



THE CHURCH  
OF ST. MICHAEL & ST. GEORGE

**The First Sunday of Lent**  
FEBRUARY 26, 2023      10:00 AM

## **The Great Litany and Holy Eucharist**

*¶ The service follows the Order for Holy Eucharist beginning on page 323 of The Book of Common Prayer*

*¶ The musical setting of the Mass Ordinary is the Mass in D of Leo Sowerby*

### **Organ Voluntary**

Choralvorspiel: *O Mensch, beweine deine Sünde groß*


Johann Sebastian Bach  
(1685–1750)

*¶ All stand as the Celebrant and other Ministers enter in silence*


### **The Great Litany**      *¶ Sung in procession*

*¶ The Penitential Procession, beginning and concluding at the Altar, dates from the very earliest days of Christian worship. The use of the liturgical procession was widely developed in the Middle Ages in the Sarum Use – the worship of the English Church in Salisbury, England. Today's Procession, during the singing of The Great Litany, is symbolic of the journey of the Israelites through the desert and, because it is penitential in nature, the Procession always turns to the left – the Biblical side of weakness – signifying our human frailty. Through this Procession, we join Christians who have gone before us, those today, and those in times to come, who seek to repent of sin and encounter the saving embrace of Christ.*

*Litanist* O God the Father, Creator of heaven and earth,



*People* Have mer-cy up - on us.



*Litanist* O God the Son, Redeemer of the world,

*People* Have mercy upon us.

*Litanist* O God the Holy Ghost, Sanctifier of the faithful,

*People* Have mercy upon us.

*Litanist* O holy, blessed, and glorious Trinity, one God,

*People* Have mercy upon us.

*Litanist* Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.



*People* Spare us, good Lord.



*Litanist* From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,



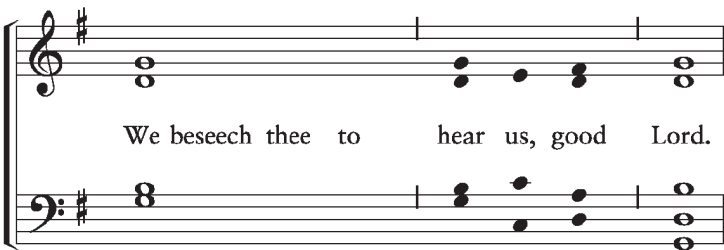
*People* Good Lord, de - liver us.



- Litanist* From all blindness of heart; from pride, vainglory, and hypocrisy;  
from envy, hatred, and malice; and from all want of charity,  
*People* Good Lord, deliver us.
- Litanist* From all inordinate and sinful affections; and from all the deceits  
of the world, the flesh, and the devil,  
*People* Good Lord, deliver us.
- Litanist* From all false doctrine, heresy, and schism; from hardness of heart,  
and contempt of thy Word and commandment,  
*People* Good Lord, deliver us.
- Litanist* From lightning and tempest; from earthquake, fire, and flood; from  
plague, pestilence, and famine,  
*People* Good Lord, deliver us.
- Litanist* From all oppression, conspiracy, and rebellion; from violence,  
battle, and murder; and from dying suddenly and unprepared,  
*People* Good Lord, deliver us.
- Litanist* By the mystery of thy holy Incarnation; by thy holy Nativity and  
submission to the Law; by thy Baptism, Fasting, and Temptation,  
*People* Good Lord, deliver us.
- Litanist* By thine Agony and Bloody Sweat; by thy Cross and Passion; by  
thy precious Death and Burial; by thy glorious Resurrection and  
Ascension; and by the Coming of the Holy Ghost,  
*People* Good Lord, deliver us.
- Litanist* In all time of our tribulation; in all time of our prosperity; in the  
hour of death, and in the day of judgment,  
*People* Good Lord, deliver us.

*Litanist* We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

*People*



We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to bless and keep all thy people,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to bring into the way of truth all such as have erred, and are deceived,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to make wars to cease in all the world;  
to give to all nations unity, peace, and concord; and to bestow  
freedom upon all peoples,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to show thy pity upon all prisoners and  
captives, the homeless and the hungry, and all who are desolate  
and oppressed,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to give and preserve to our use the bountiful  
fruits of the earth, so that in due time all may enjoy them,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to inspire us, in our several callings, to do  
the work which thou givest us to do with singleness of heart as thy  
servants, and for the common good,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to preserve all who are in danger by reason  
of their labor or their travel,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to preserve, and provide for, all women  
in childbirth, young children and orphans, the widowed, and all  
whose homes are broken or torn by strife,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to visit the lonely; to strengthen all who  
suffer in mind, body, and spirit; and to comfort with thy presence  
those who are failing and infirm,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to support, help, and comfort all who are  
in danger, necessity, and tribulation,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to have mercy upon all mankind,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to grant to all the faithful departed ✠ eternal life and peace,

*People* We beseech thee to hear us, good Lord.

