

SAINT MARTIN'S EPISCOPAL CHURCH

SUNG MASS RITE 1 + 10:30 AM + SECOND SUNDAY IN LENT

Opening Hymn: *The God of Abraham Praise* vv.1-3

Blue Hymnal 401

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

The Decalogue

Book of Common Prayer, 317

Confession and Absolution

Book of Common Prayer, 320

Kyrie Eleison

Blue Hymnal S 91

The Lord be with you. ***And with thy spirit.*** Let us pray. O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Please be seated

A Reading from Genesis

When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

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

Psalm 22:22-29 (*Simplified Anglican Chant, remain seated*)

Praise the LORD, you that **fear him**; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give **glory**.
For he does not despise nor abhor the poor in their poverty;
neither does he hide his face **from them**; * but when they cry to him he **hears them**.

My praise is of him in the great as/sembly; *
I will perform my vows in the presence of those who **worship him**.
The poor shall eat and be satisfied, and those who seek the LORD shall **praise him**: *
"May your heart live for **ever!**"

All the ends of the earth shall remember and turn to the **LORD**, *
and all the families of the nations shall bow be/fore **him**.
For kingship belongs to the **LORD**; * he rules over the **nations**.

To him alone all who sleep in the earth bow down in **worship**; *
all who go down to the dust fall be/fore **him**.
My soul shall live for him; my descendants shall **serve him**; *
they shall be known as the LORD's for **ever**.

A Reading from Paul's Epistle to the Romans

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification. The Word of the Lord. *Thanks be to God.*

Please stand

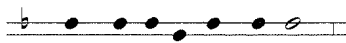
THE GOSPEL ACCLAMATION

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



V: Show me your ways, O Lord, Lead me in your truth and teach me. *(the acclamation is repeated)*

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

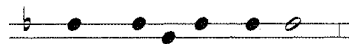


Glo - ry be to thee, O Lord.

