

# The Second Sunday in Lent



The Holy Eucharist, Rite I  
(Annotated)

March 13, 2022  
All Saints' Episcopal Church  
Fort Worth, Texas

[www.asecfw.org](http://www.asecfw.org)

**Staff Chapel  
and Office Address**  
4936 Dexter Avenue  
Fort Worth, Texas  
76107

**Sunday Morning  
Worship Address**  
9700 Saints' Circle  
Fort Worth, Texas  
76108

**Mailing Address**  
PO Box 100609  
Fort Worth, Texas  
76185

## AN INTRODUCTION TO THE SEASON OF LENT

Lent is a season of preparation, a time in which we ready ourselves for the celebration of the Paschal Mystery on Easter. The season began in the first two hundred years of the Church as a period of fasting, penitence, and instruction for catechumens preparing to be baptized on Easter. During this time, newcomers to the faith learned the basics, paying special attention to the creeds. In the eight days after Easter, the newly baptized were instructed in the *mystagogia*, the deep mysteries of baptism and the eucharist. As time went on, the season also provided an opportunity for those who had been separated from the Christian community due to notorious sin to repent and be reincorporated into the body of the faithful.

From its earliest roots, Lent has been a season of conversion. The word “conversion” comes from the Latin *convertere* meaning “to turn around.” When we are converted, we turn from away from an old way of life, away from sin, and return to God. The Christian life is one marked by a multitude of conversions, choosing to turn back toward God again and again. As one of our hymns aptly says, we are “prone to wander... prone to leave the God [we] love.” But, our opportunity to come before God, to express sorrow for our wrong doing, and to be reconciled never expires. God’s forgiveness is always open to us. The only prerequisite for forgiveness is contrition, remorse for our sins.

Throughout today’s liturgy, pay special attention to the language our prayer book gives us about sin and forgiveness. What does it teach us about who we are and about who God is?

## LENTEN CUSTOMS

To draw our attention to the season of Lent, the Church practices many changes in the typical customs of her worship. Some of these changes are:

- The sanctuary is as plain and simple as possible. There are no flowers. The Christus Rex is veiled. The color of vestments is purple.
- There are no organ preludes or postludes.
- The Procession is solemn and silent, except on the first Sunday when the Great Litany is chanted in procession. There is no processional hymn.
- The Opening Acclamation is the one designated for Lent.
- The Penitential Order begins the liturgy, which includes the confession and absolution at the top of the service.
- The Service Music and Eucharistic Prayer are changed.
- The *Agnus Dei* (“Lamb of God”) is used, as is the Prayer of Humble Access.

May these changes put us all in mind to continually renew our repentance and faith this Holy Season.

# THE HOLY EUCHARIST

*A prayerful silence is observed before the liturgy.*

## The Procession (*stand*)

### THE PENITENTIAL ORDER

*Celebrant* Bless the Lord who forgiveth all our sins.

*People* His mercy endureth forever.

## The Decalogue (*stand*)

*Celebrant* God spake these words, and said: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

*People*



*Celebrant* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Thou shalt not take the Name of the Lord thy God in vain.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Remember that thou keep holy the Sabbath day.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Honor thy father and thy mother.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Thou shalt do no murder.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Thou shalt not commit adultery.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Thou shalt not steal.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Thou shalt not bear false witness against thy neighbor.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

*Celebrant* Thou shalt not covet.

*People* *Lord have mercy,*  
*and incline our hearts to keep thy law.*

Throughout the season of Lent, we omit the hymn during the procession in. This, along with our other liturgical changes, is meant to draw our attention to the uniqueness of the season.

The Decalogue (or, the Ten Commandments) are the laws which God gave to Moses on Mount Sinai (Exodus 20:1-17.) From these laws, we learn about our duty to God and our duty to one another. But, we are not able to live up to the expectations these laws place on our lives. The only human who could ever keep each of these laws perfectly was Jesus. When we pray the Decalogue aloud together, we are reminded of our sin, the ways in which we fall short of the glory of God.

The recitation of the Ten Commandments at the beginning of the liturgy has been part of Episcopal worship since 1552.

