



the good news is...

**so good, it catches
us by surprise**

The word “liturgy” means “the work of the people.” Worship is not a performance by the clergy and musicians, and you are not the audience. Instead, all of us make an offering to God - God is our audience! You are invited to sing, respond, and contribute your own voice to our worship today. Please follow along in this “instructed Eucharist,” where parts of the service will be explained a bit further. Pay attention to what you are curious about, and share your questions and observations after the service!

Today is the first Sunday of Lent. Lent emerged in our history as a season of final preparation for those who would be baptized at the Great Vigil of Easter. The entire Christian community was highly invested in walking alongside those who were about to commit their lives to Christ. In time, the season took on some extra layers of meaning, and many people now associate it with listening for a deeper awareness of our own sin — how we fall short of the ideals God sets before us — and the need for ongoing repentance and amendment of life. We can see Lent as an opportunity to deepen our spiritual lives. In Lent we step back and consider the ways we need to repent, to turn around — to be converted.

Notice what's different in the sanctuary today - what color do you see on the altar? Do you notice the music is more somber? The service takes on a more reflective tone in this season, as we are invited to look inward with honesty and love, and to reach out and connect to one another and to God in deeper ways.

We take our places and allow the music to center and calm us. The priest or deacon, a person trained and ordained, welcomes all and announcements for the good of all are made. We sing together with whatever voice God has given us! Our worship is designed to engage all our senses - sight, sound, smell, taste, touch - and we use all of our bodies in worship. We often stand to sing, kneel to pray, and sit to listen. All of us - our hearts, minds, bodies, and souls, in all their diversity - are invited to participate as we stand (as able) to sing.

Gathering Song:

Led by the Spirit



1. Led by the Spir - it of our God, we_ go to fast and pray
2. Led by the Spir - it, we con - front temp - ta - tion face to face,
3. Led by the Spir - it, now sing praise to_ God the Trin - i - ty:



with Christ in - to the wil - der - ness; we_ join his pas - chal way.
And_ know full well we must re - ly on_ God's re - deem - ing grace.
The_ Source of Life, the liv - ing Word made flesh to set us free,



"Rend_ not your gar - ments, rend your hearts. Turn back your lives to me."
On_ bread a - lone we can - not live, but_ nour - ished by the Word
The_ Spir - it blow - ing where it will to_ make us friends of God:



Thus_ says our kind and gra - cious God, whose reign is lib - er - ty.
We_ seek the will of_ God to do: this_ is our drink and food.
This_ mys - 'try far be - yond our reach, yet_ near in heal - ing love.

Text: CMD; based on Joel 2:12-13; Matthew 4:1-4; Mark 1:12-15; John 4:5-42; Bob Hurd, b. 1950 © 1996, Bob Hurd. Published by OCP. All rights reserved.
Music: KINGSFOLD; trad. English Melody; English Country Songs, 1893; adapt. and arr. by Ralph Vaughan Williams, desc. by Craig S. Kingsbury, b. 1952, Copyright 1996, OCP. All rights reserved.

Opening Acclamation and Collect of the Day

The first part of the service is the Liturgy of the Word: Based on ancient Jewish worship, we hear and learn about God's work in the world. We follow a three-year cycle of readings called a Lectionary. These are the lessons being heard in congregations of all types throughout the world on this day. The collect of the day is a prayer meant to gather the intentions of the people and the focus of worship into a succinct prayer. All of the collects more or less fit a pattern that Thomas Cranmer developed in the first Book of Common Prayer in 1549.

Wild Geese, by Mary Oliver

You do not have to be good.
You do not have to walk on your knees
for a hundred miles through the desert repenting.
You only have to let the soft animal of your body love what it loves.

Tell me about despair, yours, and I will tell you mine.
Meanwhile the world goes on.
Meanwhile the sun and the clear pebbles of the rain
are moving across the landscapes,
over the prairies and the deep trees,
the mountains and the rivers.
Meanwhile the wild geese, high in the clean blue air,
are heading home again.
Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting -
over and over announcing your place
in the family of things.

The Collect of the Day

Blessed be the God of our salvation.
Who bears our burdens and forgives our sins.
Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

A reading from the book of Genesis.

The book of Genesis is the first in the Jewish and Christian scriptures. It tells of the origins of the cosmos, humankind, and the ancestors of Israel.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

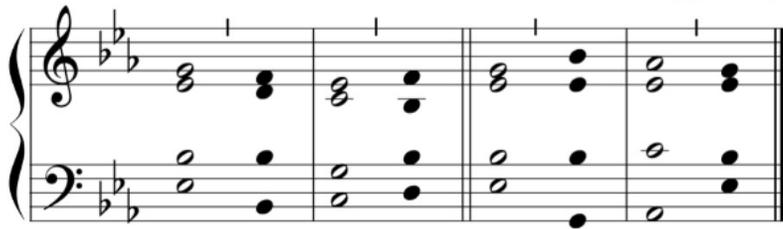
Hear what the Spirit is saying to God's people.

Thanks be to God.

Psalm 32

During Lent, we will be exploring the rich tradition of Anglican chant. This style of singing sacred text has its roots in plainsong, which developed during the earliest centuries of Christianity. During the English Reformation, Anglican chant began to take shape. When singing a text in Anglican chant, the natural rhythm of the words as they would be spoken govern how the music is fitted to the words. Like all music-making in worship, the goal is not perfect, but participation by the whole community.