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

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

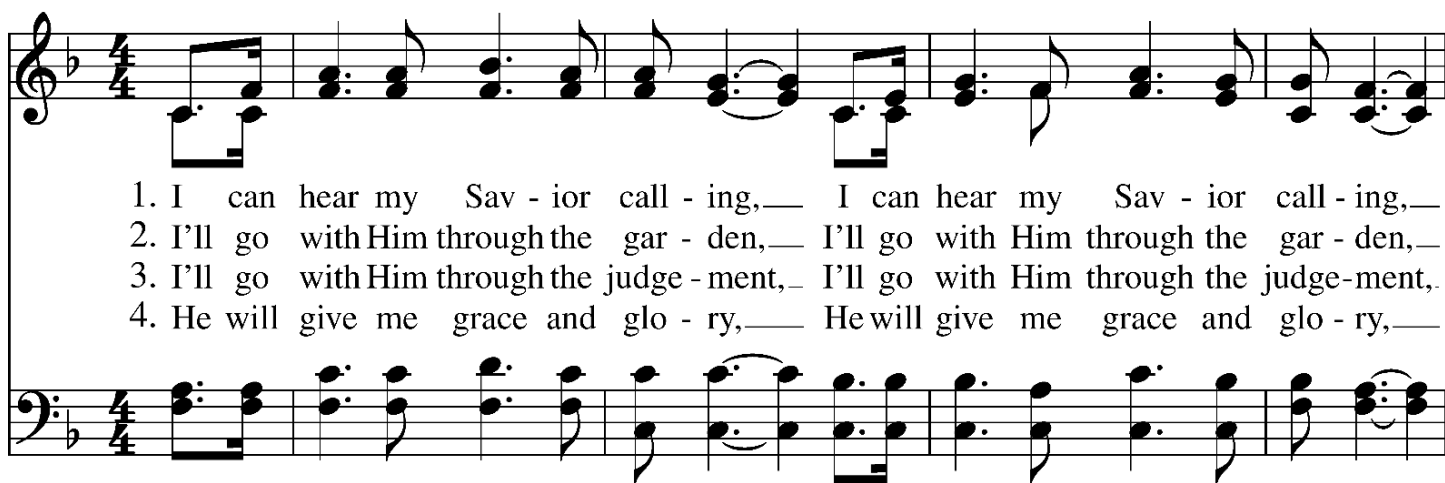
Book of Common Prayer, 326

Book of Common Prayer, 328

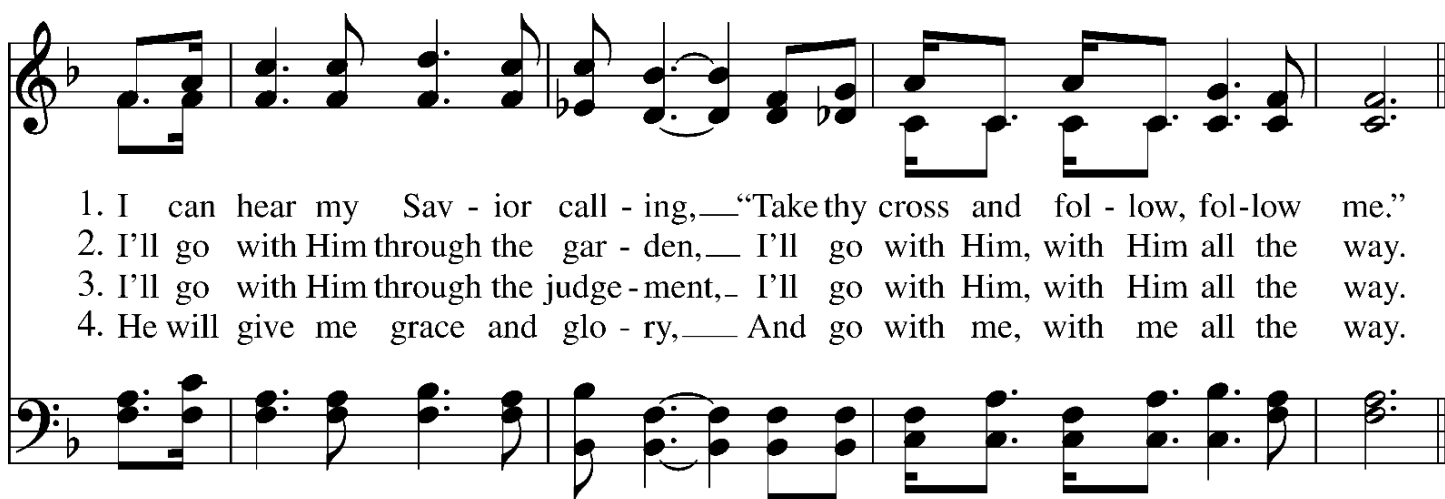
Please stand to sing

OFFERTORY HYMN *Where He Leads Me*

LEVAS 144



1. I can hear my Sav - ior call - ing, — I can hear my Sav - ior call - ing, —
 2. I'll go with Him through the gar - den, — I'll go with Him through the gar - den, —
 3. I'll go with Him through the judge - ment, — I'll go with Him through the judge - ment, —
 4. He will give me grace and glo - ry, — He will give me grace and glo - ry, —



1. I can hear my Sav - ior call - ing, — "Take thy cross and fol - low, fol - low me."
 2. I'll go with Him through the gar - den, — I'll go with Him, with Him all the way.
 3. I'll go with Him through the judge - ment, — I'll go with Him, with Him all the way.
 4. He will give me grace and glo - ry, — And go with me, with me all the way.



Where He leads me I will fol - low, — Where He leads me I will fol - low, —



Where He leads me I will fol - low, — I'll go with Him, with Him all the way.

We pray, O Lord, that this sacrifice may cleanse us of our faults, and sanctify your faithful in body and mind for the celebration of the paschal feast. Through Christ our Lord.

Celebrant *People*

The Lord be with you. And with thy spi - rit.

