



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

The Fifth Sunday of Lent

March 26, 2023 10:00 AM

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

Hymn at the Procession 495

In Babilone

This hymn, often sung in Ascensiontide, begins by drawing our attention to the suffering of Christ. A complete contrast begins in verse 3 where we give praise for the atonement and glory of Christ.

Celebrant Bless † the Lord who forgiveth all our sins.
People His mercy endureth for ever.

¶ *All kneel*

The Decalogue

Precentor God spake these words, and said: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.



Lord, have mer-cy up - on us, and in - cline our hearts to keep this law.

Precentor Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Thou shalt not take the Name of the Lord thy God in vain.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Remember that thou keep holy the Sabbath day.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Honor thy father and thy mother.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Thou shalt do no murder.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Thou shalt not commit adultery.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Thou shalt not steal.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Thou shalt not bear false witness against thy neighbor.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Precentor Thou shalt not covet.

Lord, have mer - cy up - on us, and write all these thy laws in our
hearts, we be - seech thee.

¶ *The Deacon then says*

Let us humbly confess our sins unto Almighty God.

¶ *Celebrant and People, all kneeling*

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

¶ *The Celebrant alone stands and says*

The Almighty and merciful Lord grant you absolution ✠ and remission
of all your sins, true repentance, amendment of life, and the grace and
consolation of his Holy Spirit. ¶ *People* Amen.

¶ *All stand*

Trisagion

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, 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.

O ALMIGHTY GOD, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ 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

Ezekiel 37:1-14

THE HAND OF THE LORD WAS UPON ME, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. And he said to me, “Son of man, can these bones live?” And I answered, “O Lord God, thou knowest.” Again he said to me, “Prophecy to these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.” So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, “Prophecy to the breath, prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.” So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host. Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’ Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it, says the Lord.”

Reader The Word of the Lord.

People Thanks be to God.

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

♩ *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*



Out of the deep have I called unto thee, O Lord; Lord, *hear my voice.* *
 O let thine ears consider well *the voice of my complaint.*

If thou, Lord, wilt be extreme to mark what is *done amiss,* *
 O Lord, *who may abide it?*

For there is mer-cy with thee; *
 — *therefore shalt thou be feared.*

I look for the Lord; my soul doth wait for him; *
 — *in his word is my trust.*

My soul fleeth unto the Lord before the morning watch; *
 I say, *before the morning watch.*

O Israel, trust in the Lord; *
 for with the *Lord there is mercy,*

With him is plente-ous redemption. *
 And he shall redeem Is-rael *from all his sins.*

The Epistle

Romans 8:6-11

TO SET THE MIND ON THE FLESH IS DEATH, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God. But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in

you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you.

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 455

Dunedin

The love of God lies at the heart of the Christian message. God's love is not an abstraction but an act of redemption (see John 3:16). This hymn on the Incarnational Love of God is new to the Episcopal Hymnal. The tune to which this text is wedded is named "Dunedin" for the composer's home town in New Zealand.

The Gospel

John 11:1-45

Gospeler ✠ The Holy Gospel of our Lord Jesus Christ according to John.

People Glory to you, Lord Christ.

NOW A CERTAIN MAN WAS ILL, LAZ'ARUS OF BETHANY, the village of Mary and her sister Martha. It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Laz'arus was ill. So the sisters sent to him, saying, "Lord, he whom you love is ill." But when Jesus heard it he said, "This illness is not unto death; it is for the glory of God, so that the Son of God may be glorified by means of it." Now Jesus loved Martha and her sister and Laz'arus. So when he heard that he was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go into Judea again." The disciples said to him, "Rabbi, the Jews were but now seeking to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours in the day? If any one walks in the day, he does not stumble, because he sees the light of this world. But if any one walks in the night, he stumbles, because the light is not in him." Thus he spoke, and then he said to them, "Our friend Laz'arus has fallen asleep, but I go to awake him out of sleep." The disciples said to him, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. Then Jesus told them plainly, "Laz'arus is dead; and for your sake I am glad that I was not there, so that you may believe. But let us go to him." Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." Now when Jesus came, he found that Laz'arus

