

THE JERUSALEM MASS SHEET

3rd SUNDAY OF LENT (A)

12th March 2023

THE INTRODUCTORY RITES

Entrance Antiphon or a hymn *Stand*
Cf. Ps 24: 15-16

**My eyes are always on the Lord,
for he rescues my feet from the snare.
Turn to me and have mercy on me,
for I am alone and poor.**

All make the Sign of the Cross as the Priest says:
In the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**

The Priest greets everyone present.
The people respond: **And with your spirit.**
The Mass of the day may be introduced.

Penitential Act

The Priest invites the people to repentance using one of the Penitential Acts.

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have
failed to do,**

And, striking their breast, they say:
**through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The Priest says the absolution. All reply: **Amen.**

Lord, have mercy. **Lord, have mercy.**
Christ, have mercy. **Christ, have mercy.**
Lord, have mercy. **Lord, have mercy.**

The Collect

O God, author of every mercy and of all goodness,
who in fasting, prayer and almsgiving
have shown us a remedy for sin,
look graciously on this confession of our lowliness,
that we, who are bowed down by our conscience,
may always be lifted up by your mercy.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the
Holy Spirit,

God, for ever and ever.

Amen.

Sit

THE LITURGY OF THE WORD

First Reading

A reading from the book of Exodus 17:3-7
Tormented by thirst, the people complained
against Moses. 'Why did you bring us out of
Egypt?' they said. 'Was it so that I should die of
thirst, my children too, and my cattle?' Moses
appealed to the Lord. 'How am I to deal with this
people?' he said. 'A little more and they will stone
me!' The Lord said to Moses, 'Take with you some
of the elders of Israel and move on to the forefront
of the people; take in your hand the staff with which
you struck the river, and go. I shall be standing

before you there on the rock, at Horeb. You must
strike the rock, and water will flow from it for the
people to drink.' This is what Moses did, in the
sight of the elders of Israel. The place was named
Massah and Meribah because of the grumbling of
the sons of Israel and because they put the Lord to
the test by saying, 'Is the Lord with us, or not?'

The word of the Lord.

Thanks be to God.

Psalm

Ps 94:1-2.6-9. R.v8

**R) O that today you would listen to his voice:
'Harden not your hearts.'**

Come, ring out our joy to the Lord;
hail the rock who saves us.
Let us come before him, giving thanks,
with songs let us hail the Lord. **(R)**

Come in; let us bow and bend low;
let us kneel before the God who made us
for he is our God and we
the people who belong to his pasture,
the flock that is led by his hand. **(R)**

O that today you would listen to his voice!
'Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your fathers put me to the test;
when they tried me, though they saw my work.'
(R)

Second Reading

A reading from the letter of St Paul to the
Romans 5:1-2. 5-8

Through our Lord Jesus Christ by faith we are
judged righteous and at peace with God, since it is
by faith and through Jesus that we have entered this
state of grace in which we can boast about looking
forward to God's glory. This hope is not deceptive,
because the love of God has been poured into our
hearts by the Holy Spirit which has been given us.
We were still helpless when at his appointed
moment Christ died for sinful men. It is not easy to
die even for a good man – though of course for
someone really worthy, a man might be prepared to
die – but what proves that God loves us is that
Christ died for us while we were still sinners.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

Stand

Cf. Jn 4:42.15

**Glory to you, O Christ, you are the Word of God!
Lord, you are really the saviour of the world;
give me the living water, so that I may never
get thirsty.**

Glory to you, O Christ, you are the Word of God!

Gospel

John 4:5-42

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to John.
Glory to you, O Lord.

For shorter form read between []

[Jesus came to the Samaritan town called Sychar, near the land that Jacob gave to his son Joseph. Jacob's well is there and Jesus, tired by the journey, sat straight down by the well. It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, 'Give me a drink.' His disciples had gone into the town to buy food. The Samaritan woman said to him, 'What? You are a Jew and you ask me, a Samaritan, for a drink?' – Jews, in fact, do not associate with Samaritans. Jesus replied:

'If you only knew what God is offering and who it is that is saying to you: Give me a drink, you would have been the one to ask, and he would have given you living water.'

