

TRINITY CHURCH

IN THE CITY OF ASBURY PARK, NJ

The Third Sunday in Lent

March 8, 2026

Holy Eucharist at ten o'clock

At Trinity, we strive to use expansive language in our liturgy to reflect our beliefs that God transcends and includes all genders and that all gender expressions reflect the beauty of God's creation. Sometimes, however, our liturgy and scripture readings use gendered language for God and humanity as part of the common spiritual heritage of Anglicanism and the Christian Church. In congregational responses, we invite you to use whatever pronouns and titles help you to see the divine in both God and humanity. As the scripture lessons are read, we invite you to consider that the writings contained in the Bible are contextual--reflecting particular times, places, and cultures--but that they can be understood in universal and expansive ways. God is love!

Hymn numbers refer to either the Hymnal 1982 or Lift Every Voice and Sing (LEVAS), located in the pew racks.

Prelude

Four Pieces: 1. *Plainte* 2. *Musette* 3. *Canzona* 4. *Postlude*

Léon Boëllmann

Hymn 455 "O Love of God, how strong and true"

All who can please stand

Dunedin

Opening Acclamation

All who can please stand

Celebrant Bless the Lord who forgives all our sins.

People **God's mercy endures for ever.**

Hear the commandments of God to his people:

I am the Lord your God who brought you out of bondage.

You shall have no other gods but me.

Amen. Lord have mercy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

Amen. Lord have mercy.

Remember the Sabbath day and keep it holy.

Amen. Lord have mercy.

Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.

Amen. Lord have mercy.

You shall not commit adultery.

Amen. Lord have mercy.

You shall not steal.

Amen. Lord have mercy.

You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

The Summary of the Law

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

Confession and Absolution

The Deacon or Celebrant says

Let us confess our sins to God.

All who can, please kneel

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 celebrant pronounces absolution.

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.**

Remain kneeling
Archangelsky

Trisagion

The Trisagion is sung through three times, each time with increasing vigor

Ho - ly God, Ho - ly and Might - y,
5
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The Collect of the Day

Remain kneeling

The Lord be with you. **And also with you.** 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.**

The Lesson: A Reading from the Book of 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?"

*At the end of the lesson, the reader says, The Word of the Lord
All Reply, **Thanks be to God.***

Psalm 95

Richard Wayne Dirksen

Sung by the choir

- | | |
|--|---|
| 1 Come, let us sing to the Lord; let us shout
for joy to the Rock of our salvation. | 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! |
| 2 Let us come before his presence with
thanksgiving and raise a loud shout to him
with psalms. | 8 Harden not your hearts, as your forebears
did in the wilderness, at Meribah, and on
that day at Massah, when they tempted me. |
| 3 For the Lord is a great God, and a great King
above all gods. | 9 They put me to the test,
though they had seen my works. |
| 4 In his hand are the caverns of the earth, and
the heights of the hills are his also. | 10 Forty years long I detested that generation
and said, "This people are wayward in their
hearts; they do not know my ways." |
| 5 The sea is his, for he made it, and his hands
have molded the dry land. | 11 So I swore in my wrath,
"They shall not enter into my rest." |
| 6 Come, let us bow down, and bend the knee,
and kneel before the Lord our Maker. | |

The Lesson: A Reading from the Letter to the Romans (5:1-11)

Therefore, 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.

The Reader says, The Word of the Lord.

*All Reply, **Thanks be to God***

All who can, please stand

Hymn "When, like the woman at the well"

Verses 1-2 are sung before the Gospel and verses 3-4 are sung after.



1 When, like the wo - man at the well, I
2 Christ knew my heart, my way - ward ways, yet
3 I learned I could for - ev - er live and
4 Each day I lift my cup a - bove and
5 Since now I am in grace im - mersed, set



lived with bro - ken dreams, _____ Christ came to me, good
gave me hope, not fear. _____ The God I once thought
wor - ship God a - right, _____ could trust the power the
once a - gain re - ceive _____ the liv - ing wa - ter
free, for - giv - en, whole, _____ I share with those who



news to tell, of ev - er liv - ing streams. _____
far a - way, I could ap - proach, draw near. _____
Spi - rit gives to guide me in truth's light. _____
of God's love, re - vealed for my be - lief. _____
are a - thirst the well - springs of my soul. _____

The Holy Gospel John (4:5-42)

All who can please stand

At the Announcement, all say **Glory to you, Lord Christ.**

So he 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."

The Reader says, The Gospel of the Lord.

*All Reply, **Praise to you, Lord Christ***

Verses 3-4 will now be sung.

Sermon

The Rev. Geoff Curtiss

Nicene Creed

All who can please stand

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 truly human.
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

The Leader and People pray responsively

After each petition, the Leader says "...let us pray to the Lord."

All respond **Lord, have mercy.**

The leader will then read 2 congregational thanksgivings from the 2026 pledge cards, using the following language:
We give thanks for the following blessings that the people of Trinity Church have named:

Leader In the communion of saints, let us commend ourselves, and one another, and all our life,
to Christ our God.

People **To you, O Lord our God.**

Silence

The Celebrant concludes with a collect (prayer).

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers
of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

The Peace

Greet one another in the name of Christ.

