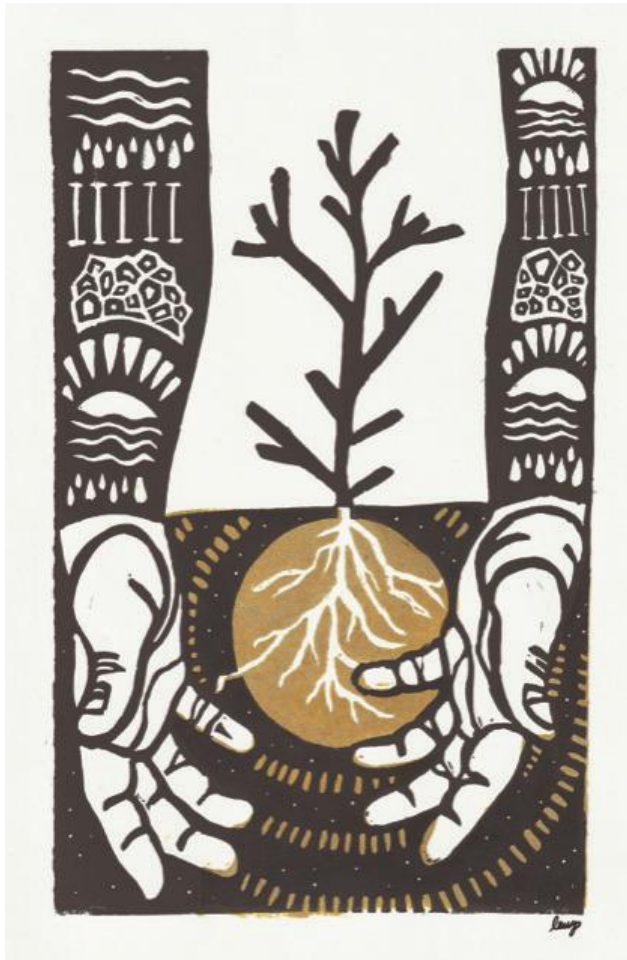

St. Paul's Episcopal Church



The Third Sunday in Lent
March 20, 2022

Full to the Brim: You are Worthy

WELCOME!

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.

THE SEASON OF LENT

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, and "giving up something." 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.

ARTIST'S STATEMENT ON THE COVER ART

Under God's Wing
by Rev. Lauren Wright Pittman
Inspired by Luke 13:1-9

How often does society wish us to feel like we are wasting soil? The whole capitalist system lurches forward, powered by our collective sense of unworthiness and our searching for worth based on what we produce. This parable upends the notion that we are what we produce, and speaks truth: you are worthy. You deserve rest and care simply for existing. What a gift!

In this image, I wanted the fig tree to look unremarkable, surrounded by the hands of the Gardener reaching down to lovingly massage the soil. The sleeves contain patterning of simplified visual references to everything a plant needs to not only survive, but to thrive. Starting close to the roots and moving upward, the patterns include water, air, sunlight, nutrients, and space. The emphasis in this image is on what is happening below the surface, in the depths of the dirt. The roots stretch toward the hands of the Gardener as the specks of dirt seem to also image the stars of the vast universe. Within us, despite what we produce, despite what can be seen at the surface, we contain multitudes. We bear the image of God, and our mere existence makes us worthy of Sabbath and the loving arms of the Gardener reaching out to provide us with everything we need.

On a personal note, the *Full to the Brim* theme keeps bringing me back to the image of resting while God reaches to embrace us. Lately I've spent so much time and energy fighting so hard to get some kind of tangible grasp of God, all the while feeling so empty. I'm realizing that I need to practice surrender, allowing God to find me where I am, and to receive God's care and love, filling me to the brim so I can then be full to pour out once again.