Today, we are chanting the Decalogue. This tone was pointed for us by our former Organist/Choirmaster, Frederick Grimes

Christians began regular, corporate confession during the protestant reformation. In the early Church, worshippers acknowledged their own sinfulness during the Eucharistic prayer by giving thanks to God for His forgiveness. The Church understood forgiveness of sins to be among the primary benefits of Holy Communion.

“Absolution” comes from the Latin word “absolvere” - “ab” meaning “from” and “solvere” meaning “to loosen.” To be absolved of our sin is to be loosened, or set free, from our sin.

The text of the Kyrie began as an acclamation at the approach of an emperor. It was used much like the British petition, “God save the queen!” These words first entered Christian worship in the fourth century. As we come before the altar, we acknowledge that God is our only sovereign.

*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 is faithful and just to forgive our sins, and cleanse us from all unrighteousness. *1 John 1:8,9*

Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Hebrews 4:14,16*

*Deacon* Let us humbly confess our sins unto Almighty God.

*All* Almighty and most merciful father,  
we have erred and strayed from thy ways like lost sheep,  
we have followed too much the devices and desires  
of our own hearts,  
we have offended against thy holy laws,  
we have left undone those things which we ought to  
have done.

But thou, O Lord, have mercy upon us,  
spare thou those who confess their faults,  
restore thou those who are penitent,  
according to thy promises declared unto mankind  
in Christ Jesus our Lord;  
And grant, O most merciful Father, for his sake,  
That we may hereafter live a godly, righteous, and sober life,  
To the glory of thy holy Name. Amen.

*Celebrant* The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

**The Kyrie Eleison, Blue Hymnal S 91 (kneel)**

*Healey Willan*

Lord, have mer - cy up - on us. Lord, have mer - cy up -  
on us. Lord, have mer - cy up - on us. Christ, have mer - cy up -  
on us. Christ, have mer - cy up - on us. Christ, have mer - cy up -  
on us. Lord, have mer - cy up - on us.  
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

*Celebrant* The Lord be with you.

*People* And with thy spirit.

*Celebrant* Let us pray.

## THE LITURGY OF THE WORD

### The Collect of the Day

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from thy ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ thy Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

### The First Lesson, Genesis 15:1-12, 17-18 Revised Standard Version

The word of the LORD came to Abram in a vision, "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord GOD, what wilt thou give me, for I continue childless, and the heir of my house is Elie'zer of Damascus?" And Abram said, "Behold, thou hast given me no offspring; and a slave born in my house will be my heir." And behold, the word of the LORD came to him, "This man shall not be your heir; your own son shall be your heir." And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your descendants be." And he believed the LORD; and he reckoned it to him as righteousness. And he said to him, "I am the LORD who brought you from Ur of the Chalde'ans, to give you this land to possess." But he said, "O Lord GOD, how am I to know that I shall possess it?" He said to him, "Bring me a heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon." And he brought him all these, cut them in two, and laid each half over against the other; but he did not cut the birds in two. And when birds of prey came down upon the carcasses, Abram drove them away. As the sun was going down, a deep sleep fell on Abram; and lo, a dread and great darkness fell upon him. When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. On that day the Lord made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphra'tes."

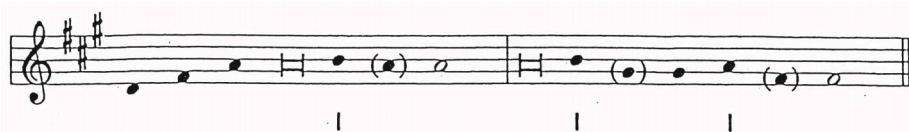
*Lector* The Word of the Lord.

*People* Thanks be to God.

### The Gradual, Psalm 27:10-18

*Dominus illuminatio*

V.1



10 Hearken to my voice O LORD when I call; \*  
have mercy on **me** and **answer** me.

11 You speak in my heart and say Seek my **face**. \*  
Your **face** LORD **will** I seek.

Our collect this morning comes to us from the Gallican sacramentary, a collection of prayers from ancient France. In its original usage, it was prayed on Good Friday as a petition for heretics and schismatics, that they might return to the catholic faith.

