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# St. Paul's Episcopal Church

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The First Sunday in Lent  
March 6, 2022

*Full to the Brim: Even in the Desert*

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## WELCOME!

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**Welcome:** Whatever your background and however you have come to be here, we are glad you are. It is our prayer that you will encounter God's peace this morning.

**About Our Worship:** As Christians in the Episcopal (*episcopal=church with bishops*) tradition, our worship is rooted in Holy Scripture and the *Book of Common Prayer* (BCP), which has united Christians all over the world in a common language of prayer and worship since the sixteenth century. The hope of finding ourselves in the midst of this ancient tradition is that we might both learn from those who have come before and add our own voices to the heavenly chorus. Our liturgy (*the work of the people in worship*) helps us when our words fail, ensures that we hear a thorough account of God's Word, and invites us to add our own voices and experience to God's story. You will find some people kneeling, bowing, and making the sign of the cross as expressions of devotion and blessing. This is neither requisite nor uniform, and we invite you to participate as you feel comfortable.

**Worshipping with Children:** We are delighted to have children in our midst no matter how squiggly they may be. Worship bulletins for children are located on the table in the rear lobby. Activity bags and a small library of books can be found right outside of the left door next to the piano. In order to reduce cross-contamination, each household has a designated bag. If you are new, we invite you to pick up a bag with a "New Friend" tag.

**Restrooms:** Restrooms are located at the end of the hallway behind the stairs. Exit through the front or rear doors and make a right at the double doors.

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## THE SEASON OF LENT

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In preparation for the crucifixion and resurrection of Jesus Christ, early Christians observed a season of reflection, reorientation, return, and renewal, which is now known as Lent (*from an Old English word meaning "spring," the time of lengthening days*). Lent is a time to recommit to being the people we want to be in response to God's endless love and to find rest in the simplicity of God's love. While there is solemnity and sorrow, there is also humble joy at knowing that God awaits and longs for our return. For centuries, traditional iterations of Lent often emphasize restraint, confession, and piety. In essence, this was a practice of stepping away from the rat race, corrupt power, scarcity mentality, and empty rituals in order to live a more expansive and full life of faith. Accordingly, people often "gave up" something as an act of self-denial and repentance. While such practices can be transformative, Lent is also an invitation to explore a new practice or mindset.

Purple is the liturgical color of Lent as it is the color of humility, penance, and wisdom, which comes from our inward reflection. It's also the color of royalty, specifically the humble royalty of our Christ, who was both servant and king.

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## ARTIST'S STATEMENT ON THE COVER ART

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### *First Fruits*

The Rev. Lauren Wright Pittman

Inspired by Deuteronomy 26:1-11

This text urges the harvester to ground themselves in ancestral and divine identity. This requires a primal knowledge of the answers to the questions, “*Who are you?*” and “*Whose are you?*” When the harvester brings the first fruits to the dwelling place of God, they are asked to offer a response to God, in which the harvester recounts the Exodus narrative. This narrative defines the harvester and gives understanding, resonance, and purpose to their offering before God.

Notice how the response is in first person plural: “*When the Egyptians treated **us** harshly and afflicted **us**, by imposing hard labor on **us**, **we** cried to the Lord... and the Lord heard **our** voice and saw **our** affliction, **our** toil, and **our** oppression. The Lord brought **us** out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power... and he brought **us** into this place and gave **us** this land, a land flowing with milk and honey.*” (Deut. 26:6-9, NRSV) I imagine this recitation roots the harvester in their identity as an Exodus person—a wandering alien, oppressed and afflicted, who was heard, seen, and rescued by God.

Regardless of whether or not the harvester directly experienced the events of their pronouncement before God, this narrative is where their identity is found and it changes how they live. Echoes of this narrative live in the harvester. This narrative affirms the truth that the harvester was once an alien, and whatever they have been given and all that they are belong to God. Therefore, all of the bounty—the sumptuous, nurturing, first fruits of the ground are to be shared with the aliens who reside among them. What would it look like for you to ground yourself in ancestral and divine identity? How would it change how you live? Who are you? Whose are you?