+ = *You are invited to stand.*

BCP = *Book of Common Prayer*

WE CONFESS AND SEEK GOD'S MERCY

A Penitential Order
The Kyrie

BCP 319
BCP 324

WE LISTEN TO THE WORD OF GOD

The Prayer of the Day		p. 6
The Old Testament Lesson	<i>Exodus 3:1-15</i>	p. 7
The Psalm	<i>Psalms 63:1-8</i>	p. 7
+The Holy Gospel	<i>Luke 13:1-9</i>	p. 9
The Sermon		The Rev. Dr. Maria Kane

WE RESPOND TO GOD

+Affirmation of Faith: The Nicene Creed
Prayers of the People
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

<i>Deacon</i>	Go in peace and know that God goes with you.
<i>People</i>	Thanks be to God.

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

PRELUDE

Canon in D

Pachelbel

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

WE GATHER FOR WORSHIP

+PROCESSIONAL HYMN *I am a child of God*

1 I am a child of God, the One who made and keeps me.
 2 God's im - age is in us, the peo - ple of cre - a - tion.
 3 God nev - er turns from us, not e - ven in our sin - ning.
 4 I thank God for that love and all the world a - round me,

By God's free gift of love, God's child I al - ways will be.
 No mat - ter where we live, we share a close re - la - tion.
 God loves and waits for us to claim a new be - gin - ning.
 the seen and un - seen things, and prom - ised things that will be.

For - ev - er I be - long, I know that this is true;
 God's cov - e - nant is sure, e - ter - nal word for all
 By o - pen - ing our hearts, we then pre - pare the way
 Through wor - ship, trust, and prayer, may I re - flect God's will.

and with my mind and heart, I trust and love God, too.
 who fol - low in God's way and an - swer to God's call.
 for God's love to come in and guide us ev - ery day.
 Let love be seen in me as I God's word ful - fill.

WE CONFESS AND SEEK GOD'S MERCY

OPENING GREETING

As part of the penitential and introspective nature of Lent, the beginning of worship is set apart as period of reflection and self-examination.

Celebrant Blessed be the God of our salvation
People Who bears our burdens and forgives our sins.

A PENITENTIAL ORDER *(Please kneel.)*

Celebrant If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. 1 John 1:8,9

Deacon Let us confess our sins against God, our neighbor, and our truest selves.

All

Holy God, we confess: we don't return to you fully. We share with you the pieces of our lives that are convenient. We put on different hats in different rooms. We forget that we are called, invited, and loved with all that we are—including our mess, our beauty, our faith, and our doubt. Forgive us, and give us hearts that long to return. Amen.

Celebrant

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

Friends, God sees you. God hears you. God loves you. Rest in that good news.

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 Bb C Dm
 mer - cy up - on us. Lord, have mer - cy;
 (G) (D) (A) (Bm) (Em7) (A) (Dsus) (D)
 Bb 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

WE HEAR GOD'S WORD

PRAYER OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Living Mystery, whose way is not ours, whose name cannot be bought or sold: lead us from justice without compassion and sacrifice without mercy to a love which nurtures and a grace without price; through Jesus Christ, the true Bread. **Amen.**

YOUNG DISCIPLES' MOMENT

THE OLD TESTAMENT

Exodus 3:1-15

This passage records Moses's life-changing encounter with God. God's name and character are revealed as Moses is commissioned as God's agent.

Moses was taking care of the flock for his father-in-law Jethro, Midian's priest. He led his flock out to the edge of the desert, and he came to God's mountain called Horeb. The LORD's messenger appeared to him in a flame of fire in the middle of a bush. Moses saw that the bush was in flames, but it didn't burn up. Then Moses said to himself, Let me check out this amazing sight and find out why the bush isn't burning up.

When the LORD saw that he was coming to look, God called to him out of the bush, "Moses, Moses!"

Moses said, "I'm here."

Then the LORD said, "Don't come any closer! Take off your sandals, because you are standing on holy ground." He continued, "I am the God of your father, Abraham's God, Isaac's God, and Jacob's God." Moses hid his face because he was afraid to look at God.