*Litanist* That it may please thee to grant that, in the fellowship of the ever-blessed Virgin Mary, Blessed Michael and All Angels, Blessed George, and all the saints, we may attain to thy heavenly kingdom,

*People* We beseech thee to hear us, good Lord.

*Litanist* Son of God, we beseech thee to hear us.

*People*

Musical notation for the text "Son of God, we beseech thee to hear us." The notation is in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The lyrics are written below the notes.

*Litanist* O Lamb of God, that takest away the sins of the world,

*People*

Musical notation for the text "Have mercy upon us." The notation is in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The lyrics are written below the notes.

*Litanist* O Lamb of God, that takest away the sins of the world,  
*People* Have mercy upon us.

*Litanist* O Lamb of God, that takest away the sins of the world,

*People*

Grant us thy peace.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'Grant us thy peace.' are written below the notes.

*Litanist* O Christ, hear us.

*People*

O Christ, hear us.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'O Christ, hear us.' are written below the notes.

*Litanist* Lord, have mercy upon us.

*People*

Lord, have mer - cy up - on us.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'Lord, have mer - cy up - on us.' are written below the notes.

*Litanist* Christ, have mercy upon us.

*People*

Christ, have mer - cy up - on us.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'Christ, have mer - cy up - on us.' are written below the notes.

*Litanist* Lord, have mercy upon us.

*People*

Lord, have mer - cy up - on us.

## The Collect of the Day

*Celebrant* The Lord be with you.

*People* And with thy spirit.

*Celebrant* Let us pray.

**A**lmighty God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. ¶ *People Amen.*

¶ *Then all are seated*

## The Word of God

### The Lesson

Genesis 2:15-17; 3:1-7

**T**he Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So



when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

*Reader* The Word of the Lord.

*People* Thanks be to God.

¶ *All remain seated for the singing of the Psalm*

## Psalm 32

*Beati quorum*

TONE IV.4

¶ *The first half of each Psalm verse is sung by the Precentor; the second half is sung by all; a distinct pause is made at the asterisk in each verse*



*Blessed* is he whose unrighteousness is forgiven, \*  
and *whose sin is covered.*

Blessed is the man unto whom the Lord imput-*eth* no sin, \*  
and in whose *spirit there is no guile.*

For whilst I *held my tongue,* \*  
my bones consumed away through my *daily complaining.*

For thy hand was heavy upon me *day and night,* \*  
and my moisture was like *the drought in summer.*

I acknowledged my sin *unto thee;* \*  
and mine unright-*eousness have I not hid.*

I said, I will confess my sins un-*to the Lord;* \*  
and so thou forgavest the *wickedness of my sin.*

For this shall every one that is godly make his prayer unto thee,  
in a time when thou may-*est be found;* \*  
surely the great water-floods *shall not come nigh him.*

Thou art a place to hide me in; thou shalt preserve *me from trouble*; \*  
thou shalt compass me about with *songs of deliverance*.

I will inform thee, and teach thee in the way wherein *thou shalt go*; \*  
and I *will guide thee with mine eye*.

Be ye not like to horse and mule, which have no *understanding*; \*  
whose mouths must be held with bit and bridle, else they *will not obey thee*.

Great plagues remain for *the ungodly*; \*  
but whoso putteth his trust in the Lord, mercy embrac-*eth him on every side*.

Be glad, O ye righteous, and rejoice *in the Lord*; \*  
and be joyful, all *ye that are true of heart*.

## The Epistle

Romans 5:12-19

**T**herefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned – sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many. And the free gift is not like the effect of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men. For as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous.

*Reader* The Word of the Lord.

*People* Thanks be to God.

‡ All stand for the singing of the Hymn and Gospel Procession

## Hymn at the Sequence 142

ST. FLAVIAN

*This quintessential Lenten hymn attempts to explain the deeper meanings of the 40 days of Lent including fasting, praying, temptation, and the penitence which points to the joys of Easter which await us at the conclusion of our penitential pilgrimage.*

## The Gospel

Matthew 4:1-11

*Gospeler* † The Holy Gospel of our Lord Jesus Christ according to Matthew.  
*People* Glory be to thee, O Lord.