had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world." When she had said this, she went and called her sister Mary, saying quietly, "The Teacher is here and is calling for you." And when she heard it, she rose quickly and went to him. Now Jesus had not yet come to the village, but was still in the place where Martha had met him. When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. Then Mary, when she came where Jesus was and saw him, fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled; and he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, deeply moved again, came to the tomb; it was a cave, and a stone lay upon it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." Jesus said to her, "Did I not tell you that if you would believe you would see the glory of God?" So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. I knew that thou hearest me always, but I have said this on account of the people standing by, that they may believe that thou didst send me." When he had said this, he cried with a loud voice, "Laz'arus, come out." The dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him.

Gospeler The Gospel of the Lord.

People Praise be to thee, O Christ.

¶ *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 Prayers of the People

¶ *The Deacon says these Prayers*

ALMIGHTY AND EVERLIVING GOD, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Have mercy we pray on those who now suffer the miseries of a war not of their own making. Have compassion on the wounded and dying; comfort the broken-hearted; confound the hatred and madness of those who make war; guide our rulers, bring war to an end, bring peace across the world. Unite us all under the reign of your Son, the Prince of Peace, before whose judgement seat the rulers of the world will give account, and in whose name we pray.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless † thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, Blessed Michael and All Angels, Blessed George, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. ¶ *People* 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

O mortal man, remember well,
when Christ our Lord was born,
he was crucified between two thieves,
and crowned with the thorn.

O mortal man, remember well,
when Christ died on the rood,
'twas for our sins and wicked ways
Christ shed his precious blood.

O mortal man, remember well,
when Christ was wrapped in clay,
he was taken to a sepulchre
where no man ever lay.

Words: Traditional English Carol

Music: Robert Lehman (2014)

Celebrant All things come of thee, O Lord

People And of thine own have we given thee.

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.

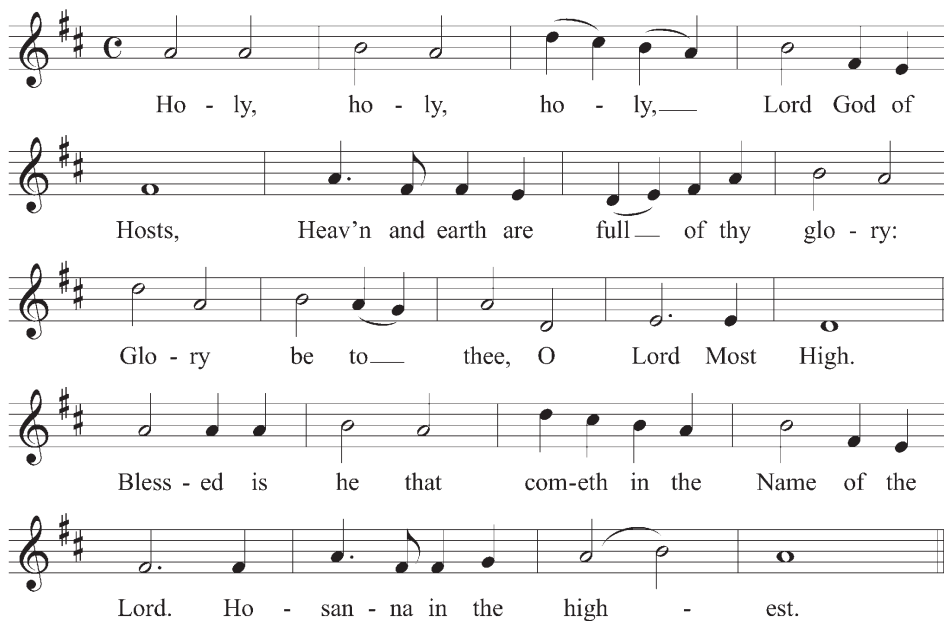
People It is meet and right so to do.