+*You are invited to stand.*

BCP=*Book of Common Prayer*

**WE CONFESS AND SEEK GOD'S MERCY**

The Great Litany

BCP 148

**WE LISTEN TO THE WORD OF GOD**

The Prayer of the Day

p. 8

The Old Testament Lesson

*Deuteronomy 26:1-11*

p. 8

The Psalm

*Psalm 91:1-2, 9-16*

p. 9

+The Holy Gospel

*Luke 4:1-13*

p. 10

The Sermon

**WE RESPOND TO GOD**

+Affirmation of Faith: The Nicene Creed

BCP 326

*The Prayers of the People are omitted when the Great Litany is prayed.*

The Peace

Birthday and Anniversary Blessings

**WE OFFER OURSELVES TO GOD**

+Offertory & Doxology

All things come of thee O Lord:  
**and of thine own have we given thee.**

The Great Thanksgiving, Prayer II

BCP 340

The Lord's Prayer

BCP 336

Post-Communion Prayer

BCP 339

The Blessing

**WE GO IN THE STRENGTH OF GOD**

+The Dismissal

*Deacon* Go in peace and know that God goes with you.

*People* **Thanks be to God.**

Hymnal=*Hymnal 1982*; PSB=*Piney Song Book*  
 +=*You are invited to stand.*

## PRELUDE

*Please turn off your ringer and prepare for worship with silence, prayer, and meditation.*

## WE CONFESS AND SEEK GOD'S MERCY

### + THE GREAT LITANY

*Celebrant* Holy God, Creator of heaven and earth,

*People* **Have mercy on us.**

Holy and Mighty, Redeemer of the world,

**Have mercy on us.**

Holy Immortal One, Sanctifier of the faithful,

**Have mercy on us.**

Holy, blessed and glorious Trinity, One God,

**Have mercy on us.**

- I. From all evil and mischief; from pride, vanity and hypocrisy; from envy, hatred, malice, and all evil intent: **Savior deliver us.**  
 From sloth, worldliness and love of money; from hardness of heart and contempt for your Word and your laws: **Savior deliver us.**  
 From sins of body and mind; from deceits of the world, flesh and the devil: **Savior deliver us.**  
 In all times of sorrow; in times of joy; in the hour of our death and at the day of judgment: **Savior deliver us.**  
 By the mystery of your holy incarnation; by your birth, childhood and obedience; by your baptism, fasting and temptation: **Savior deliver us.**  
 By your ministry in word and work; by your mighty acts of power; by the preaching of your beloved community: **Savior deliver us.**  
 By your agony and trial; by your cross and passion; by your precious death and burial: **Savior deliver us.**  
 By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit: **Savior deliver us.**
- II. Hear our prayers, O Christ our God. **Hear us, O Christ.**

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Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will. **Hear us, O Christ.**

Give us boldness to preach the gospel in all the world, and to make disciples of all the nations. **Hear us, O Christ.**

Enlighten your bishops, priests, and deacons with knowledge and understanding, that by their teaching and their lives they may proclaim your word. **Hear us, O Christ.**

Give your people grace to witness to your word and bring forth the fruit of your Spirit. **Hear us, O Christ.**

Bring into the way of truth all who have erred and are deceived. **Hear us, O Christ.**

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

**Hear us, O Christ.**

III. Guide the leaders of the nations into the ways of peace and justice.

**Hear us, O Christ.**

Give your wisdom and strength to Joe, the President of the United States, and Larry, the Governor of Maryland, that in all things they may do your will, for your glory and the common good. **Hear us, O Christ.**

Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth. **Hear us, O Christ.**

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

**Hear us, O Christ.**

Give us the will to use the resources of the earth to your glory and for the good of all. **Hear us, O Christ.**

IV. Bless and keep all your people: **Hear us, O Christ.**

Comfort and liberate the lonely, the bereaved, the ill, and the oppressed: Cami Jenna, Katharine, Colin, Liz, Gene, Tony, Diane, Emily, Deanna, Colleen, Wendy, Sally, Donna, Diane, Jim, Jack, Joyce, Barbara, Ed, Rodgers, Dick, Tom, Irene, Barbara, Nancy, Noah, Bettye, Baylee, Ron, Joan, and Karen

**Hear us, O Christ.**

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Keep in safety those who travel and all who are in peril.

**Hear us, O Christ.**

Heal the sick in body, mind or spirit and provide for the homeless, the hungry and the destitute. **Hear us, O Christ.**

Guard and protect all children who are in danger. **Hear us, O Christ.**

Shower your compassion on prisoners, hostages and refugees, and all who are in trouble, especially the people of Ethiopia, Russia, Ukraine, and Yemen. **Hear us, O Christ.**

Forgive our enemies, persecutors and slanderers, and turn their hearts.