**T**hen Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’” Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will give his angels charge of you,’ and ‘On their hands they will bear you up, lest you strike your foot against a stone.’” Jesus said to him, “Again it is written, ‘You shall not tempt the Lord your God.’” Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Begone, Satan! for it is written, ‘You shall worship the Lord your God and him only shall you serve.’” Then the devil left him, and behold, angels came and ministered to him.

*Gospeler* The Gospel of the Lord.  
*People* Praise be to thee, O Christ.

## Sermon

The Rev. Canon Jeremy Haselock

¶ *Following the Sermon, all stand and say together*

## The Nicene Creed

I believe in one God,  
the Father Almighty,  
maker of heaven and earth,  
and of all things visible and invisible;  
And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of his Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father;  
by whom all things were made;  
who for us men and for our salvation  
came down from heaven,  
and was incarnate by the Holy Ghost of the Virgin Mary,  
and was made man;  
and was crucified also for us under Pontius Pilate;  
he suffered and was buried;  
and the third day he rose again according to the Scriptures,  
and ascended into heaven,  
and sitteth on the right hand of the Father;  
and he shall come again, with glory,  
to judge both the quick and the dead;  
whose kingdom shall have no end.  
And I believe in the Holy Ghost the Lord, and Giver of Life,  
who proceedeth from the Father and the Son;  
who with the Father and the Son together is worshiped  
and glorified;  
who spake by the Prophets.  
And I believe one holy Catholic and Apostolic Church;  
I acknowledge one Baptism for the remission of sins;  
and I look for the resurrection of the dead, †  
and the life of the world to come. Amen.

## The Peace

*Celebrant*    The peace of the Lord be always with you.  
*People*        And with thy spirit.

*¶ Then the Ministers and People greet one another in the name of the Lord*

## Announcements

*The Church of St. Michael & St. George is grateful for the generosity of all visitors and parishioners who donate as part of the weekly offertory. If you wish, please place your donation in the collection plate or use the QR code below to give online. These gifts are used to support our parish and our mission, in addition to parishioners' annual commitments.*



# The Holy Communion

## Anthem at the Offertory

Lord for thy tender mercy's sake, lay not our sins to our charge,  
but forgive that is past, and give us grace to amend our snfful  
lives: to decline from sin and incline to virtue, that we may walk  
in a perfect heart before thee now and evermore. Amen.

*Words: J. Bull, Christian Prayers and Holy Meditations (1568)*

*Music: Richard Farrant (c. 1530–1580)*

## The Great Thanksgiving

*Celebrant* The Lord be with you.

*People* And with thy spirit.

*Celebrant* Lift up your hearts.

*People* We lift them up unto the Lord.

*Celebrant* Let us give thanks unto our Lord God.

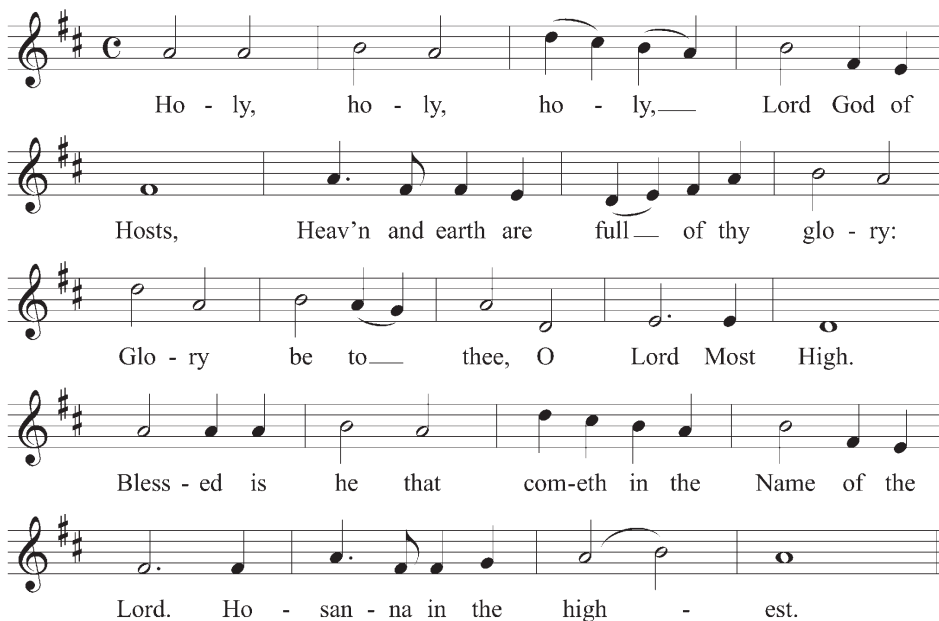
*People* It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times,  
and in all places, give thanks unto thee, O Lord, holy Father, almighty,  
everlasting God.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet  
did not sin. By his grace we are able to triumph over every evil, and to live  
no longer for ourselves alone, but for him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven,  
we laud and magnify thy glorious Name; evermore praising thee, and saying,