In addition to celebrating the Eucharist, the earliest Christians gathered primarily to read and study Holy Scripture as they had done in Jewish synagogues. Their readings were "in course," meaning that they read each book from beginning to end. Today, our lectionary is a mix of reading "in course" and excerpts deemed especially appropriate for the day or season. Usually, our Gospel and Epistle readings are "in course." If you listen closely from Sunday to Sunday, you can often hear the Gospel reading pick up where it left off the week before.

During the Season of Lent, we chant psalms in plainsong. This ancient form of chant is characterized by unison (each of us singing the same note at the same time). Plainsong was the standard for all liturgical music until the 9th century.

The praying of psalms following the Old Testament reading has been the custom of the Church since at least the fourth century.

Paul's Letter to the Philippians is unique in that it was almost certainly composed while Paul was imprisoned in Rome. From his cell, he expresses deep and genuine fondness for the church in Philippi. This letter is also characterized by images of Christ as a servant, humbling himself for our redemption.

- 12 Hide not your **face** from me, \*  
nor turn away your servant **in displeasure**.
- 13 You have been my helper; cast me not **away**; \*  
do not forsake me O God of **my salvation**.
- 14 Though my father and my mother **forsake** me, \*  
the **LORD** will **sustain** me.
- 15 Show me your way O **LORD**; \*  
lead me on a level path **because** of my **enemies**.
- 16 Deliver me not into the hand of my **adversaries**, \*  
for false witnesses have risen up against me,  
and also **those** who speak **malice**.
- 17 What if I had not believed that I should see  
the goodness of the **LORD** \*  
in the **land** of the **living**!
- 18 O tarry and await the **LORD'S** pleasure;  
be strong and he shall comfort your **heart**; \*  
wait **patiently for** the **LORD**.

**The Second Lesson**, Philippians 3:17—4:1 Revised Standard Version

Brethren, join in imitating me, and mark those who so live as you have an example in us. For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself. Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

*Lector* The Word of the Lord.

*People* Thanks be to God.

**The Sequence** (*stand*)

DUNEDIN

**Hymn 455**, O Love of God, how strong and true (1-2/3-4)

1 O Love of God, how strong and true, e - ter - nal  
2 O wide - em - brac - ing, won - drous Love, we read thee

and yet ev - er new; un - com - pre - hend - ed and un -  
in the sky a - bove; we read thee in the earth be -

bought, be - yond all know - ledge and all thought.  
low, in seas that swell and streams that flow.

*Deacon* The Holy Gospel of our Lord Jesus Christ  
according to Luke:

*People* Glory be to thee, O Lord.

Some Pharisees came, and said to Jesus, "Get away from here, for Herod wants to kill you." And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem.' O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

*Deacon* The Gospel of the Lord.

*People* Praise be to thee, O Christ.

3 We read thee best in him who came to bear for  
4 We read thy power to bless and save e'en in the  
us the cross of shame, sent by the Fa - ther from on  
dark - ness of the grave; still more in re - sur - rec - tion  
high, our life to live, our death to die.  
light we read the full - ness of thy might.

**The Sermon** (*sit*)

**The Nicene Creed** (*stand*)

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;

The climactic reading of the Gospel has been accompanied by special ritual and ceremony since at least the 4th century. We process the Gospel book into the midst of the people as a reminder that Christ, the Word, comes among us through the proclamation of the Gospel. This parallels the Eucharist, when Christ comes among us in the Bread and the Wine.

The original Nicene Creed was drafted at the Council of Nicaea in 325, the Church's first ecumenical council. Its primary aim was to affirm Christ's divinity.

In later years, when believers struggled to understand Christ's humanity, as well as the nature and function of the Holy Spirit, the Creed was expanded.

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 have followed the readings and the sermon since the second century. Our prayer book provides seven forms of prayers from which to choose. At All Saints', we use "The Prayer for the Whole State of Christ's Church and the World" throughout the Season of Lent. These prayers have been part of Episcopal worship since 1549.

Notice the words we pray about God's creation. We ask God to help us see his hand in the world. As Anglicans, we take God's creation seriously both as a gift which has been entrusted to us and as a means for revelation. We believe that we can perceive and learn about God through his creation. In other words, matter matters.

