



THE EPISCOPAL PARISH CHURCH OF
ST. CLEMENT OF ROME,
& SS. ABSALOM JONES & MARTIN LUTHER KING, JR.
AN ANGLICO-CATHOLIC PARISH WITH AN AFRICAN AMERICAN HERITAGE
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THE FIFTH SUNDAY IN LENT

WELCOME

Welcome to Saint Clement's Church. If you are new or newish, please feel free to fill out the card in your bulletin and drop it in the offering plate. Also, we won't ask you to stand up and introduce yourself or anything else embarrassing.

*If you are unfamiliar with the manner in which Episcopalians worship, not to worry: just relax and let the Liturgy and your senses carry you as it is celebrated. Commonly recited texts are found in the red **Book of Common Prayer** and hymns found in the blue **Hymnal 1982** and **Lift Every Voice and Sing II**. At the time of the administration of Holy Communion, all are welcome to receive regardless of religious affiliation if any. Saint Clements is an "Anglo-Catholic" parish so you might find the Liturgy a bit more elaborate than other Episcopal Churches. Join us after the Liturgy downstairs as our fellowship continues with **Coffee Hour**. Restrooms are located downstairs on the far side of the Parish Hall to the right across from the kitchen. Again, welcome.*

Let us know you've been here. Just fill out this coupon send it to the Parish at the address above. Or email the info to Phathyr@gmail.com.

Please let us know whatever information you'd like us to have:



WELCOME COUPON

Name _____

Email _____

Phone _____

- "I'd like to meet/speak with the priest.
- "I'd like to sing in the choir.
- "I'd like to know more about being baptized.
- "I'd like to know more about what's going

MASS OF THE FIFTH SUNDAY IN LENT

THE INTERCESSION BOOK, to which you're welcome to add your prayers in writing to be offered during Mass, is in the front at the Shrine of Our Lady of Africa. **The Angelus** is offered at 10.20a at the same place.

THE PRELUDE

Aus tiefer Not

JOHANN GOTTFRIED WALTHER

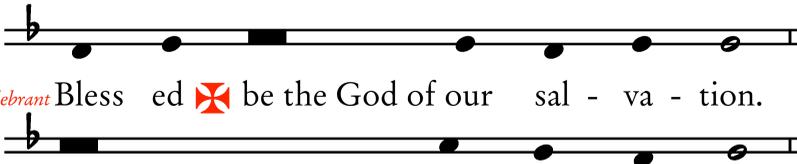
The people rise at the sound of bell for

THE INTROIT: HYMN 493

O For a Thousand Tongues

AZMON

THE OPENING ACCLAMATION



Celebrant Bless ed ✠ be the God of our sal - va - tion.

People Who bears our burden and for - gives our sins.

THE COLLECT FOR PURITY IN LENT

Monotone Response Amen.

THE CONFESSION OF SIN

Pastoral Assistant You who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this Holy Sacrament to your comfort, and make your humble confession to Almighty God, devoutly kneeling as able.

Silence is kept. Those who can kneel.

Minister and People

Most merciful God,

we confess to you and to all the Saints in heaven and on earth

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.

THE COMFORTABLE WORDS

Pastoral Assistant Hear the words of Saint Paul the Apostle: You are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. And if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you..

THE ABSOLUTION

THE TRISAGION

A CAPELLA

Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

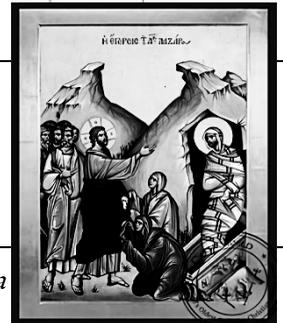
THE COLLECT FOR THE FIFTH SUNDAY IN LENT

THE LITURGY OF THE WORD

After the Lessons: The Word of the Lord.

Thanks be to God.

After the Lessons, a bell is rung. Silence is observed.



THE FIRST LESSON

Isaiah 50:4-9a

THE GRADUAL: PSALM 130

De profundis

HALLOCK

ANTIPHON

Organ: Everyone:

With the Lord there is mer-cy; with him there is plen-teous re - demp-tion.