'You have no bucket, sir,' she answered 'and the well is deep: how could you get this living water? Are you a greater man than our father Jacob who gave us this well and drank from it himself with his sons and his cattle?' Jesus replied:

'Whoever drinks this water will get thirsty again; but anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life.'

'Sir,' said the woman 'give me some of that water, so that I may never get thirsty and never have to come here again to draw water.' 'Go and call your husband' said Jesus to her 'and come back here.' The woman answered, 'I have no husband.' He said to her, 'You are right to say, "I have no husband"; for although you have had five, the one you have now is not your husband. You spoke the truth there.' 'I see you are a prophet, sir' said the woman. 'Our fathers worshipped on this mountain, while you say that Jerusalem is the place where one ought to worship.' Jesus said:

'Believe me, woman, 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 do know; for salvation comes from the Jews. But the hour will come – in fact it is here already – when true worshippers will worship the Father in spirit and truth: that is the kind of worshipper the Father wants. God is spirit, and those who worship must worship in spirit and truth.'

The woman said to him, 'I know that Messiah – that is, Christ – is coming; and when he comes he will tell us everything.' 'I who am speaking to you,' said Jesus 'I am he.'

At this point his disciples returned, and were surprised to find him speaking to a woman, though none of them asked, 'What do you want from her?' or, 'Why are you talking to her?' The woman put down her water jar and hurried back to the town to tell the people, 'Come and see a man who has told me everything I ever did; I wonder if he is the Christ?' This brought people out of the town and they started walking towards him.

Meanwhile, the disciples were urging him, 'Rabbi, do have something to eat;' but he said, 'I have food to eat that you do not know about.' So the disciples asked one another, 'Has someone been bringing him food?' But Jesus said:

'My food is to do the will of the one who sent me, and to complete his work. Have you not got a saying: Four months and then the harvest? Well, I tell you: Look around you, look at the fields; already they are white, ready for harvest! Already the reaper is being paid his wages, already he is bringing in the grain for eternal life, and thus sower and reaper rejoice together. For here the proverb holds good: one sows, another reaps; I sent you to reap a harvest you had not worked for. Others worked for it; and you have come into the rewards of their trouble.'

[Many Samaritans of that town had believed in him on the strength of the woman's testimony] when she said, 'He told me all I have ever done,' [so, when the Samaritans came up to him, they begged him to stay with them. He stayed for two days, and when he spoke to them many more came to believe; and they said to the woman, 'Now we no longer believe because of what you told us; we have heard him ourselves and we know that he really is the saviour of the world.']

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

The Homily

**The Nicene Creed
I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit
was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
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.**

**I believe in the Holy Spirit, the Lord, the giver
of life,**

Sit

Stand

All bow

who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of
the dead
and the life of the world to come. Amen.

The Prayer of the Faithful

Response example: Lord, in your mercy,
Hear our prayer.

After the concluding prayer all say: Amen. Sit

THE LITURGY OF THE EUCHARIST

The offerings are brought to the altar.

A hymn may be sung.

*If the Priest says the two prayers of offering
aloud, the response both times is:*

Blessed be God for ever.

The people rise as the Priest says:
Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Prayer over the Offerings

Be pleased, O Lord, with these sacrificial offerings,
and grant that we who beseech pardon for our
own sins,
may take care to forgive our neighbour.
Through Christ our Lord.
Amen.

The Eucharistic Prayer

The Lord be with you.
And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right and just.

Preface: The Samaritan Women.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For when he asked the Samaritan woman for
water to drink,
he had already created the gift of faith within her
and so ardently did he thirst for her faith,
that he kindled in her the fire of divine love.

And so we, too, give you thanks
and with the Angels
praise your mighty deeds, as we acclaim:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name
of the Lord.**

Hosanna in the highest.