Celebrant *People*

Lift up your hearts. We lift them up un - to the Lord.

Celebrant

Let us give thanks un - to our Lord God.

People

It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord, who was 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
THE FRACTION**

Prayer Book, 336

After a moment of silence, please sing

**LAMB OF GOD
THE PRAYER OF HUMBLE ACCESS
THE INVITATION TO COMMUNION
HOLY COMMUNION
COMMUNION HYMN**

**Blue Hymnal, S 158
Prayer Book, 337**

And Now, O Father, Mindful of the Love

Blue Hymnal 337

Please kneel

**POST-COMMUNION PRAYER
LENTEN PRAYER OVER THE PEOPLE & DISMISSAL**

Prayer Book, 339

Please stand

HYMN *Take Up Your Cross, vv. 1,2,4*

Blue Hymnal 675

SERVING TODAY

Thurifer: Fausto Beleno Crucifer: Delaney Swain

Lay Eucharistic Minister: Larry Ottenstroer Lector: Jason Swain

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 Bible Study (Juanita H's. home-)

Wednesday 6 pm Mass in the Lady Chapel

Fridays 6pm Stations of the Cross in the Nave

Third Tuesdays, 1 pm St Martin's Seniors Group (in the Conference Room)

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

CONFIRMATION CLASSES begin on **March 3 at 9:30 am in the conference room).**

This class is for all who desire to be confirmed and those who have been confirmed in the Roman Catholic, Orthodox or Lutheran Traditions and wish to be received into the Episcopal Church. Please register today if you have not yet registered.

Candidates for Confirmation and Reception will be enrolled at the 10:30 am mass on March 3.

Guest Preacher: Father Lionel Pacheco, OP will be our guest preacher on Sunday March 10 at the 10:30 am Mass. Father Lionel is a Redemptorist Priest- a religious order of priests in the Roman Catholic Church. He serves at a parish in Pelham, NY, and also ministers in Harlem as a counselor for the LGBTQ+ populations, the homeless, and people living with HIV. Father Lionel is involved in ministries to make LGBTQ+ Catholics feel more included, affirmed and welcomed in the Catholic Church.

Father Rob will be the celebrant at the Mass on March 10- but the homily will be given by Father Lionel. Please mark your calendars, and come welcome Father Lionel to St. Martin's

WHY DO VEIL THE CROSS AND STATUES DURING LENT?



The season of Lent was originally a season in which people who had been expelled from the congregation because of their notorious sins were given a chance to confess their sins, do penance, and be reconciled to the company of the faithful at the Easter Vigil. As the season evolved, it became a time when all Christians were asked to confess their sins, do penance, pray and do good works, and so recommit themselves to Christ and the Church in order to celebrate the joys of the Resurrection of Christ as fully reconciled children of God.

In the ninth century, it became customary to veil the High Altar during the season of Lent as a visual reminder of how our sins separate us from God. This custom continues in some places, but in most places the custom was modified and only crosses and statues were covered.

Veiled crosses and statues are a visual reminder of the penitential nature of Lent. When we enter the church and see the veils we instantly feel the unnaturalness of hiding these beautiful images which are meant to be a conduit through which we experience a glimpse of God's beauty. This calls to mind the unnatural blindness that sin brings to us: Sin hides the beauty of God in the world and in our hearts. Sin places a pall over all of creation obscuring from our sight the true presence and glory of God that permeates our lives. We remove the veils at Easter as a reminder that only the grace of Christ's resurrection and the liberating love of God can remove the veils that sin has placed over our hearts, heal our blindness, and reveal to us God's presence in our lives- still, as St. Paul wrote, like looking through a cracked mirror- but in faith and hope when we will behold the beauty of God face to face, unveiled in resplendent glory.

Please note: we do not veil the Stations of the Cross. If you have crucifixes and statues in your home, you might consider veiling them during the season of Lent. It will call to mind the call to repentance, and fill your hearts with the anticipation of Easter.