### **The Prayers of the People** (*stand*)

*Deacon* Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers especially Justin the Archbishop of Canterbury, Michael the Presiding Bishop, and Scott our Bishop, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially President Biden, Governor Abbot, and Mayor Parker, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.



And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the Ever-Blessed Virgin Mary and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

**The Peace** (*stand*)

*Celebrant* The Peace of the Lord be always with you.

*People* And with thy spirit.

**The Birthday and Anniversary Blessings**

**The Announcements** (*sit*)



Make your offering online



Online visitor card

**THE LITURGY OF HOLY COMMUNION**

**The Organ Offertory, Solemn Melody** (9:00 only) (*sit*)

*John Dixon*

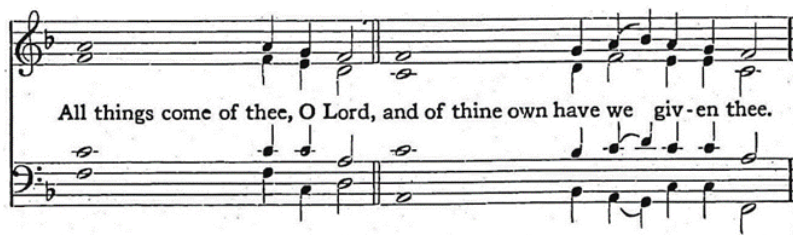
**The Offertory Anthem** (11:15 only) (*sit*)

*John Blow*

O pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sakes, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good.

**The Presentation** (*stand*)

*Anonymous*



**The Eucharistic Prayer, Prayer I**

*Celebrant* The Lord be with you. *People* And with thy spi - rit.

*Celebrant* Lift up your hearts. *People* 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.

Exchanging the peace is one of the most ancient Christian customs. It has been part of our common life since the first century. There are more than 13 instances throughout the Epistles in which the passing of the peace is mentioned.

In the second century, the altar was brought into the room after the readings and sermon had concluded. The catechumens (those preparing for baptism) were dismissed. They could not partake in the *mystagogia* of the Eucharist until after their baptism on Easter. As early as the second century, the altar was prepared by a deacon who covered it with a white cloth and gathered the bread and wine.

The liturgy of Holy Communion very closely resembles ancient Jewish prayers over bread and wine, which were symbols of God's blessing. During these prayers, God was praised as the Creator of all things, the acts of God throughout history were recounted, and prayers for Israel (God's people) were made. Special prayerful focus was given to death, judgment, and the end of days. All of these elements are present in our Eucharistic prayers today. See if you can find them in today's prayer.

Notice the Lenten Proper Preface, the piece of the Eucharistic prayer which is particular to the season. In it, we thank God that we are liberated from every evil. We are made free to serve Christ. Freedom in service of God is one of those Christian paradoxes—two conflicting ideas which together bring us toward the truth.

Beginning in the 9th century, everything after the *Sanctus* was said privately by the priest behind a screen. The mass was considered to be an offering on behalf of the people rather than an offering *from* the people. Now, we believe that the Eucharist, like all liturgy, is the work of all people, lay and ordained.

When Christ died on the cross, he offered himself as a **sacrifice** for us, dying in order to liberate us from the bondage of our sins. In response, we offer sacrifices to God—prayer, thanksgiving, bread, wine, money, and ourselves, our souls, and bodies.

In the liturgy, we learn the shape of the Christian vocation: God acts and we respond, emulating God's work as best we can.

*The Celebrant Continues*

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,

**The Sanctus, S 113**

*John Merbecke*

Ho - ly, ho - ly, ho - ly, Lord God of Hosts:  
 Heav'n and earth are full of thy glo - ry.  
 Glory be to thee, O Lord Most High.  
 Bless-ed is he that cometh in the name of the Lord.  
 Ho - san - na in the high - est.