Then the LORD said, "I've clearly seen my people oppressed in Egypt. I've heard their cry of injustice because of their slave masters. I know about their pain. I've come down to rescue them from the Egyptians in order to take them out of that land and bring them to a good and broad land, a land that's full of milk and honey, a place where the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites all live. Now the Israelites' cries of injustice have reached me. I've seen just how much the Egyptians have oppressed them. So get going. I'm sending you to Pharaoh to bring my people, the Israelites, out of Egypt."

But Moses said to God, “Who am I to go to Pharaoh and to bring the Israelites out of Egypt?”

God said, “I’ll be with you. And this will show you that I’m the one who sent you. After you bring the people out of Egypt, you will come back here and worship God on this mountain.”

But Moses said to God, “If I now come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ they are going to ask me, ‘What’s this God’s name?’ What am I supposed to say to them?”

God said to Moses, “I Am Who I Am. So say to the Israelites, ‘I Am has sent me to you.’” God continued, “Say to the Israelites, ‘The LORD, the God of your ancestors, Abraham’s God, Isaac’s God, and Jacob’s God, has sent me to you.’ This is my name forever; this is how all generations will remember me.

Reader The Word of the Lord.

People Thanks be to God.

THE PSALM

Psalm 63:1-8

This psalm expresses the psalmist’s intense personal yearning for God in a time of separation. Recalling times of joyful worship in the temple, the psalmist praises and blesses God throughout the long nights of isolation and is sustained by God’s steadfast love.

- ¹ O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.
- ² **Therefore I have gazed upon you in your holy place, ***
that I might behold your power and your glory.
- ³ For your loving-kindness is better than life itself; *
my lips shall give you praise.
- ⁴ **So will I bless you as long as I live ***
and lift up my hands in your Name.
- ⁵ My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,
- ⁶ **When I remember you upon my bed, ***
and meditate on you in the night watches.
- ⁷ For you have been my helper, *
and under the shadow of your wings I will rejoice.

⁸ My soul clings to you; *
your right hand holds me fast.

+THE GOSPEL LESSON

Luke 13:1-9

This passage addresses inclusion in or exclusion from the kingdom. Jesus rejects the then common idea that accidental death indicates the sinfulness of the victim. He turns the attention of his hearers from the moral state of others to their own. The term repentance comes from the Greek word metanoia, which means to change one's mind. In the ancient Near East, the mind was regarded as the essence of a person.

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

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

Some who were present on that occasion told Jesus about the Galileans whom Pilate had killed while they were offering sacrifices. He replied, "Do you think the suffering of these Galileans proves that they were more sinful than all the other Galileans? No, I tell you, but unless you change your hearts and lives, you will die just as they did. What about those eighteen people who were killed when the tower of Siloam fell on them? Do you think that they were more guilty of wrongdoing than everyone else who lives in Jerusalem? No, I tell you, but unless you change your hearts and lives, you will die just as they did."

Jesus told this parable: "A man owned a fig tree planted in his vineyard. He came looking for fruit on it and found none. He said to his gardener, 'Look, I've come looking for fruit on this fig tree for the past three years, and I've never found any. Cut it down! Why should it continue depleting the soil's nutrients?' The gardener responded, 'Lord, give it one more year, and I will dig around it and give it fertilizer. Maybe it will produce fruit next year; if not, then you can cut it down.'"

Celebrant The Gospel of the Lord.