## Sanctus and Benedictus qui venit



Ho - ly, ho - ly, ho - ly, — Lord God of  
Hosts, Heav'n and earth are full — of thy glo - ry:  
Glo - ry be to — thee, O Lord Most High.  
Bless - ed is he that com-eth in the Name of the  
Lord. Ho - san - na in the high - est.

*g The People kneel*

**A**LL GLORY BE TO THEE, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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, he took the cup; and when he had given thanks, he gave it to them, saying, “Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.”

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled ✠ with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. ¶ *All AMEN.*

And now, as our Savior Christ hath taught us, we are bold to say,



## 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.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

*¶ The Celebrant breaks the Bread and a period of silence is kept; then is sung*

## Agnus Dei

O Lamb of God, that tak - est a -  
way the - sins of the world, have mer - cy up -  
on us. O Lamb of God, that  
tak - est a - way the - sins of the world, have  
mer - cy up - on us. O Lamb of  
God, that tak - est a - way the - sins of the  
world, grant us thy peace.

## The Prayer of Humble Access ¶ *Said by all*

**W**E DO NOT PRESUME TO COME TO THIS THY TABLE, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

## The Invitation and Ministration of Communion

- ¶ *All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. Proceed to the Altar Rail when invited by the Usher. To receive the Bread, extend your palms, crossed and upward; when offered the Chalice, please assist in guiding it. Those who do not wish to receive Holy Communion may come forward for a blessing; please indicate this to the Priest by crossing your arms over your chest.*
- ¶ *Holy Communion is distributed both at the High Altar and in St. Mary's Chapel. When directed, please follow the Ushers' direction. Those who are not able to come to the High Altar are always welcome to proceed to St. Mary's Chapel.*

## Anthem at the Communion

Hear my prayer, O Lord, and let my cry come unto thee.

*Words: Psalm 102:1*

*Music: Henry Purcell (1659-1695)*

## Hymn at the Communion 150 ¶ *Sung by all* AUS DER TIEFE RUF E ICH

*This solemn tune is fitting for the text based on the Gospel of Mark 1:12-13. Christ's temptation in the wilderness is rehearsed and an association is drawn to Christians who are inveigled to sin. This text and tune have been included in the Episcopal hymnal since 1861.*

## The Postcommunion Prayer      ¶ *Said by all kneeling*

**A**LMIGHTY AND EVERLIVING GOD, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

## The Lenten Blessing    †      ¶ *The Celebrant blesses the People*

May God the Father, who does not despise the broken spirit, give to you a contrite heart.    ¶ *People Amen.*

May Christ, who bore our sins in his body on the tree, heal you by his wounds.    ¶ *People Amen.*

May the Holy Spirit, who leads us into all truth, speak to you words of pardon and peace.    ¶ *People Amen.*

The blessing † of God Almighty, the Father, the Son, and the Holy Spirit, be with you and remain with you for ever.    ¶ *People Amen.*

¶ *All stand*

## The Dismissal    ¶ *The People are dismissed with these words*

℣. Let us bless the Lord.

℟. Thanks be to God.

## Hymn at the Retiring Procession      149

OLD 124TH

*In recent decades the Church's liturgical practices have returned to an emphasis on the historical function of Lent as a time of preparation of catechumens for the sacrament of Baptism. This hymn is filled with the paradoxical language of the scriptures and the baptismal liturgy: "Far off yet here," "Daily dying...daily living," and "If dead in you, so in you we arise."*

The greeneries at the High Altar are given to the glory of God.