SILENCE IS OBSERVED AFTER THE PSALM

THE SECOND LESSON

Philippians 2:5-11

SEQUENCE HYMN 516 *Come down, O Love Divine*

DOWN AMPNEY

THE HOLY GOSPEL

John 11:1-45



Holy God, Holy and Mighty, Holy Immortal One,
Have mercy on us.

The Holy Gospel of Our Lord Jesus✠Christ according to John.
Glory to you, Lord Christ.

The Gospel is proclaimed.

The Gospel of the Lord.

Praise to you, Lord Christ.

THE SERMON

The Rector

THE APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord.

He was conceived by the Holy Spirit and born of the Virgin Mary.

Suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

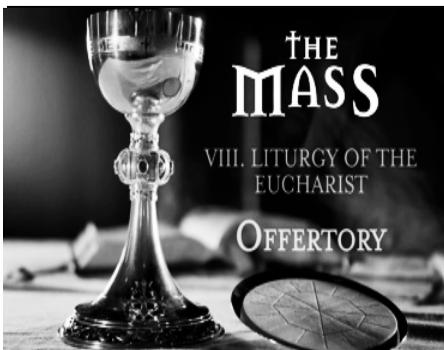
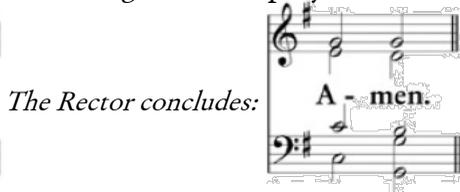
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resur✠rection of the body,
and the life everlasting. Amen.

THE PRAYERS OF THE COMMUNITY

*If you would like to add names to the Prayer List, please contact Amy Sparks at
alssparks@yahoo.com*

Today, we pray for: **THE CHURCH** – Sean, our Presiding Bishop, Phil our Bishop (Kevin& Bob, Pastoral Assistants Rick & Susan, for each of us in our own ministries Addiction Kalah, Emily, Lynn, Frances (w/depression), Niles, Maquella (w/legal trouble) **GENERAL HEALTH** (comfort and healing) - Aleta W, Barbara (cancer), Fr Bob (surgery), Bob & Brian, Bobbie, Christina (hospitalized), Cydney (cancer), Electra (cancer), Ellen (hip surgery), Eric (cancer), Esther, Garylee & phamily, Genevieve (cyst/cancer?), Henry (autism) & family, Iris (chemo treatment), Jerry (aging parent of Amy), Joe C. (surgery), Julia K. (heart), Luther (neuropathy), Marianne (chronic leukemia & COPD), Mark N., Mark S., Molly (surgery), Roy (M D & effects), Raphael (leukemia/bone marrow transplant), Rita (hip surgery w/complications) & Gerry (a-fib), Sally F. (cancer), Sojung (IVF), Stacy B. (surgery), Stephen (health/age), Sylvia N. (lock down in Mexico), Virginia R., Wesley (baby w/cancer) Ruby **GENERAL** - the nation, Ukraine, Russian people, Israel/Palestine conflict, Sudan, Darfur, Haiti, Congo, people of Iran, people affected by hurricanes / floods/ earth quakes/snow, immigrants, Mexico (cartel violence) **GOOD DEATH** - Maggie in hospice, Jill, Nick, Mark, Susan, Debra Jackson, Don Gohsman, Steve, Lynn and Raymond **THANKSGIVINGS** - Sally's cancer surgery recovery going well w/planned visit to Seattle in July, Bob's 6 yr transplant anniversary, Micah and Sage's engagement, Oliver & Hannah's marriage **OTHER** - Duncan's studies at Virginia Theological Seminary **DEPARTED** - Frank Smith, Mike Huffman, Della Contini, Alfredo, Gini, Richard Sparks, Marilyn S., Mary Ann DuPree, Barbara G., Kevin Thomas **GRIEF** - friends/family of Frank S., friends/family of Mike H., friends/family of Della C., friends/family of Alfredo, friends family of Gini, friends/family of Richard S. esp. Roy, friends/family of Marilyn esp. Kathryn B., friends/family of Mary Ann, friends/family of Barbara G., friends/family of Kevin T.

Then the Cantor offers the petitions ending in let us pray to the Lord.



THE HOLY COMMUNION

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the celebrant. The people stand as Celebrant censes the Gifts. The Thurifer then censes the ministers and then the People symbolizing their role as concelebrants of the Eucharist. Offerings may be made at the QR code below.