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.

¶ The People kneel

ALL 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*

WE 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

Call to remembrance, O Lord, thy tender mercy and thy loving kindness which hath been ever of old. O remember not the sins and offences of my youth: but according to thy mercy think thou on me, O Lord, for thy goodness.

Words: The Book of Common Prayer

Music: Richard Farrant (c. 1530–1580)

Hymn at the Communion 309 ¶ *Sung by all* O Welt, ich muss dich lassen

This anonymous German hymn has been traced back to 1661 though the original probably dates from earlier. Its original German title was "Hymn on the True Bread of Heaven." The tune, too, is very old, dating from well before 1500. This tune appears several times in our hymnal with varying texts.

The Postcommunion Prayer ¶ *Said by all kneeling*

ALMIGHTY 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 457

St. James

One of the first American hymns to gain wide acceptance in England, this text was authored by Bishop Doane of New Jersey, a distinguished scholar, church leader, and man of letters. His inspiration was the words of Jesus, "I am the way, the truth, and the life" (John 14:6). Each of the three words is developed in a single stanza with the final summation in verse 4 in the form of a prayer.

This Morning's Liturgy

- † The Offertory Anthem is a setting of the old English Sussex Mummer's Carol which enjoins us to recall the great sacrifice of Jesus. † Farrant exercised an important influence on church music. His association with the stage (using his choristers) must have led him to compose anthems in a new idiom—now known as the 'verse' style. He may well have been the first to introduce soloists to sing the verses. Few of his compositions survive, and the anthem Call to remembrance—although written in quite the opposite of the verse style—shows considerable sensitivity in the setting of the words. This, too, betrays his association with the stage. Consider, for example, the restrained trumpet calls of the opening of this anthem, and the changes of style at 'thy tender mercies', 'which hath been ever of old', 'O remember not the sins' and 'but according to thy mercy'. These all reveal the hand of a skilful composer and musician.
- † 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, MARCH 26

8 am Holy Eucharist

8 am Coffee Hour-Library

8 am Our Community Listens-Great Hall

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
 - 5 pm Holy Eucharist
 - 6:45 pm Youth Group-Armstrong Room
- MONDAY, MARCH 27
- 9 am Monday Morning Bible Study-online
Led by John Tyler
 - 5 pm Good and Plenty Bible Study
- TUESDAY, MARCH 28
- 10:30 am Church Service League Bible Study-
Sverdrup Room
 - 11:30 am Holy Eucharist-St. George's Chapel
 - 12 pm Church Service League Luncheon-
Great Hall
- WEDNESDAY, MARCH 29
- 5 pm Palm Cross Making-Great Hall
 - 6 pm Choir Rehearsal
- THURSDAY, MARCH 30
- 11:30 am Holy Eucharist-St. George's Chapel

FRIDAY, MARCH 31

7 am Men's Bible Study-Great Hall

7:30 am Morning Prayer-

St. George's Chapel

8 am-Women's Bible Study-Library

8am Our Community Listens-Great Hall

SATURDAY, APRIL 1

2 pm Palm Sunday Rehearsal-Church

JOIN CSL ON MARCH 28 at 12:30 PM for the fifth Lenten Series speaker: Reverend Andrew John Archie. Noon lunch reservations are due by Sunday at 4 pm (naferriss@gmail.com or 314.974.3386).

HUNGER MINISTRY FOOD

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

LET'S RESTORE THE CHURCH!

Contact Debbie at debbie@csmg.org to volunteer to help the Angels of Restoration restore and rejuvenate our church once a week.

BE A PART OF THE PRODUCTION

TEAM and help provide service information to parishioners so they may participate in the liturgy and be a part of the Church family by helping to catch and bundle service leaflets. Contact Debbie at debbie@csmg.org for more information.

For more information on the calendared events, please see the eletter or the website at www.csmg.org.



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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>
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