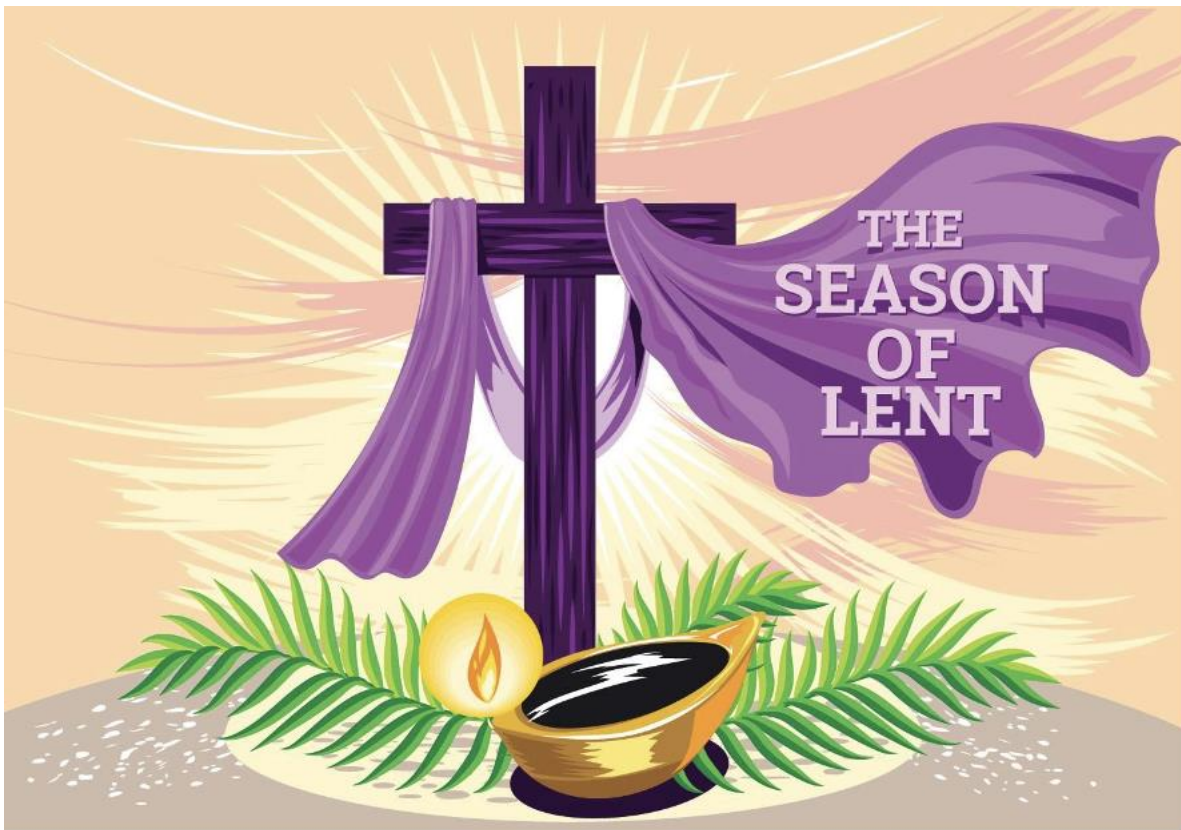


THE SEASON OF LENT



SAINT ANDREW'S EPISCOPAL CHURCH
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WELCOME TO WORSHIP IN THE EPISCOPAL TRADITION

Scattered in the world we gather together as God's people in worship. We bring the fragments of our lives to be healed and made whole in Christ as we gather in community.

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as God's people. One of the glories of the Episcopal/Anglican Church is its liturgical worship. Liturgy refers to the patterns, forms, words and actions through which public worship is conducted.

As we gather, we bring our diverse gifts: gifts of music, dance, prophecy, teaching, preaching, and friendship. We present these gifts in the form of our most precious offering to God, our very selves, that all that we do may be for God's glory in the unity of Christ's church.

About the season of Lent



Early Christians observed “a season of penitence and fasting” in preparation for the Paschal feast, or Pascha (Easter). The season now known as Lent, from an Old English word meaning “spring,” the time of lengthening of days, has a long history. Lent was especially for converts to the faith who were preparing for baptism, and for those guilty of notorious sins who were being restored to the Christian assembly.

In the western church, the forty days of Lent extend from Ash Wednesday through Holy Saturday, omitting Sundays. The last three days of Lent are the sacred Triduum of Maundy Thursday, Good Friday, and Holy Saturday. Today, Lent has reacquired its significance as the final preparation of adult candidates for baptism. Joining with them, all Christians are invited “to the observance of a holy lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's Holy Word.”