**Hear us, O Christ.**

Hear us as we remember those who have died: Margaret Leman; Sal Turrisi; and, Charley Taylor; and grant us with them a share in your eternal glory.

**Hear us, O Christ.**

Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word. **Amen.**

## SONG OF MERCY: THE KYRIE

*During the season of Lent a song of penitence or longing, called “The Kyrie” is sung in lieu of the hymn of praise. The Greek words for “Kyrie eleison” means “Lord soothe me, comfort me, take away my pain, show me your steadfast love.” Thus mercy doesn’t refer so much to justice or acquittal of wrongdoing but to the infinite loving-kindness of God for God’s hurting children.*

Lord, have mer - cy; Christ, have mer - cy; Lord, have  
(A) (D/F#) (F#m) (G) (A) (Bm)  
C F/A Am B<sup>b</sup> C Dm  
mer - cy up - on us. Lord, have mer - cy;  
(G) (D) (A) (Bm) (Em7) (A) (Dsus) (D)  
B<sup>b</sup> F C Dm Gm7 C Fsus F  
Christ, have mer - cy; Lord, have mer - cy up - on us.

TEXT: Trad. liturgical text  
MUSIC: American folk melody; arr. Richard Proulx, 1984  
Music Arr. © 1986 GIA Publications, Inc.

LAND OF REST

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## WE HEAR GOD'S WORD

### PRAYER OF THE DAY

*Celebrant*      The Lord be with you.

*People*          **And also with you.**

*Celebrant*      Let us pray.

God of the wilderness, your Spirit leads us to face the truth, unprotected and exposed: in our times of trial, help us to resist the worship of empty power and the illusion of invulnerability that we might find our true food in Jesus Christ, the Broken Bread, filling us to the brim. **Amen.**

### YOUNG DISCIPLES' MOMENT

#### THE OLD TESTAMENT

*Deuteronomy 26:1-11*

*Today's reading describes the liturgy for the offering of the Israelites' first fruits. The reading occurs in the context of Moses's address to the people before they enter the Promised Land as he implores them to recall their dependence upon God for the land and for its harvest.*

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, "Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us." When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression.

The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey.



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So now I bring the first of the fruit of the ground that you, O Lord, have given me." You shall set it down before the Lord your God and bow down before the Lord your God.

Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Reader           The Word of the Lord.

People           **Thanks be to God.**

## THE PSALM

*Psalm 91:1-2, 9-16*

*Psalm 91 describes God as protector of the faithful from natural and supernatural foes.*

<sup>1</sup> They who dwell in the shelter of the Most High, \*  
abide under the shadow of the Almighty.

<sup>2</sup> **They shall say to God, "You are my refuge and my stronghold,  
my God in whom I put my trust."**

<sup>9</sup> Because you have made GOD your refuge,  
and the Most High your habitation.

<sup>10</sup> **There shall no evil happen to you,  
neither shall any plague come near your dwelling.**

<sup>11</sup> For GOD shall give the angels charge over you,  
to keep you in all your ways.

<sup>12</sup> **They shall bear you in their hands,  
lest you dash your foot against a stone.**

<sup>13</sup> You shall tread upon the lion and adder;  
you shall trample the young lion and the serpent under your feet.

<sup>14</sup> **Because you are bound to me in love, therefore will I deliver you; \*  
I will protect you, because you know my Name.**

<sup>15</sup> You shall call upon me, and I will answer you;  
I am with you in trouble; I will rescue you and bring you honor.

<sup>16</sup> **With long life will I satisfy you, and show you my salvation.**

**+THE GOSPEL HYMN**

*Lord, who throughout these forty days*

Hymnal 142

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**+THE GOSPEL LESSON***Luke 4:1-13*

*In Luke's account of Jesus's temptation, the devil tempts Jesus to deny his baptismal inheritance by not trusting God's providence and care. The victory won here anticipates the consummation of his triumph in Jerusalem over the realm of evil. Jesus thus becomes a model for all Christians in times of trial, for he has endured every temptation.*

*Deacon*      The Holy Gospel of our Savior Jesus Christ according to Luke.