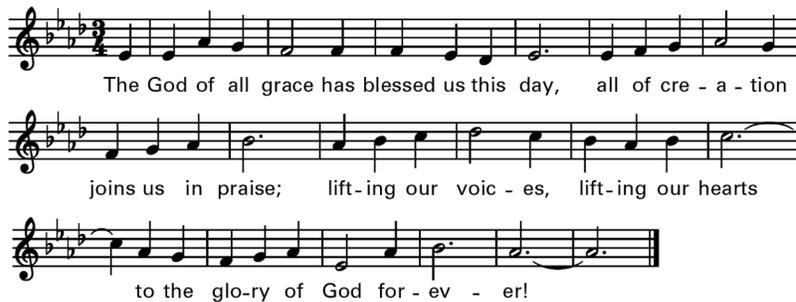
The peace of the Lord be always with you.

People **And also with you.**

Welcome and Announcements

Please be seated

Congregational Celebrations and Thanksgivings



The God of all grace has blessed us this day, all of cre - a - tion
joins us in praise; lift-ing our voic - es, lift-ing our hearts
to the glo-ry of God for - ev - er!

The Offering

Choral Anthem *We Shall Walk Through the Valley in Peace* Spiritual; arr. Moses Hogan

We shall walk through the valley in peace.

Refrain: For Jesus Himself will be our leader.
We shall walk through the valley in peace.

We will meet our loved ones there. *Refrain*

There will be no trials there. *Refrain*

The Great Thanksgiving

All who can please stand

Eucharistic Prayer A, Book of Common Prayer

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. 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

Tschesnokoff. DSKing, arr.

The congregation is invited to sing the part most comfortable for you.

Men: Ho ly, ho - ly, ho - ly Lord God of hosts. Trebles: Ho ly, ho - ly, ho - ly Lord God of hosts. All: Heav'n and earth are full of your Glo - ry. Ho - san - na in the high - est, in the high - est.

19 Sung by the Choir: "Blessed is He who comes in the name of the Lord." Ho - san - na in the high - est.

Celebrant

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 Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker and 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 he 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:

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

Celebrant

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's 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 Son, the holy food and drink of new and unending life in Christ. 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 Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,
Our Father (or Mother/Parent), **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.**

At the Breaking of the Bread

Celebrant Christ our Passover is sacrificed for us;

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

Agnus Dei, from *Missa Secunda*

Sung in Latin by the Choir

Hans Leo Hassler; DSKing, editor

translation -

Lamb of God, have mercy on us.

Lamb of God, have mercy on us.

Lamb of God, grant us your peace.

The Invitation

At the Communion



The sacrament of Holy Communion is a profound and central part of our worship. In it we receive God's promise to set aside all that separates us; we strengthen our union with Christ and one another; and we experience a foretaste of the time when all creation will share the feast God has prepared for us. All who seek a deeper relationship with God in Jesus Christ are invited to join us at the Lord's Table.

Follow the usher's direction to communion. Receive the bread in open palm. Wine is available in the silver chalice, and non-alcoholic grape juice in the wooden cup. You may receive the wine by taking a sip or touching your wafer to the wine. For the grape juice, please only touch the wafer to the juice. If you would like a blessing in lieu of communion, indicate so by crossing your arms over your chest. Gluten free wafers are available, please ask the clergy for one if desired. Please let the usher know if you need the Celebrant to come to your pew to administer communion.



During communion, those who would like someone to pray with them for themselves or someone else are invited to come to one of our prayer stations for individual prayer. Prayer stations are located at the back of the church (near the entrance doors) where a member of the Trinity Prayer Team will be sitting in a chair, ready to say a prayer with you. See insert for more information.

Hymn 692 "I heard the voice of Jesus say"

The Third Tune

[Blessing of the Lay Eucharistic Visitors

Celebrant Bless you for your ministry and bless those to whom you bring these holy gifts, that they may be united with this community in the holy sacrament of Christ's body and blood.

People **Though we are many, we are all one body because we share in the one bread.]**

Post Communion Prayer

All who can please stand

Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.

Blessing

from A New Zealand Prayer Book

Celebrant

May Christ who calls you to take up your cross, give you strength to bear your own and one another's burdens, and the blessing of God our Creator, Redeemer and Giver of life be with you always. **Amen.**

Hymn 90 "Guide me, O thou great Jehovah"

Cwm Rhondda

Dismissal *People's Response:* **Thanks be to God.**

Postlude *Fugue in C Minor*

Jean Jacques Charpentier

Trinity Church Vision Statement

“Beloved, let us love one another, for love is of God...For if we love one another, God abides in us, and God’s love will be perfected in us.” (1 John 4:7, 12)

Love is at the very core of Trinity Church. Through our faith and ministry, we seek to share Jesus Christ’s unconditional, revolutionary love for all of God’s creation and people. We demonstrate love in action by respecting the dignity of all, practicing radical hospitality, standing in solidarity with the marginalized, advocating for peace and justice, dismantling structural racism and every system of oppression, embracing inclusivity, maintaining our sacred space as a spiritual and physical sanctuary, and pursuing ecological sustainability. Strengthened by joyful worship, prayer, lifelong spiritual formation, stewardship of resources, pastoral care, and fellowship, we commit to follow Jesus in the Way of Love.

TRINITY EPISCOPAL CHURCH

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