OFFERTORY ANTHEM

My Song is Love Unknown

John Kriebel

THE PRAYER OVER THE GIFTS *Please stand as able*

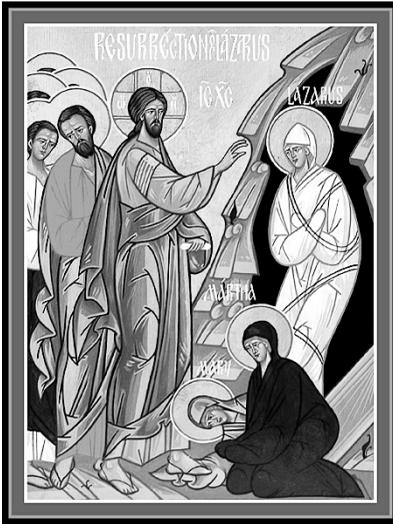
Pray, Sisters and Brothers,
that this our spiritual sacrifice,
may be acceptable to God the Almighty.
May the Lord accept the sacrifice of our hands
to the praise and glory of God's holy Name,
for our good, and the good of the whole world.

The Celebrant concludes the Prayer Amen.



Offering QR Code

THE GREAT THANKSGIVING - THE CANON OF THE MASS



THE BOOK OF COMMON PRAYER, PAGE 361

The Lord be with you.
And al-so with you.
Lift up your hearts!
We lift them to the Lord!
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is right, and a good and joyful thing..... to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless^{ed} is he who comes in the name of the Lord. Ho - san - na in the high - est.

The Celebrant continues, asking the Holy Spirit to make this bread and wine the Body and Blood for us and then prays that we may join with all the Saints in God's eternal kingdom. At the conclusion, the People affirm their consent:



A - men.

THE LORD'S PRAYER *Note the text modification which is closer to the Greek.*

As our Savior Christ has taught us, we are confident to pray.

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 save
us from the time of tri - al and de - liv - er us
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 BREAKING OF THE BREAD

The Consecrated Bread, the Body of Christ, is broken. Silence is observed. As the Bread is broken, be aware of the paradox that as we are broken for the sake of the world, so are we united together in the Eucharist and share that peace with one another.

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

The Peace of the Lord be always with you.

And also with you.

Then, is sung **THE FRACTION ANTHEM**

HURD

Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

THE INVITATION AND COMMUNION OF THE PEOPLE OF GOD

At the Eucharist, we welcome everyone to the Lord's Table, regardless of religious affiliation, if any. Receive the Body of Christ in the open palm of the hand. Gluten-free wafers are also available. If you wish, receive the Blood of Christ by drinking from the Chalice. Intinction: dipping your Bread into the Chalice is forbidden in this Diocese for health reasons. Holy Communion in one kind is receiving a full Communion

COMMUNION ANTHEM *Wait for the Lord*

Henry Gerike

Communion Devotions are found in the pamphlet in your pew rack.

THE PRAYER AFTER COMMUNION

THE POST COMMUNION PRAYER

THE BOOK OF COMMON PRAYER, PAGE 365

THE BLES✠SING *is not given during Lent and in Masses for the Dead. Instead is offered,*

THE PRAYER OVER THE PEOPLE

HYMN SEE BACK PAGE *My Hope is Built on Nothing Less*

MIT FREUDEN ZART

THE DISMISSAL

Cantor

All

Let us go forth in the name of Christ. Thanks be to God.

May the souls of all the faithful✠departed, through the mercy of God, rest in peace.
And may light perpetual shine upon them. Amen.



THE EIGHTH SACRAMENT – COFFEE HOUR

The Liturgy continues downstairs in the Undercroft in a much less formal manner in the sharing of coffee, sometimes wine, goodies, fellowship and friendship as were the very first celebrations of the Eucharist in the First Century. Join us!

FOOD BANK DONATIONS DESPERATELY NEEDED

Now that SNAP benefits have been cancelled, foodstuffs are desperately needed and may be put in the baskets near the Font. Monetary donations may also be made by check to Saint Clement's Church with "food bank" in the memo. *Paper* bags to carry items to the food bank are also helpful.