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

SERMON

The Rev. Dr. Maria Kane

WE RESPOND TO GOD

+AFFIRMATION OF FAITH (*based on Psalm 27*)

Celebrant Let us affirm our faith in our expansive, loving, and faithful God.
People **We believe that the God of the cosmos is at work here.
We believe that God is fertilizing the soil.
We believe that God is planting roots.
We believe that God is growing fruit that is yet to be tasted.
But until that promised day
when the fig tree stands tall and swords are beaten into plowshares,
we believe:
when our work does not bear fruit,
God still loves us.
When our soil grows dry and cracked,
God still longs for us.
When all seems hopeless here on earth,
God holds hope for us.
The God of the cosmos is at work here.
We believe. Help our unbelief.
In Christ's name we pray. Amen.**

THE PRAYERS OF THE PEOPLE

Celebrant Beloveds, our God is faithful. Let us offer our prayers to God, saying,
“God, your loving-kindness is better than life itself; we bless you and we
praise you.”

Intercessor O God, you are our God, eagerly we seek you; our souls thirst for you, our
flesh faints for you, as in a parched and barren land. Refresh and revive
your Church with living water. In the Diocesan Cycle of Prayer, we pray for
St. George's Church, Glenn Dale; St. George's Church, Valley Lee; St.
George's, DC; Chapel of the Annunciation, Church House; and, The Feast
of the Annunciation.

Please add your thanksgivings, silently or aloud.

silence

God, your loving-kindness is better than life itself; **we bless you and we
praise you.**

Faithful God, be the comfort and strength of innocent victims and their families. We pray for all those who die suddenly and unprepared.

silence

God, your loving-kindness is better than life itself; **we bless you and we praise you.**

Great Mountain God, open our eyes to your presence in the world around us. Set the fire of your presence before us and lead our feet to holy ground.

silence

God, your loving-kindness is better than life itself; **we bless you and we praise you.**

We pray, O God, for victims of sexual violence and abuse. Deliver them; heal their wounds and scars; restore innocence and the ability to trust. Purify our own hearts that we may honor and respect each other.

silence

God, your loving-kindness is better than life itself; **we bless you and we praise you.**

O God, you are our helper; you hide us under the mighty shadow of your wings. Defend your children from all adversities which may happen to the body or soul. We pray for those on our prayer list: **Cami, Jenna, Tony, Diane; Emily, Deanna, Colleen, Wendy; Sally, Donna, Diane, Jim, Jack, Joyce, Barbara, Ed, Rodgers, Dick, Tom, Vera, Irene, Barbara, Nancy, Noah, Bettye, Baylee, Joan, Karen, Ralph, and Bridget.**

Please add your intercessions, silently or aloud.

silence

God, your loving-kindness is better than life itself; **we bless you and we praise you.**

God, your loving-kindness is better than life itself; God of Abraham, Isaac, and Jacob, God of our fathers and mothers, feed us with spiritual food; refresh us with spiritual drink. Preserve us, with all your saints, forever.

silence

God, your loving-kindness is better than life itself; **we bless you and we praise you.**

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

At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money given. An offering is received to support the ministry of St. Paul's of sharing God's love in the church and in the world, and the altar is prepared for Holy Communion.

OFFERTORY

Ayre

Telemann

+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.**

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."

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 musical notation consists of a treble and bass staff in G major. The treble staff contains the vocal line with lyrics: "Je - sus, Lamb of God: have mer - cy on us." 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 musical notation continues the vocal and instrumental parts. The treble staff has lyrics: "Je - sus, bear - er of our sins: have mer - cy on us." The bass staff continues the accompaniment.

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

The third system of musical notation continues the vocal and instrumental parts. The treble staff has lyrics: "Je - sus, re - deem - er, re - deem - er of the world:". The bass staff continues the accompaniment.

give us your peace, give us your peace.

The fourth system of musical notation concludes the vocal and instrumental parts. The treble staff has lyrics: "give us your peace, give us your peace." The bass staff continues the accompaniment and ends with a double bar line.

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

Father, we thank thee

Hymnal 302

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.**

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 *There's a wideness in God's mercy* Hymnal 470

THE DISMISSAL

Celebrant Go in peace and know that God goes with you.

