

## THE WORD OF GOD

**Prelude** Let Us Break Bread Together Albert Zabel

**Procession** How firm a foundation, ye saints of the Lord **Hymn 637**  
*Lyons*

**A Penitential Order: Rite Two** **BCP pg. 351**

**Celebrant** Bless the Lord who forgives all our sins.  
**People** **His mercy endures for ever.**

**Celebrant** Jesus said, "The first commandment is this: Hear, O Israel: The Lord your 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 commandment greater than these."  
*Mark 12:29-31*

**The Confession of Sin** **BCP pg. 352**

**Celebrant** Let us confess our sins against God and our neighbor.  
**People** **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. 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.

**Song of Praise** Lead Me, Guide Me

**The Collect of the Day**

**Celebrant** 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.**

**The First Lesson** **Genesis 12:1-4a**

The Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

So Abram went, as the Lord had told him; and Lot went with him.

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

**The Psalm**

1 I lift up my eyes to the hills; \*  
from where is my help to come?

2 My help comes from the Lord, \*  
the maker of heaven and earth.

3 He will not let your foot be moved \*  
and he who watches over you will not fall asleep.

4 Behold, he who keeps watch over Israel \*  
shall neither slumber nor sleep;

5 The Lord himself watches over you; \*  
the Lord is your shade at your right hand,

6 So that the sun shall not strike you by day, \*  
nor the moon by night.

7 The Lord shall preserve you from all evil; \*  
it is he who shall keep you safe.

8 The Lord shall watch over your going out and your coming in, \*  
from this time forth for evermore.

**The Second Lesson**

**Romans 4:1-5, 13-17**

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

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.

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

**Sequence**

My faith looks up to thee  
*Olivet*

**Hymn 691**

**The Gospel**

**John 3:1-17**

**Celebrant** The Holy Gospel of our Lord Jesus Christ according to John.  
**People** **Glory to you, Lord Christ.**

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?

"Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

**Celebrant** The Gospel of the Lord.  
**People** **Praise to you, Lord Christ.**

**The Sermon**

**The Very Rev. Beth Franklin**

The Nicene Creed BCP pg. 358

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.

The Prayers of the People (Form IV) BCP pg. 388

The Peace BCP Pg. 360

Celebrant The peace of the Lord be always with you.  
People **And also with you.**  
*We greet one another, passing the peace of God.*

Announcements

## THE HOLY COMMUNION

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Preparation of the Table

Offertory Lord, Who Throughout These Forty Days Mark Schweizer

Presentation of the Offerings Hymn 380

**Praise God, from whom all blessings flow;  
praise him, all creatures here below;  
praise him above, ye heavenly host:  
praise Father, Son, and Holy Ghost.**

The Great Thanksgiving (Eucharistic Prayer A) BCP pg. 361

Celebrant and People Hymn S-131

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.

Eucharistic Prayer A Continues BCP pg. 362

The Lord's Prayer BCP pg. 364

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.

The Breaking of the Bread BCP pg. 364

Celebrant Christ our Passover is sacrificed for us;  
People **Therefore let us keep the feast.**

Communion *Gluten-free wafers are available, ask the priest at the altar rail.*

Communion Hymn Let us break bread together on our knees Hymn 325  
*Let Us Break Bread*

Post Communion Prayer BCP pg. 365

Eternal God, heavenly Father, you have graciously accepted us as living members 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

Closing Hymn The God of Abraham praise Hymn 401  
*Leoni*

Dismissal BCP pg. 366

Postlude O Lamm Gottes, unschuldig, BWV 618 J.S. Bach



# ST. MICHAEL'S EPISCOPAL CHURCH ARLINGTON, VA

SUNDAY, MARCH 5, 2023

SECOND SUNDAY IN LENT

Whatever has brought you to worship with this community today, we're so glad you're here. If you're wondering whether there might be something more for you, we hope you'll come back and find out. One of the things we're committed to is finding how our story connects with God's story. We'd love to have your story become a part of our story. The best way to participate in these conversations is to look for announcements about "Being With" courses in our e-newsletter.

Sounds from children, young and old, are a valuable part of our prayer life – not a distraction from it! Families are encouraged to sit in the front of the sanctuary, allowing children as many opportunities to follow along and participate as possible. Should a break be beneficial at any point in the service, the nursery is available for supervised play, and includes a QR code for streaming of the service on any device.

The root of the word liturgy is "the work of the people." Meaning all that happens in the sanctuary with the community who gathers works because of your participation. The beautiful thing about this invitation to participate is that, who we are and what we bring is enough because God meets us here! So don't worry about "doing" anything "right." Whether you've been to Episcopal services for a long time, or this is your first, we hope you'll worship in the way that is most comfortable to you. The service instructions about standing, kneeling, and other directions are intended to help clue you into the habits of this particular community.

The words of our worship service are lifted from the Episcopal (and before that Anglican) tradition. The thing that sets us apart from other denominations is our dedication to Common Prayer. These same words have been used for hundreds of years by people all over the world, and are still used today. 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.

We are currently offering communion in both kinds, the bread and the wine. Drinking from a common cup, is an essential symbolic practice, a reflection of our theology. We place great emphasis on offering this meal from a single paten (plate which holds the bread) and chalice to symbolize the unity we find in Christ, despite any perceived divisions. We return to the Eucharistic table again and again, because it is only through Christ that we are able to imagine what being unified might look like. Choosing to intinct the bread in the chalice is the least sanitary option, as we risk having many hands in the chalice. Please either drink from the chalice, or refrain from consuming the wine. Whether you would like to receive bread, bread and wine, or a blessing, please know that you are welcome at the Lord's table.

At this time, we ask that all worshipers over the age of two please wear a mask for the duration of the service.

ST. MICHAEL'S EPISCOPAL CHURCH  
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