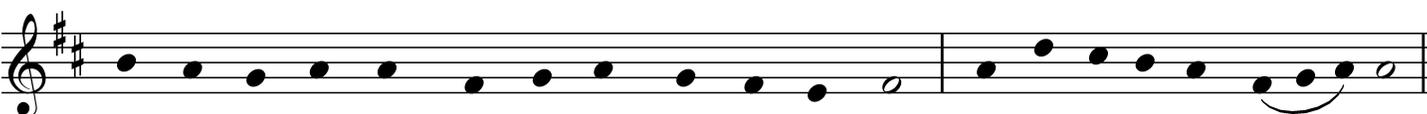
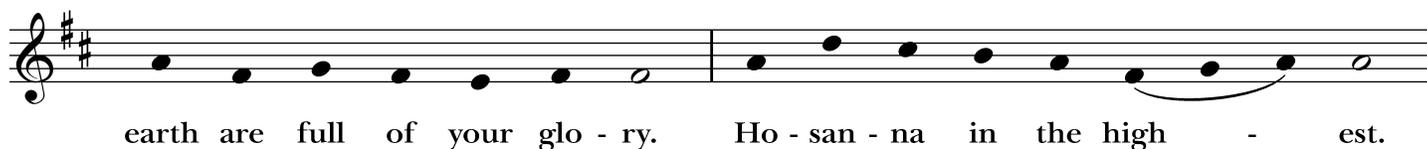
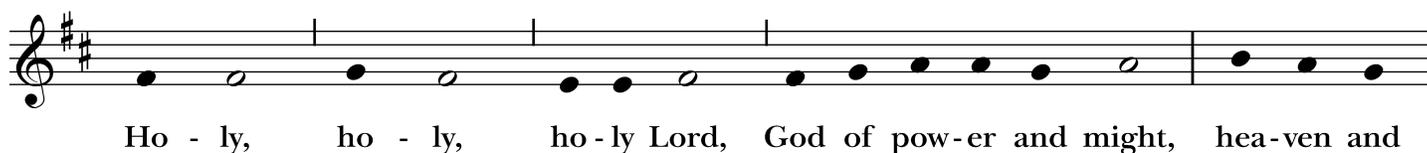
Presider: It is truly right, and good and joyful,
to give you thanks, all-holy God,
source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus—S124

Holy, holy, holy



Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

Now is the time to stand or kneel as you prefer.

Presider *continues*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died, Our Lord 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."

As supper was ending, 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

ALL: Christ has died.

Christ is risen.

Christ will come again.

Remembering his life, death, and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of all of your children that with our Patron, Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

As our Savior Christ has taught us, we now pray,

Our father 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

Fraction Anthem

Taste and See

Taste and see. Taste and see the good - ness

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a treble clef, a key signature of one flat (B-flat), and a 3/4 time signature. The melody starts with a quarter note G4, followed by a quarter note A4, a quarter note B-flat4, and a quarter note C5. The bass staff begins with a bass clef and accompaniment chords. The lyrics are: "Taste and see. Taste and see the good - ness".

of the Lord. — O Taste and see. Taste and

The second system of musical notation continues the melody and accompaniment. The treble staff features a half note G4 with a fermata, followed by a quarter note A4, a quarter note B-flat4, and a quarter note C5. The bass staff continues with accompaniment chords. The lyrics are: "of the Lord. — O Taste and see. Taste and".

see the good - ness of the Lord, — of the Lord. **Fine**

The third system of musical notation concludes the piece. The treble staff features a half note G4 with a fermata, followed by a quarter note A4, a quarter note B-flat4, and a quarter note C5. The bass staff continues with accompaniment chords. The lyrics are: "see the good - ness of the Lord, — of the Lord." The word "Fine" is written above the final measure.

The Invitation to Communion

Presider: The gifts of God for the people of God...

People: **God's holy food for God's holy people.**

This is the table of the Lord. It is made ready for those who love him and who want to love him more. So come, you who have much faith and you have little, you who have been here often and you have not been here long, you who have tried to follow and you who have failed. Come, for it is the Lord who invites you.

You will now have three ways to receive communion:

In one kind--this means you receive only the bread or only the wine. Receive the bread by extending your hands, palm upward, when the presider comes to you and then leaving the rail or crossing your hands over your chest when the chalice comes to you.

To receive the wine only, cross your hands when the bread is presented and then drink from the chalice by gently assisting the chalice bearer by grasping the base of the chalice lightly to help guide it to your lips.

Intinction (having the bread dipped in the wine and placed in your hand) is only done by the presider from the intinction tray. To receive communion by intinction simply keep your hands down by your sides as we have been doing. Then raise them to take intincted bread between thumb and forefinger.

In two kinds--this is where you consume both the bread and the wine either by receiving the bread and then drinking from the chalice or by Intinction.

There is no intinction by multiple individuals from the chalice.

Gluten free wafers available upon request.

Please stand or kneel as you are able.

Post Communion Prayer

Presider: Let us pray.

People: Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

The Blessing

Live without fear: your Creator has made you holy, has always protected you, and loves you with an everlasting love. Go in peace to follow the good road and may God's blessing be with you always. **Amen.**

~Saint Clare

Recessional Hymn #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,

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

Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932).

Dismissal

Presider: Let us go forth in the name of Christ.

People: **Thanks be to God!**

Postlude

Chorale (*from Suite Gothique*)

Leon Boellmann

Today's anthem, based on the tune "Southwell", is offered to the glory of God and in honor of longtime choir members Mike and Mary Southwell.

PRAYER LIST

Please remember in your prayers: All who are ill or unemployed and those who are on our prayer list.

Short-term

Ray Jameson, Rick Moretz, Kim Tetzlaff, Doug Merritt, Shannon Ryan, Jamie Tate

Long-term

Michael Morrison, Cade Gibbs, Ray Call, Steve Jackson, Ken Asel, Shane Jenkins, Kaye Hall, Dot Beamon, Da'Shon Horton, Rose Andrews

Armed Forces

Let us pray for the safety of **all our troops**, especially John Craine, Micha Duerk, Faith Lankford, Cole Griffith, Zach Necessary, Jason Westmeyer, and all others who serve throughout the world.

Prayer requests can be submitted through the prayer request form by scanning the QR code below, or by contacting the office.





March 12th—Misty Hartzog
March 12th—Wyndham Southwell
March 14h—Joe Fesperman

No anniversaries this week.



Serving Today

Altar Guild: Laurie Love, Reba Whittington, Kendall Forester

Reader: Tana Myers

Acolytes: Drew Mayberry, Robin Shumate

Usher: Ron Myers

Bread Bakers: Mark Williams & Ben Staley

Vestry Lock-Up for March: Diane Peabody



The Rt. Rev José McLoughlin
Bishop of the Diocese of Western North Carolina

St. Paul's Vestry 2026

Jeff Beard

Jim Burch, Jr. Warden

Chuck Forester

Scott Jessee, Sr. Warden

Tana Myers

Diane Peabody

Bill Harris, *Secretary*

Linda Schneider, *Treasurer*

The Rev. Stephanie E. Parker, *Rector*
rector@stpaulwilkesboro.org

Russell Stinson, *Director of Music*

Penny Farmer, *Finance Administrator*

Robyn Setzer, *Parish Administrator*
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Dean Carlton, *Sexton*