People **Thanks be to God.**

POSTLUDE

Intermezzo
National Anthem of Ukraine

Peeters

THIS WEEK'S PRAYERS

Parishioners, Family, and Friends: Cami Caudill & Jenna Monroe, Tony Hackley, Diane Hess; for heavily burdened nurses...Emily Dorosz, Deanna Gerhart, Colleen Meadows, Wendy VanHoozier; Sally Barley, Donna Boswell, Diane Coon, Jim Fenton, Jack & Joyce Ferguson, Barbara Huiras, Ed Jaffe, Rodgers Johnson, Dick Leman, Tom May, Vera Otto, Irene Savoy, Barbara T., Nancy J., Noah S., Bettye M., Baylee B., Joan H., Karen T., Ralph M., Bridget F.

Diocesan Cycle of Prayer: St. George's Church, Glenn Dale; St. George's Church, Valley Lee; St. George's, DC; Chapel of the Annunciation, Church House; The Annunciation (March 25)

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: rjscofield@comcast.net or Mother Maria: mkane@stpaulswaldorf.org

THIS WEEK

Questions for Reflection

Luke 13:1-9 tells the story of a fruitless fig tree that the owner is ready to cut down. The gardener, however, asks for a little more time. The gardener wants to tend and cultivate the soil in the hope that figs may yet grow. The gardener is open to a different future for this tree, in spite of its present condition. Think about my own life, or the life of someone I love, in relationship to this story: What needs special tending? What will cultivate the “soil” of daily life so that new growth, new possibilities, might emerge? And what can I learn from this gardener about allowing for a different outcome, a new possibility?

Household Prayer: Morning

Gracious God, this new day carries the potential for growth and new life. Help me to attend to those things in me that need care and attention. Sow your word in me that I may grow in faithfulness and understanding. Shake me out of dull routines, so that I may take part in the good news you continue to tell urgently and passionately. In Christ’s name. Amen.

Household Prayer: Evening

As I lie down this night in the shadow of your wings, God of my life, I know that you will be with me even as you have helped me through this day. Whether I am weary from the day, or whether the day has been a rich feast of blessings, I give thanks for your power and glory, which are present in every circumstance. As I give myself over to rest and sleep, I remember that your steadfast love is better than life. So, I pray, surround me with your love tonight and always. In the peace of Christ I pray. Amen.

ANNOUNCEMENTS

SPRING CLEAN-UP

Please mark your calendar for Saturday, April 02, 2022 for Spring clean-up day for our grounds. We will start at 8:00 a.m. and work until noon. Then we will have hot dogs from the grill for lunch and fellowship. Bring a friend to help out. Hope to see everyone there.

CALENDAR

Sunday, March 20, Third Sunday in Lent

8:00 a.m. Holy Eucharist, Rite I
 9:15 a.m. Pretzel Sunday
 10:15 a.m. Holy Eucharist, Rite II
 11:30 a.m. Choir Rehearsal

Wednesday, March 23

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

Friday, March 25

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

Saturday, March 26

8:00 p.m. AA

Sunday, March 27, Fourth 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 20, 8:00	March 20, 10:15
Acolyte		Delana Bryant
Prayers of the People	Jeannie Paz Hicho	Laurie Jaffe
Reader	Fern Brown	Jenna Monroe
Ushers	Phil & Judy Hamilton	Trevor Bryant; Zach Bryant
Live Stream		Tom Gryn
Altar Guild	Ruth Gaumond, Ann Lancaster	
	March 27, 8:00	March 27, 10:15
Acolyte		Emily Lopez
Prayers of the People	Fern Brown	Jerry Corbett
Reader	Fred Ritter	Mike Fritz
Ushers	Freddie Jewell; Joyce Scofield	Grant Pettersen; Troy Pettersen
Live Stream		Frank Pilato
Altar Guild	Vicky Mumford, Jeannie Paz Picho	
Counters	Greg Ferguson, Deanna Gerhart, Colleen Meadows	

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