ABOUT THE HOLY EUCHARIST



“When God finds us, there is always a celebration. In the Eucharist, we gather to celebrate God finding us in Jesus Christ. If you’re feeling lost, when you come to receive Jesus in bread and wine, ask to be found. If you know what it is to have been found by God, when you come to receive Jesus in bread and wine, give thanks – thanks to the one who came looking for you, and found you.

-Br. Geoffrey Tristram
Society of Saint John the Evangelist

In the Episcopal Church the Holy Eucharist is the sacrament of Christ’s body and blood, and the principal act of Christian worship. The term is from the Greek, “thanksgiving.” Jesus instituted the Eucharist “on the night when he was betrayed.” At the Last Supper he shared the Bread and cup of Wine at a sacred meal with his disciples. He identified the Bread with his body and the Wine with his blood of the new covenant. Jesus commanded his disciples to “do this” in remembrance of Jesus.

For Episcopalians, the Holy Eucharist becomes the very Real Presence of Christ, his Body and Blood, the ordinary made also extraordinary, sacred by Jesus’ own words and by the Holy Spirit.

In the Episcopal Church, we seek to adapt ancient liturgy for today. If you grew up in a less formal church, worship may feel pretty traditional. If you grew up in a formal church, our worship may deconstruct that formality, and ask you to pray using more modern words, or sing new songs. We seek to balance tradition and culture in our worship. When we hold the tension well between the ancient and the modern, the Holy Eucharist becomes alive.

LITURGY OF THE WORD

Entrance – in silence

OPENING ACCLAMATION

Presider Blessed be the Lord who forgives all our sins;
People God's mercy endures forever.

Litany of Penitence (First Sunday of Lent Only)
(See purple insert)

The Penitential Rite (Second through Fifth Sundays in Lent)

Presider Blessed be the God of our salvation.
People Who bears our burdens and forgives our sin.

Presider 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." –Mark 12:29-31

The Confession

Presider Let us confess our sins against God and our neighbor.

Silence is kept for a time.

Presider Most holy and merciful God: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.

People We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

As we enter into worship we ask God's forgiveness for things done and things left undone and things done on our behalf so that we may be reconciled to each other and to God.

Presider Our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

People **We confess to you, O God.**

Presider Our self-indulgence, and our exploitation of other people, our anger at our own frustration, and our envy of those more fortunate than ourselves,

People **We confess to you, O God.**

Presider For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

People **Accept our repentance, O God.**

Presider For our waste and pollution of your creation, and our lack of concern for those who come after us,

People **Accept our repentance, O God.**

Deacon Restore us, good Lord, and let your anger depart from us;

People **Favorably hear us, for your mercy is great.**

DECLARATION OF PARDON & FORGIVENESS

The Presider prays the declaration of forgiveness, and the people respond Amen.

Presider May the Eternal God forgive you and free you from your sins, heal and strengthen you by the Holy Spirit, and raise you to new life in Christ Jesus our Lord. Amen.

*We begin
praising God
through song and
prayer.*

*The collect is
written to go
along with the
season of the
church year and
the reading of the
day. It
summarizes the
attributes of God
as revealed in
the scripture for
the day. See
211-261 in the
red Book of
common prayer.*

*We hear the
stories of the
experience of
God from our
spiritual
ancestors.
Reading &
commenting on
scripture goes
back to the
earliest services
of Christianity.
Following the
pattern of Jewish
synagogue
worship,
readings follow a
set pattern for
what will be read
when.*

Hymn of Praise

**Search my heart. Look deep within my soul
See if there be.. anything at all
That might keep me from hearing You
Keep me from knowing You
Keep me from loving You, Dear Lord**

COLLECT OF THE DAY

Presider The Lord be with you
People **And also with you**
Presider Let us pray.

The presider prays the collect of the day

WE HEAR THE SACRED STORIES

THE FIRST READING. (SEE INSERT)

A READING FROM HEBREW SCRIPTURES

AFTER READING

Reader Hear what the Holy Spirit is saying to God's People
or The Word of the Lord
People **Thanks be to God**

THE PSALM OF THE DAY. (SEE INSERT)

THE SECOND READING. (SEE INSERT)

A READING FROM THE NEW TESTAMENT

AFTER READING

Reader Hear what the Holy Spirit is saying to God's People or
The Word of the Lord
People **Thanks be to God**

**THE PROCLAMATION OF THE GOSPEL
(SEE INSERT)**

Presider God be with you.
People **And also with you**
Presider The Holy Gospel of our
Lord Jesus Christ according to...
People **Glory to You Lord Christ**

AFTER READING

Presider The Gospel of the Lord
People **Praise to you Lord Christ**

*We remain
seated for the
homily.
Having
someone
comment on
the scriptures
read goes
back to the
earliest days
of Christianity
and to the
Jewish
Synagogue
worship which
preceded it*

THE HOMILY



The Presider leads the assembly in an affirmation of faith. Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the Church has recited either the Nicene Creed or the Apostle's Creed at the eucharist. The word creed comes from the Latin "Credo" for "I believe" or "I lend my heart to". Creeds tell a deeper "truth" that goes beyond "facts."

