

SAINT MARTIN'S EPISCOPAL CHURCH  
SUNG MASS RITE 1 + 10:30 AM + THIRD SUNDAY IN LENT

Opening Hymn: *Before Thy Throne, O Lord We Kneel* vv. 1, 4

Blue Hymnal 574

**PENITENTIAL ORDER**

Bless the Lord who forgiveth all our sins. *His mercy endureth forever.*

*Please be seated*

**The Exhortation**

*Book of Common Prayer, 317*

**Confession and Absolution** *Please kneel*

*Book of Common Prayer, 320*

**Kyrie Eleison**

Lord, have mer - cy.\_\_\_\_\_

Lord, have mer - cy.\_\_\_\_\_ Christ, have

mer - cy.\_\_\_\_\_ Christ, have mer - cy.\_\_\_\_\_

\_\_\_\_\_ Lord, have mer - cy.\_\_\_\_\_

Lord, have mer - cy.\_\_\_\_\_

The Lord be with you. *And with thy spirit.* Let us pray. Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

*Please be seated*

### **A Reading from Exodus**

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever, and this my title for all generations.

The Word of the Lord. **Thanks be to God.**

**Psalm 63:1-8** (*Simplified Anglican Chant, remain seated*)

- 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 it-**self**; \*  
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 re-**joice**.
- 8 My soul clings to **you**; \* your right hand holds me **fast**.

**A Reading from Paul's First Epistle to the Corinthians**

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

The Word of the Lord. *Thanks be to God.*

*Please stand*

## THE GOSPEL ACCLAMATION

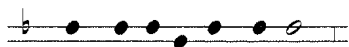
*The Alleluia is not sung during Lent. Instead, we will sing the following,*



V: Repent, says the Lord: the kingdom of heaven is at hand.

*(the acclamation is repeated)*

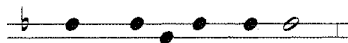
## THE GOSPEL The Holy Gospel of Our Lord Jesus Christ according to Luke



*Glo - ry be to thee, O Lord.*

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'" The Gospel of the LORD.



*Praise be to thee, O Christ.*

## THE HOMILY

## THE NICENE CREED

## THE PRAYERS OF THE PEOPLE

## THE PEACE, WELCOME & NOTICES

*Book of Common Prayer, 326*

*Book of Common Prayer, 328*

## OFFERTORY CHOIR ANTHEM *Create a Pure Heart in Me*

Create a pure heart in me, O Lord. Grant me a new and steadfast spirit.  
Do not drive me away from thy presence, or take thy Spirit from me.

Revive in me the joy of deliverance, Grant me a steady soul to uphold me.  
Open thou my lips, everlasting Lord, that my mouth may sing thy praises.

Thou takest no delight in sacrifice, nor hast thou any wish for whole offering.  
My sacrifice, Lord, is a broken soul, my offering, a contrite heart.

*Words and Music: Susam Matsui, lyrics reprinted with permission from St. James Music Press*

*Please stand to sing*

## OFFERTORY HYMN *When Israel was in Egypt Land*

**Blue Hymnal, 648**

## THE HOLY EUCHARIST

The musical notation consists of four staves, each with a treble clef and a common time signature. The lyrics are written below the notes. The first staff is for the Celebrant, and the second is for the People. The third staff is for the Celebrant, and the fourth is for the People. The lyrics are: "The Lord be with you. And with thy spi - rit. Lift up your hearts. We lift them up un - to the Lord. Let us give thanks un - to our Lord God. 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 in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto 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 (Holy, Holy, Holy)*

**Blue Hymnal, S 114**

*(Kneel or Stand. The Eucharistic Prayer continues on page 334 in the Book of Common Prayer)*

## THE OUR FATHER

**Prayer Book, 336**

## THE FRACTION

*After a moment of silence, please sing*

# LAMB OF GOD

Lamb of God, you take a-way the  
sins of the world: \_\_\_\_\_ have mercy on us. Lamb of God, you  
*slower*  
take a-way the sins of the world: \_\_\_\_\_ grant us peace.

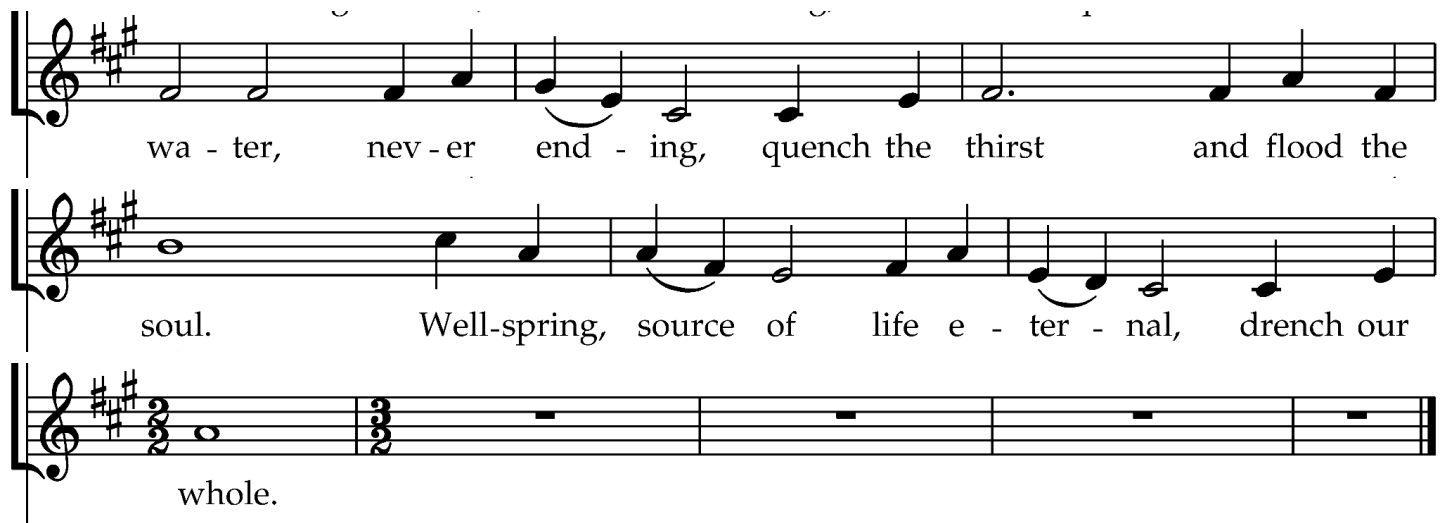
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## THE PRAYER OF HUMBLE ACCESS THE INVITATION TO COMMUNION HOLY COMMUNION COMMUNION HYMNS