*The People kneel and the Celebrant continues.*

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." ✠

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." ✠

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy

holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

And now, as our Savior Christ hath taught us, we are bold to say,

**The Our Father** (*sung by all*)      *Plainsong, adapted by Charles Winfred Douglas*

Our Fa - ther, who art in hea - ven, hal - low - ed  
be thy Name, thy king - dom come, thy will be done,  
on earth as it is in hea - ven. Give us this day our  
dai - ly bread. And for - give us our tres - pas - ses,  
as we for - give those who tres - pass a - gainst us. And lead  
us not in - to temp - ta - tion, but de - liv - er us

Notice that the consecration of the Bread and Wine is an act of all three persons of the Trinity. We always address our Eucharistic Prayers to God the Father. In this moment, we ask him to sanctify the elements with the Word (God the Son) and God the Holy Spirit.

This Eucharistic Prayer is unique in its focus on our sinfulness and unworthiness of God's great gifts. But we do not have to worry about earning our place before the altar. We ask God to make us worthy to receive his great gifts, filling us with his blessing, and incorporating us into his mystical Body.

Since the earliest days of the Church, the Lord's Prayer has been said or sung as a means of preparing oneself to receive the sacrament. The first Christians identified the "daily bread" of the petition with the Bread of the Eucharist.

Immediately before and after the Bread is broken, silence is kept. We do this in order to draw attention to the holiness of the moment.

The text of the *Agnus Dei* is from John 1:19 when John the Baptist proclaims that Christ is the “Lamb of God who takes away the sins of the world!” It is another reminder of Christ’s sacrifice for us on the cross. Just as lambs were sacrificed from time to time by our spiritual ancestors for the forgiveness of their sins, so too Christ is sacrificed for the forgiveness of our sins. But unlike a lamb, Christ is a perfect and final sacrifice. We are all forgiven because of Christ’s death. As we prayed just a few moments ago, Christ’s death is a “full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.” We will never need to offer an animal sacrifice again.

Until the first Book of Common Prayer in 1549, versions of the Prayer for Humble Access were said privately by the priest before Communion. The 1549 BCP made it a regular part of the public liturgy. This prayer reminds us that the Holy Eucharist is an expression of God’s mercy.

from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

### The Fraction

### The Agnus Dei, S 158

*Healey Willan*

O Lamb of God, that ta - kest a -  
way the sins of the world, have mer - cy up -  
on us. O Lamb of God, that  
ta - kest a - way the sins of the world, have  
mer - cy up - on us. O Lamb of  
God, that ta - kest a - way the sins of the  
world, grant us thy peace.

### The Prayer of Humble Access

*Celebrant* We do not presume

*All* to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. *Amen.*

## The Invitation

*Celebrant* ✠The Gifts of God for the People of God.

## The Ministration of Communion

*To our visitors: If you are baptized and receive communion in your home church, please join us for Holy Communion.*

## The Communion Hymns

Hymn 654, Day by day

SUMNER

Hymn 337, And now, O Father, mindful of the love UNDE ET MEMORES

## The Ablutions Improvisation (9:00 only) (sit)

### The Ablutions Anthem (11:15 only) (sit)

*Richard Farrant*

Hide not thou thy face from us, O Lord, and cast not off thy servants in thy displeasure; for we confess our sins unto thee, and hide not our unrighteousness. For thy mercy's sake deliver us from all our sins.

## The Post-Communion Prayer (kneel)

*Celebrant* Let us pray.

*People* Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou has prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

## The Blessing

*Celebrant* The peace of God, which passes 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 Spirit, be upon you and remain with you always. Amen.

*People* Amen.

How are we changed by our participation in the mystery of the Holy Eucharist? Our Post-Communion prayer provides us with a few possible answers. First, we are made members of the Body of Christ. Second, we are made inheritors of the Kingdom of God, recipients of hope on the other side of the grave. Third, we are grafted into God's family, graciously invited to call God "Father." Finally, we are urged to go out into the world and continue the good work which God has begun in us.

Bishops and priests have pronounced God's blessing over the people at the end of the Eucharist since the fourth century.

**The Procession** (*stand*)  
**Hymn 401, The God of Abraham praise**

LEONI

Our final hymn reminds us that in the Old Testament, God tells us that his name is YHWH. In Genesis 3, God calls himself “I am that I am,” in Hebrew אֶהְיֶה אֲשֶׁר אֶהְיֶה. These words have been translated in many ways: “I am who I am,” “I will become what I choose to become,” or “I will be what I will be.” Our hymn conjures all of these translations by simply calling God “the great I AM.”