THE AFFIRMATION OF FAITH

THE NICENE CREED

All 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 man.

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.
With the Father and the Son he is worshiped and glorified.
He 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.

Prayer changes people. Prayer is not about changing

Prayers of the People

Leader With all our heart and with all our mind, let us
prayer to the Lord, saying **"Lord, have mercy"**

Leader For the peace from above, for the loving-kindness
of God, and for the salvation of our souls, let us

Leader For all who have died in the hope of the resurrection, and for all the departed, especially... **(insert the names of those recently departed)** ...let us pray to the Lord.

Lord, have mercy.

Leader For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

Leader That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord

Lord, have mercy.

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

To thee, O Lord our God.

Silence.

THE EXCHANGE OF THE PEACE

Presider: The peace of Christ be always with you

People: **And also with you**

OFFERTORY

Presider: All things come of thee O Lord

People: **And of thine own have we given thee**

*Having been
nourished
from the
richness of
God's love in
sacred story
and
reconciled to
each other
through
prayer and
peace, we
gather at
Christ's table
to offer
ourselves to
be
transformed
for service in
the world.*



THE HOLY COMMUNION

The Eucharistic Prayer, or Great Thanksgiving, is the prayer of the Church to invite Christ to be present in the elements of bread and wine. Now we come to the second act in the drama with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, that make up the Eucharist.

THE GREAT THANKSGIVING

The people remain standing.

Preside The Lord be with you.

r

People **And also with you.**

Preside Lift up your hearts.

r

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

Preside Let us give thanks to the Lord our God.

r

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

Preside We praise you and we bless you, holy and gracious God,
r source of life abundant.

From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away and yet, as a mother cares for her children, you would not forget us.

Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say)

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

Detailed description: This is a musical score for a hymn, likely 'Hosanna in the High - est.' The score is written for a two-part setting (Soprano and Bass) in a key of B-flat major (two flats) and 4/4 time. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly, ho - ly Lord, God of power and might, hea - ven and earth are full, full of your glo - ry. Ho - san - na in the high - est. Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est.' The music features a variety of note values including half notes, quarter notes, and eighth notes, with some measures containing rests. The lyrics are placed below the corresponding musical staves.

WORDS OF INSTITUTION

'resider

Holy and gracious Father: 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 Father of all. He 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 Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he 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.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. 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 your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

The Lord's Prayer follows in traditional language. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence

The Presider breaks the consecrated bread in view of the assembly

THE LORD'S PRAYER

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

Presider & People **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,
forever and ever. Amen.**

THE BREAKING OF THE BREAD

FRACTION ANTHEM

Presider Christ our Passover is sacrificed for us.

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

INVITATION

Presider These are God's holy gifts,
for you, God's holy people.
So come to this table you who have been here often
and you who have not been here in a long time
You who have tried to follow Jesus
and you who have failed.
You who are full of faith and full of doubt.
Come, it is Christ himself
who invites you to meet him here.

*All are
welcome to
partake in the
Eucharist.*

*We are
spiritually
nourished,
but it is not
for our benefit
alone.*

*Communion
enables us to
return to the
world with
renewed
vigor to
proclaim the
Gospel in our
words and in
our lives. In
the Eucharist,
Christ's
presence
both
nourishes us
and
challenges
us.*

*As the
celebration
ends, we are
charged to
"Go forth in
the name of
Christ."*

SHARING THE SACRED MEAL

COMMUNION HYMN (SEE INSERT)

POST-COMMUNION PRAYER

Presider God is with you.

People **And also with you.**

Presider Together, let us pray.

People **Eternal God, heavenly Father,
you have graciously accepted us as living mem
of your Son 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 Lord. Amen.**

BLESSING

POST-COMMUNION HYMN. (SEE INSERT)

DISMISSAL

Presider Let us go forth in the name of Christ.

People **Thanks be to God.**

Narrative sections written by +Bishop Deon Johnson – the Episcopal Diocese of Missouri unless otherwise indicated

Liturgy for Holy Eucharist – *Enriching Our Worship* approved for use by the General Convention of the Protestant Episcopal Church of the USA

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LENTEN SOUP SUPPERS

Join us for soup, salad, bread,
and fellowship!

Holy Eucharist at 5:30pm
Soup at 6pm

March 12

March 26

April 2

April 9