*People*      **Glory to you, Lord Christ.**

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'"

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours."

Jesus answered him, "It is written, 'Worship the Lord your God, and serve only God.'"

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'God will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'"

When the devil had finished every test, he departed from him until an opportune time.

*Deacon*      The Gospel of the Lord.

*People*      **Praise to you, Lord Christ.**

**SERMON**

The Rev. Dr. Maria Kane

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## WE RESPOND TO GOD

### +AFFIRMATION OF FAITH

*Celebrant* Let us affirm our faith in our expansive, loving, and faithful God.

*People* We dare to trust in an Expansive Love  
that healed the sick,  
welcomed the children,  
and saw this world as it could be.

We believe that this Expansive Love  
runs over the edges of our lives,  
is smoothing our rough places, and is pulling us home.

We call that Expansive Love  
Yaweh and Mother God,  
Jesus and Divine Creator.  
Thanks be to God for a Love like this. Amen.

*The Prayers of the People are omitted when the Great Litany is prayed.*

### THE PEACE

*Celebrant* Jesus will not command legions of angels nor ride the machine of holy war; he will become a slave, take our hate into his heart, and win us with forgiveness, for he is God's unexpected peace. The peace of the Lord be always with you.

*People* And also with you.

## WE OFFER OURSELVES TO GOD

### THE OFFERTORY

*When you prayed beneath the trees*

Idle/Larson

### +THE DOXOLOGY

Mary Luti

Praise God, the source of breath and birth,  
who formed us from the dust of earth,  
and made us kin in unity  
to love and set each other free. Amen.

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## WE ARE STRENGTHENED FOR THE JOURNEY

### THE GREAT THANKSGIVING

*Celebrant* God be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to God.**

*Celebrant* Let us give thanks to the Lord our God.

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

*The Celebrant continues*

We thank you, desert Mother, for in the valley of dry bones you create hearts of flesh quickened by the Spirit's breath.

We thank you, wise Sister, that you walk in cloud and fire with your lost and faithful people.

We thank you, Son of Heaven, that you empty yourself of might and glory and set your face towards the fickle crowd, the cruel empire, the faithful despisers.

We welcome you as God's own fool whose cross brings to nothing the violence of the world and reveals another wisdom outside the city walls.

Therefore, with all who follow your way: with the traders and tax collectors, the soldiers and the abused women of the streets, and all who caught a glimpse of glory in the humanity you shared, we worship God's own holiness revealed in sweat and tears:

**Holy, Holy, Holy Lord, God of power and might,  
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.**

We ask that your Holy Spirit will fall upon us and upon these gifts that these fragile, earthly things may be to us the body and blood of our lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom. Calling them to his table, he took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this to remember me."

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In the same way after supper, he took the cup, saying: “This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me.” As on that night, so here and now he offers himself in touch and taste beyond all words can hold.

Great is the mystery of faith:

**Christ has died**

**Christ is risen**

**Christ will come again.**

Therefore, in our eating and drinking we are filled with the life-giving presence of Christ; we proclaim him as creation’s host, transforming poverty into plenty in the reckless generosity of love.

Inspire us with the hope that one day death and greed will be no more and people without number will come from east and west, north and south to share the kingdom meal. We ask this through Jesus Christ our Lord, by whom and with whom and in whom in the unity of the Holy Spirit all honor and glory be yours, Mother of blessings, for ever and ever. **Amen.**

## **THE LORD’S PRAYER**

*Celebrant* As our Savior Christ has taught us, we are bold to pray:

*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,  
for ever and ever. Amen.**

## BREAKING OF THE BREAD

*As an act of adoration, a moment of reverent silence is kept as the bread is broken. This symbolizes the breaking of Jesus' own body.*

Je - sus, Lamb of God: have mer - cy on us.

The first system of music consists of a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is written in a simple, hymn-like style. The bass staff provides a harmonic accompaniment with chords and moving lines.

Je - sus, bear - er of our sins: have mer - cy on us.

The second system of music continues the melody and accompaniment from the first system. The lyrics are aligned with the notes in the treble staff.

Je - sus, re - deem - er, re - deem - er of the world:

The third system of music continues the melody and accompaniment. The lyrics are aligned with the notes in the treble staff.

give us your peace, give us your peace.

The fourth system of music concludes the phrase. The treble staff ends with a double bar line. The bass staff continues with a few more notes before also ending with a double bar line.