Prayer Book, 337

1 Crash - ing wa - ters at cre - a - tion, or - dered  
2 (Part - ing) wa - ter stood and trem - bled as the  
3 (Cleans-ing) wa - ter once at Jor - dan closed a -  
by the Spir - it's breath, first to wit - ness day's be -  
cap - tives passed on through, wash-ing off the chains of  
round the one fore - told, o - pened to re - veal the  
gin - ning from the bright - ness of night's death. 2 Part - ing  
bond - age chan - nel to a life made new. 3 Cleans-ing  
glo - ry ev - er new and ev - er old. 4 Liv - ing



wa - ter, nev - er end - ing, quench the thirst and flood the  
soul. Well-spring, source of life e - ter - nal, drench our  
whole.

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 Music: Ellerman, Sharon Marion Hershey © 1998 Harvestcross Productions. All rights reserved. Used by permission.  
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***O God Unseen***

**Blue Hymnal 332**

*Please kneel*

**POST-COMMUNION PRAYER**

***Prayer Book, 339***

**LENTEN PRAYER OVER THE PEOPLE & DISMISSAL**

*Please stand*

**HYMN** *Come We that Love the Lord, vv. 1,4*

**Blue Hymnal 392**

**SERVING TODAY**

Thurifer: Michael Maloney    Crucifer: Alex Kellam  
 Lay Eucharistic Minister: Carl Picazio    Lector: Kathy Picazio  
 Choir: Alison Jandak, Beth Hixenbaugh, Jane Maloney, Rob Vernon  
 Organist: Kathy Shanklin    Rector: Father Rob Laws

**OPPORTUNITIES TO GROW DURING LENT**

|                 |  |
|-----------------|--|
| Mondays 6:30 pm | St. Anthony's Rosary for Healing (Juanita H's home)              |
| 7 pm            | Book Study: <i>Giving Up Worry for Lent</i> (Juanita H's. home-) |
| Wednesdays 6 pm | Mass in the Lady Chapel. The Rosary follows at 6:30 pm           |
| Fridays 6 pm    | Stations of the Cross in the Nave                                |

**SACRAMENTAL CONFESSION-** always available by appointment. Contact Father Rob+

## WHY DOES THE PRIEST OMIT THE TRINITARIAN BLESSING AT THE END OF MASS DURING LENT?

During most celebrations of the Holy Eucharist, the priest blesses the people before the final hymn. However, during the season of Lent, this blessing is replaced with a solemn prayer over the people. Liturgically speaking, the prayer over the people is another way of setting Lent apart (in the same way that fasting the alleluia and veiling images sets Lent apart). But, in reality this prayer is a blessing, in that it asks for God's protection, assistance and grace so that the people of God may have the strength and will to repent, engage in the spiritual practices of Lent, and grow in their faith.

The practice of replacing the blessing with a prayer over the people is rooted in ancient practice. As early as the third century, prayers over the people, with an invitation by a deacon to "bow down before the Lord," were a part of the concluding rites of eucharistic celebrations. (As an aside, the invitation to "bow down before the Lord" is asking the people to bow their heads to receive God's blessing. In time different traditions evolved so that in some places people were kneeling to receive a blessing and in other places people were standing - which is why in the current Anglican tradition the choice is left up to the traditions of the parish. In either case, it is appropriate to bow one's head, whether kneeling or standing. It is also customary to give preference to kneeling during Lent, and standing during Easter).

By the 6th-8th centuries, the prayer over the people began to appear in prayer books exclusively during the season of Lent. Over time, the practice fell into disuse and every mass concluded with a trinitarian blessing of some kind. Interestingly, when the first eucharistic liturgies were translated into English during Henry VIII's reign, the concluding rite for every Mass included a prayer over the people, followed by a trinitarian blessing- although the prayer did not change seasonally. That prayer is still an optional part of Rite One, and is also the sanctioned concluding rite for Anglican Use Roman Catholic parishes. (*The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.*)

In 2003, the Episcopal Church restored the ancient practice of praying a more solemn prayer over the people during the season of Lent in order to reclaim and preserve ancient church practices during the seasons of Lent and Easter. In 2011, the Roman Catholic Church also restored this practice. These prayers are to be used throughout the season, with the exception that a trinitarian blessing may be given on a feast day (such as the Feast of the Annunciation).