Each translation of God’s name is founded in the Hebrew verb meaning “to be.” God’s name reminds us that all life, all that has been given the gift of *being* is from God.

1 The God of A - braham praise, who reigns en - throned a - bove;  
 2 He by him - self hath sworn: we on his oath de - pend;  
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
 4 The God who reigns on high the great arch - an - gels sing,  
 5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;  
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend;  
 3 tri - um - phant o'er the world and sin, the Prince of Peace;  
 4 and “Ho - ly, ho - ly, ho - ly,” cry, “Al - might - y King!  
 5 “Hail, Fa - ther, Son, and Ho - ly Ghost!” they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:  
 2 we shall be - hold his face, we shall his power a - dore,  
 3 on Zi - on's sa - cred height his king - dom he main - tains,  
 4 Who was, and is, the same, and ev - er - more shall be:  
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.  
 and sing the won - ders of his grace for ev - er - more.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee.”  
 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt. Music: Leoni, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

**The Dismissal**

*Deacon* Go in peace to love and serve the Lord.  
*People* Thanks be to God.

## LAY AND ORDAINED MINISTERS

9:00 a.m.

### **Celebrant/Preacher**

The Rev. Christopher N. Jambor

### **Assisting Clergy**

The Rev. Maddie Hill

The Rev. Lynne M. Waltman

### **Organist/Choirmaster**

Arlene Small

### **Lector**

Art Weinman

### **Subdeacon**

Irene Thrower

### **Lay Eucharistic Minister**

Yancy Bradford

### **Acolytes**

Averie Hernandez, Molly Ming, Steven Thrower, Thomas Thrower

11:15 a.m.

### **Celebrant/Preacher**

The Rev. Christopher N. Jambor

### **Deacon of the Mass**

The Rev. Maddie Hill

### **Assisting Clergy**

The Rev. Lynne M. Waltman

### **Organist/Choirmaster**

Arlene Small

### **Lector**

Woody Lawson

### **Subdeacon**

John Burk

### **Lay Eucharistic Ministers**

Pat Jambor, Bennet Westfall

### **Acolytes**

Charlie Heflin, Kara Heflin, Kate Heflin, Hadley Worsham, Will Worsham

### **The All Saints' Choir**

Helen Ferguson, Olivia Garza, Philip Johnson, Reed Mullican,  
Nathaniel Nguyen, Angel Reeve, Sue Shields, Christina Smith

## **TODAY AT ALL SAINTS'**

### **The Adult Forum**

*Who We Are, Where We are Headed*

Join Fr. Jambor in the Student Union Conference Room at 10:10.  
We will discuss the future of the Episcopal Church in North Texas.

### **Sunday School**

*Formation for saints of all ages*

Godly Play (age 3 to 3rd grade) in the chapel classroom  
Godly Talk (4th and 5th grade) in the Student Union  
Rite 13, J2A, and YAC (middle and high school) in the Student Union

### **Outreach and Mission**

*Sandwich-making for the Presbyterian Night Shelter*

Today at 3:00, we will gather at our outreach warehouse (just 10 minutes away!)  
to make 1,000 sandwiches for the Presbyterian Night Shelter.

Join us at 7616 Benbrook Pkwy

Benbrook, TX 76126

Questions? Contact Harrison and Katie Hobgood  
harrison.hobgood@gmail.com

### **Evensong**

*Sung Evening Prayer every Sunday night online*

Praying the Daily Office is a wonderful Lenten discipline. Tune in to our podcast at  
4:00 p.m. today (or any time thereafter) to hear our phenomenal Evensong choir  
sing this ancient service.

[www.asecfw.org/podcast](http://www.asecfw.org/podcast)

### **Expanded Community Outreach**

*Help us collect these items to feed our hungry neighbors*

2 lb bags of dry rice, 2 lb bags of dried beans, canned vegetables, 1% white/  
chocolate milk, juice boxes, fruit cups, granola bars, canned beans & rice,  
and Chef Boyardee Pasta Meals