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## INVITATION TO THE TABLE

*Celebrant*

Jesus has always been one to invite. He said, “Drop your nets and follow me.” He said, “Let the little children come.” He said, “Stand up from your mat, you are healed.” Jesus has always been one to invite, and that has not changed. So friends, you are invited to this Table. Each and every one of us—with our doubts, our fears, our scars, our joy, our dreams our hopes, our questions—we are invited to God’s table. And here we will be met. Here we will be fed. Here we are given a taste of an expansive life that is full to the brim with love, overflowing with joy. So come. Not because you must, but because you can. Come. You are invited. This Table is for you.

*Upon the presentation of the consecrated elements,*

*Celebrant* Behold who you are.

*People* **May we become what we receive.**

## THE COMMUNION

*All are welcome to feast here. You need not be an Episcopalian. If you prefer to receive a blessing instead of communion, cross your arms over your chest, and the priest will give you a blessing.*

## COMMUNION HYMNS

*Come to the table of Grace*

Piney Song Book 20

*I've got peace like a river*

Piney Song Book 58

## POST-COMMUNION PRAYER

*Celebrant* Let us pray.

*People* **Lord of this feast beyond measure and price; we thank you for meeting us in our brokenness so that none might be lost: liberate us now to share bread with out neighbor, each receiving from the other what we need to be ourselves. Amen.**

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## ANNOUNCEMENTS & MILESTONE BLESSINGS

### PRAYER FOR A BIRTHDAY

O God, our times are in your hand: Look with favor, we pray, on your servants *she/he/they* begin another year. Grant that *she/he/they* may grow in wisdom and grace, and strengthen *his/her/their* trust in your goodness all the days of *his/her/their* life(ves); through Jesus Christ our Lord. Amen.

### PRAYER FOR AN ANNIVERSARY

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## WE GO IN THE STRENGTH OF GOD

### THE BLESSING

### THE CLOSING HYMN

*On eagle's wings*

Piney Song Book 87

### THE DISMISSAL

*Deacon* Go in peace and know that God goes with you.

*People* Thanks be to God.

### POSTLUDE

*Coro*

Handel



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## THIS WEEK'S PRAYERS

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**Parishioners:** Cami Caudill & Jenna Monroe; Katharine, Colin & Liz Finley; Gene Fornadley; Tony Hackley; Diane Hess; for heavily burdened nurses...Emily Dorosz, Deanna Gerhart, Colleen Meadows, Wendy VanHoozier

**Homebound:** Sally Barley, Donna Boswell, Diane Coon, Harold Edwards, Jim Fenton, Jack & Joyce Ferguson, Barbara Huiras, Ed Jaffe, Rodgers Johnson, Dick Leman, Tom May, Irene Savoy

**Family and Friends:** Barbara T., Nancy J., Noah S., Bettye M., Baylee B., Ron R., Joan H., Karen T.

**Dearly Departed:** Margaret Leman; Sal Turrisi, brother-in-law of Stacey Scofield; Chaley Taylor, father of Sandie Branan's friend

**Armed Forces:** Cameron Chase, Zach Kettner, Malachi Lakey, Megan Laurine, Casey Mills, Nate Ochsner, Garrett Roberson, Jr., Connor Runser

**First Responders:** Matt Backman, Liz Caswell, Chris Cox, Jimmy Cox, James Laurine, Kenny Levy, Jason Lyon, Pat Lyon, Alvaro Paz Hicho, Luke Smith

**Diocesan Cycle of Prayer:** Grace Church, Georgetown; Grace Church, Silver Spring Parish

**Community and World:** the people of Ukraine, Russia, Ethiopia, and Yemen; those suffering from COVID-19

*In order to keep the list current and to facilitate the intentionality with which we pray, names remain on the prayer list for one month (but can be renewed at any time). To submit a prayer request: email Joyce Scofield: [rjscfield@comcast.net](mailto:rjscfield@comcast.net) or Mother Maria: [mkane@stpaulswaldorf.org](mailto:mkane@stpaulswaldorf.org)*

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## THIS WEEK

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### Questions for Reflection

In Luke 4:1-13, the devil tempted Jesus to turn stones into bread, to take control of the kingdoms of the world, and to perform a spectacular stunt that would “wow the crowd.” Jesus refused to take control in these ways. Instead, Jesus chose another way to feed hungry people, to demonstrate what the kingdom of God looks like, and to enter Jerusalem humbly. Why do think Jesus chose another way to “do justice” and what are some ways that you and your faith community practice justice in his name?