Kneel

Eucharistic Prayer for Reconciliation I

(The Priest may use a different Eucharistic Prayer.)

You are indeed Holy, O Lord,
and from the world's beginning
are ceaselessly at work,
so that the human race may become holy,
just as you yourself are holy.

Look, we pray, upon your people's offerings
and pour out on them the power of your Spirit,
that they may become the Body and \times Blood
of your beloved Son, Jesus Christ,
in whom we, too, are your sons and daughters.

Indeed, though we once were lost
and could not approach you,
you loved us with the greatest love:
for your Son, who alone is just,
handed himself over to death,
and did not disdain to be nailed for our sake
to the wood of the Cross.

But before his arms were outstretched between
heaven and earth,
to become the lasting sign of your covenant,
he desired to celebrate the Passover with his
disciples.

As he ate with them,
he took bread
and, giving you thanks, he said the blessing,
broke the bread and gave it to them, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
knowing that he was about to reconcile all things
in himself
through his Blood to be shed on the Cross,
he took the chalice, filled with the fruit of the vine,
and once more giving you thanks,
handed the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

The people continue, acclaiming:

**Save us, Saviour of the world,
for by your Cross and Resurrection,
you have set us free.**

Therefore, as we celebrate
the memorial of your Son Jesus Christ,
who is our Passover and our surest peace,
we celebrate his Death and Resurrection from
the dead,
and looking forward to his blessed Coming,
we offer you, who are our faithful and merciful God,
this sacrificial Victim
who reconciles to you the human race.

Look kindly, most compassionate Father,
on those you unite to yourself
by the Sacrifice of your Son,
and grant that, by the power of the Holy Spirit,
as they partake of this one Bread and one Chalice,

they may be gathered into one Body in Christ, who heals every division.

Be pleased to keep us always in communion of mind and heart, together with N. our Pope and N. our Bishop. Help us to work together for the coming of your Kingdom, until the hour when we stand before you, Saints among the Saints in the halls of heaven, with the Blessed Virgin Mary, Mother of God, the blessed Apostles and all the Saints, and with our deceased brothers and sisters, whom we humbly commend to your mercy.

Then, freed at last from the wound of corruption and made fully into a new creation, we shall sing to you with gladness the thanksgiving of Christ, who lives for all eternity.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

The people acclaim: **Amen.**

The Communion Rite *Stand*

The Priest invites all to join in the Lord's Prayer:

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.

The Priest continues alone:

Deliver us, Lord, we pray, ...

For the kingdom, the power and the glory are yours now and for ever.

The Priest says:

Lord Jesus Christ... **Amen.**

The peace of the Lord be with you always.

And with your spirit.

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

The Priest takes the host and breaks it.

Meanwhile the people say or sing:

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace. *Kneel*

The Priest shows the host to the people and says:

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.

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

The Priest or other minister says to each communicant:

The Body [Blood] of Christ.

Each communicant answers: **Amen.**

Communion Antiphon *Jn 4: 13-14*

For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life.

Prayer after Communion *Stand*

As we receive the pledge of things yet hidden in heaven and are nourished while still on earth with the Bread that comes from on high, we humbly entreat you, O Lord, that what is being brought about in us in mystery may come to true completion. Through Christ our Lord. **Amen.**

THE CONCLUDING RITES

Announcements may be made.

Then:

Priest: The Lord be with you.

All: **And with your spirit.**

Prayer over the People

The Deacon, or the Priest, says:

Bow down for the blessing.

The Priest continues:

Direct, O Lord, we pray, the hearts of your faithful, and in your kindness grant your servants this grace: that, abiding in the love of you and their neighbour, they may fulfil the whole of your commands. Through Christ our Lord. **Amen.**

And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever. **Amen.**

Then the Deacon, or the Priest, says:

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

Thanks be to God.



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The Psalms: A new Translation © 1963

The Grail (England) published by Harper Collins.

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Concordat cum originali: Paul Moynihan.

Imprimatur: Anthony J Kay, VG,

Salford 5th November 2013.

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