### *This Morning's Liturgy*

- † This morning's organ voluntary is one of Bach's most grave chorale preludes: O man, bewail thy grievous sin. It has been called Bach's most beautiful instrumental work and its chromatic harmonies at its conclusion are particularly poignant. Henry Purcell's music is filled with raw passion and his setting of a text from the first verse of Psalm 103 is no exception.
- † Colors play an important part in the worship of the Church. The colors worn at the Church of St. Michael & St. George are drawn from the liturgical colors worn in England before the Reformation and they change according to the seasons of the Church year and the ceremonial tasks at hand. Lent marks a significant shift in the pattern of our liturgical year, with a much more muted celebration of the Eucharist and a church stripped of its decoration. The bare altar and somber, unbleached linen vestments worn by the clergy during the season of Lent suggest repentance and solemnity.

# Parish Notices

SUNDAY, FEBRUARY 26

8 am Holy Eucharist

8 am Coffee Hour

9 am Choir Rehearsal

9 am Christian Education Hour

• Little Sprouts Nursery-Infant/Toddler Room

• Godly Play (Ages 4-7)-

Wydown Meeting Room

• Rector's Forum-Taylor Room

• Centering Prayer Class-Listening to God-

Sverdrup Room

• Conversations Beyond Confirmation-Library

• Young Disciples- 2nd/3rd and 4th/5th Grades-  
Room J-204

• Youth Confirmation-Canterbury Room

10 am Choral Eucharist

10 am Children's Chapel

11:30 am Parent Ministry Lunch

12:30 pm Parent Ministry Seminar

5 pm Holy Eucharist

6:45 pm Youth Group-Armstrong Room

MONDAY, FEBRUARY 27

9 am Monday Morning Bible Study-online

5 pm Good and Plenty Bible Study

TUESDAY, FEBRUARY 28

10:30 am Church Service League Bible Study-

Sverdrup Room

11:30 am Holy Eucharist-St. Mary's Chapel

12 pm Church Service League Luncheon-  
Great Hall

WEDNESDAY, MARCH 1

5 pm Usher Training & Chili Dinner-Great Hall

6 pm Choir Rehearsal

THURSDAY, MARCH 2

11:30 am Holy Eucharist

FRIDAY, MARCH 3

7 am Men's Bible Study-Great Hall

7:30 am Morning Prayer-

St. Mary's Chapel

8 am-Women's Bible Study-Library

4:30 pm Fish Fry-Great Hall

SATURDAY, MARCH 4

**OUR GUEST PREACHER** today is the Rev. Canon Jeremy Haselock.

**RECTOR'S FORUM** The Rev. Canon Jeremy Haselock will offer a 40-minute illustrated presentation on the Coronation of King Charles III. In 2013, Canon Haselock was appointed Chaplain to Her Majesty the Queen, one of the 36 priests who constitute the Ecclesiastical Household and Chapel Royal.

**LUNCH ON US** - Parents, join other CSMSG parents for lunch in the Great Hall today at 11:30 am.

**MONDAY MORNING BIBLE STUDY** February 27-April 3, 9-9:45 AM via Zoom John Tyler will explore six Great Questions in the Bible during these sessions. Register on Realm to receive the zoom link or e-mail [marty@csmsg.org](mailto:marty@csmsg.org).

**JOIN CSL ON FEBRUARY 28** at 12:30 PM for the first Lenten Series speaker: ECM Chaplain Deborah Burris. Noon lunch reservations are due to Nancy Ferriss by Sunday at 4 pm ([naferriss@gmail.com](mailto:naferriss@gmail.com) or 314.974.3386).

**HUNGER MINISTRY** food donations: Trinity Food Ministry (cereal, peanut butter-no glass) & ARJ Community Outreach (chili, beef stew, green beans). Place in closets outside Taylor Room.

For more information on the calendared events, please see the eletter or the website at [www.csmsg.org](http://www.csmsg.org)

## **PRAYERS FOR PARISHIONERS**

Contact Debbie at [debbie@csmg.org](mailto:debbie@csmg.org) or 314.721.1502 if you know information about a hospitalized parishioner.





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The Rev. Andrew John Archie	<i>Rector</i>
The Rev. Peter James Speropulos	<i>Assistant Rector</i>
The Rev. Thomas Roy Albinson	<i>Assistant Rector</i>
The Rev. Anne Hunter Kelsey	<i>Priest Associate</i>
The Rev. Dr. Stewart Douglas Clem	<i>Priest Associate</i>
Dr. Nicholas Frazier Bideler	<i>Director of Music</i>
Kathleen Guilfooy Beyers	<i>Assistant Director of Music</i>