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### Household Prayer: Morning

Loving God, all night I slept in your shadow, sheltered by you. As I enter into the gift of this day, I trust that you are with me. May I see signs and wonders of your presence in the world today, for you alone are God. I ask that this day afford me opportunities to celebrate and share with others the abundance of your grace and love. Help me to be open to all people you bring my way, for you yourself make no distinctions, but are Lord of all. In Christ's name, I pray. Amen.

### Household Prayer: Evening

God, my dwelling place, as the shadows fall, I rest in you. Thank you for the faith that held me fast this day. Thank you, too, for every person who offered me grace, and for those to whom I could also show grace. I pray this night for all who long to see a sign of your power in the darkness that surrounds them. Be near to them and show them your salvation. And in the morning when I rise, give me your work to do for another day; in Jesus' name. Amen.

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## ANNOUNCEMENTS

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### KEEPING A HOLY LENT

- Rather than giving something up, take on a practice that will nurture a deeper connection with God and God's creation (e.g. 15 daily walking prayer; journaling; praying in color, reading, etc.)
- Pray the daily devotion Lent Cards (*Pick up on the table in the rear lobby*)
- Pray Morning Prayer on Fridays or join the Wednesday night meditations (*see p. 19*)
- Engage in the rite of confession and reconciliation. This can be a powerful, comforting, and freeing experience. Email Mother Maria or call the church to set up an appointment. All appointments are confidential and what is shared is never brought up again unless you chose to do so.
- Pray through the church prayer list each day. Send a note to someone on the list each week.
- Bake a loaf of bread each week to share with a neighbor or friend. Offer prayers as you make the bread.

### WEEKEND BACKPACKS FOR EVA TURNER ELEMENTARY

For the month of March, we are collecting breakfast bars and pop-tarts

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## CALENDAR

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### Sunday, March 6, First Sunday in Lent

- 8:00 a.m.     Holy Eucharist, Rite I  
 9:15 a.m.     Silent Auction Planning Meeting  
 10:15 a.m.    Holy Eucharist, Rite II  
 11:30 a.m.    Choir Rehearsal

### Monday March 7

- 3:00 p.m.     Dinner at Our Place

### Wednesday, March 9

- 8:00 p.m.     Meditations from the Cross and & Compline (Zoom & Facebook Live)  
 8:00 p.m.     AA

### Friday, March 11

- 8:00 a.m.     Morning Prayer (Zoom & Facebook Live)

### Sunday, March 13, Second Sunday in Lent

- 8:00 a.m.     Holy Eucharist, Rite I  
 10:15 a.m.    Holy Eucharist, Rite II  
 11:30 a.m.    Choir Rehearsal

MINISTERS IN WORSHIP		
	March 6, 8:00	March 6, 10:15
Acolyte		Ife Frierson
Prayers of the People	Fern Brown	Paula Truitte
Reader	Jeannie Paz Hicho	Greg Ferguson
Ushers	Freddie Jewell Joyce Scofield	Anita Wilson Michelle Wilson
Live Stream		Terrance Frierson
Altar Guild	Anita Wilson & Michelle Wilson	
	March 13, 8:00	March 13, 10:15
Acolyte		Femi Frierson
Prayers of the People	Wendy VanHoozier	<b>Sub Requested</b>
Reader	Fred Ritter	Charlie Gaumond
Ushers	Larry & Sandy Mills	Lynn & Sallie Lyons
Live Stream		Greg Ferguson
Altar Guild	Darlene Guy, Donna Pettersen	
Counters	Joe Guy, Phil Hamilton, Paula Truitte	

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**ST. PAUL'S EPISCOPAL CHURCH**

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The Most Reverend Michael B. Curry, *Presiding Bishop of The Episcopal Church*

The Rt. Rev. Mariann E. Budde, *Bishop of The Episcopal Diocese of Washington*

The Rev. Maria A. Kane, Ph.D. Rector

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The Rev. Deacon Steve Seely, Deacon

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Affirmation of Faith, Confession, and Invitation to Communion: The Rev. Sarah Speed | A  
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