MINISTERS OF THE LITURGY

THE RIGHT REVEREND PHIL LABELLE, BISHOP OF OLYMPIA

THE REVEREND KEVIN CORBIN SMITH, RECTOR

SUSAN SCOTT & RICK TANNER PASTORAL ASSISTANTS

PARISH STAFF: ✦ Roy Sparks – Treasurer

HEAD SACRISTAN & DEN MOTHER Mary Morales

CELEBRANT & PREACHER The Rector

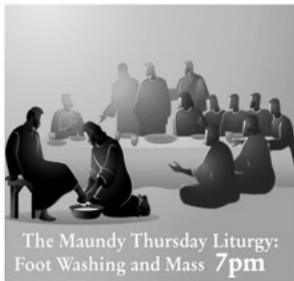
THE LESSONS Alice Poinier and Karen Meier

ACOLYTES Mary Morales, Rick Tanner, Karen Meier

CHOIR DIRECTOR Dan White ✦ CANTOR Kenneth Peterson

ORGANIST Gary James ✦ GREETER Amy Sparks

VIDEOGRAPHER Roy Sparks



THE IMPORTANCE OF HOLY WEEK AND THE GREAT VIGIL

Holy Week and the Great Vigil of Easter are the most important and solemn days of the Church year. However, they are also the least attended liturgies of the year. Studies suggest that the reasons for this phenomenon are 1. the length of these liturgies, 2. the time of day (evening/night) on which they are celebrated and 3. they're seen as inconvenient all of which are valid reasons **not** to attend. These liturgies are indeed long, at night and interrupt the cycles of our personal and family life.

At the same time, these reasons, valid as they may be, are not really optional. They're what the Christian Life is really all about. They portray, in high drama, the final days of the life of Our Lord: his Last Supper, his betrayal and execution and his glorious Resurrection, events around which human history revolves just as much as the Incarnation.

One reason expressed has been, "Well, I don't go to those services because they bring up so many emotions about Jesus and about myself." This is the whole point of Holy Week and Easter. Hiding the emotions that surface during such times – typically English! – does two things: 1. It represses them so that they eventually come out in other ways frequently not in a healthy manner; 2. It denies that life is frequently painful, that we find ourselves betrayed and rejected and that we find ourselves nailed to crosses of our own or others' making. Remembering all of this is painful, sometimes extremely so.

On a psychological level, denying and/or repressing such feelings just makes things worse. On a theological level, we make light of the presence of God in our lives – sitting with us during the dark times, giving us courage, offering us peace. But more importantly on the theological side, when one lives through the last days of Our Lord with whom we deeply relate, it makes Easter Day and the Great Vigil that much more poignant, more real, more joyous because we again allow us to revel in the reality that The Source of All Things in the Universe is infinitely and ultimately stronger than even death itself; that while our own betrayals, nailing to crosses and spiritual/emotional death are real, God in Christ has and continues to bring us out the other side into the empty tomb.

The clergy whining about poor attendance during Holy Week isn't about numbers or butts in the pews. **Not at all!** It's about inviting the Faithful to be faithful, to engage with the realities of life: the good, the bad and the ugly which are NOT the last words in human history or in our lives. This is truly the Good News. The last word is that in the end God redeems the entire universe portrayed in the reality of the Resurrection.

So, put Holy Week on your calendar. Show up! Feel what you may feel. Then Easter Day will be what it's supposed to be: The Feast of Joy!

HYMN

SOLID ROCK

1. My hope is built on noth - ing less Than Je - sus' love and
 2. When dark - ness veils His love - ly face, I rest on His un -
 3. His oath, His cov - e - nant and blood, Sup - port me in the
 4. When He shall come with trum - pet sound, O may I then in

1. right - eous - ness; I dare not trust the sweet - est frame, But
 2. chang - ing grace; In ev - 'ry high and storm - y gale, My
 3. whelm - ing flood; When all a - round my soul gives way, he
 4. Him be found; Dressed in His right - eous - ness a - lone, Fault -

1. whol - ly lean on Je - sus' name.
 2. an - chor holds with - in the veil. On Christ, the so - lid Rock, I stand, All
 3. then is all my hope and stay.
 4. less to stand be - fore the throne.

oth - er ground is sink - ing sand, All oth - er ground is sink - ing sand.