Robert Knox Kennedy (b. 1945)



© 1979. Robert Knox Kennedy

- 1 Happy are they whose transgressions are for ' given, |
and whose sin is put a ' way! ||
- 2 Happy are they to whom the Lord imputes no ' guilt, |
and in whose spirit there is no ' guile! ||
- 3 While I held my tongue, my bones withered a ' way, |
because of my groaning all day ' long. ||
- 4 For your hand was heavy upon me day and ' night;, |
my moisture was dried up as in the heat of ' summer. ||
- 5 Then I acknowledged my sin to ' you, |
and did not conceal my ' guilt. ||
- 6 I said, "I will confess my transgressions to the ' Lord." |
Then you forgave me the guilt of my ' sin. ||
- 7 Therefore all the faithful will make their prayers to you in time of ' trouble; |
when the great waters overflow, they shall not ' reach them.. ||
- 8 You are my hiding-place; you preserve me from ' trouble; |
you surround me with shouts of de ' liverance. ||
- 9 "I will instruct you and teach you in the way that you should ' go; |
I will guide you with my ' eye. ||
- 10 Do not be like horse or mule, which have no under ' standing; |
who must be fitted with bit and bridle, or else they will not stay ' near you. ||
- 11 Great are the tribulations of the ' wicked; |
but mercy embraces those who trust in the ' Lord. ||
- 12 Be glad, you righteous, and rejoice in the ' Lord; |
shout for joy, all who are true of ' heart. ||

Second Lesson

A reading from the letter of Paul to the Romans.

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Silence

In a world that rarely stops, we invite you into a brief moment of silence, a space to breathe, to acknowledge our limitations, and to hold in our hearts those who suffer. Let us be still together.

The Gospel

*We stand to indicate the importance we place on Jesus' words and actions. This has been a tradition of Christian churches since at least the late 4th century. The *Gospel* book comes into the midst of the people and all turn toward the deacon as they read. We turn our bodies toward the gospel, as we hope to turn our hearts, minds, and lives toward the gospel as well. In the 9th century there is evidence that people made a sign of the cross on their foreheads at the gospel announcement.*

The holy Gospel of our Savior Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

‘One does not live by bread alone,
but by every word that comes from the mouth of God.’”

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him,
“If you are the Son of God, throw yourself down; for it is written,

‘He will command his angels concerning you,’
and ‘On their hands they will bear you up,
so that you will not dash your foot against a stone.’”

Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’”

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and
their splendor; and he said to him, “All these I will give you, if you will fall down and worship me.”
Jesus said to him, “Away with you, Satan! for it is written,

‘Worship the Lord your God, and serve only him.’”

Then the devil left him, and suddenly angels came and waited on him.

The Gospel of the Lord.

Praise to you, Lord Christ.

The Sermon

The Rev. Roberto Maldonado

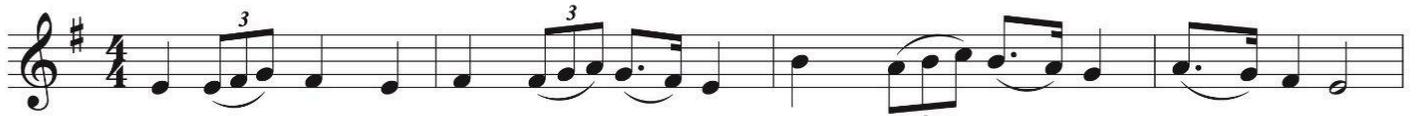


The Rev'd Sarah West | visiolectio.com

The Creed

A "creed" is a statement of belief. This song is a rewriting of an ancient creed, the Nicene Creed, written by Christians in 325 AD. We don't see these as things everyone must believe in order to belong to this church community. Rather, they are the framework for our curiosity, and the claims that ground our faith.

The Creed



The Prayers of the People

From "Liturgy for the Whole Church," by Susan K. Bock

We pray for the church. May she travel the deserts in trust and hope.



God of mer - cy, make us new.

We pray for the world. May we come to live as one family, and grow beyond the violence of war.



God of mer - cy, make us new.

We pray for this nation. May we be healed of racism and discrimination, and shine like a lamp on a hill.



God of mer - cy, make us new.

We pray for our community. May our children be safe, our leaders be wise, and our lives be peaceful and just.



God of mer - cy, make us new.

We pray for all the afflicted and every war-torn place in the world. We pray for our neighbors who sleep on sidewalks every night, and for those who are living in fear of deportation. May every sadness find you at its heart, and may there be grace when we suffer. We pray especially for Patty Little.



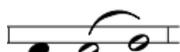
God of mer - cy, make us new.

We pray for the departed. May they ever grow in faith and love, and may we always remember them by name.



God of mer - cy, make us new.

God of mercy, make us new. Change our hearts, mend our lives, and lead us to any who need us, for the sake of Jesus who came that all might have life, and have it abundantly.



A - MEN.

The Confession and Absolution

We speak aloud those important words - we are sorry. For the ways we have fallen short individually, and especially for the collective evil we all participate in - we look honestly at all of it and declare our intention to repent, or literally, to “turn around.”

Let us confess our sins to God.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love and serve only your will. Amen.**

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

In the Peace, we affirm our reconciliation with one another as preparation for receiving communion. We exchange the peace not just to meet new people, but to live into a powerful teaching from Jesus, that we must first reconcile with any in the community before we receive communion (Matthew 5:23-24). In ancient times, Christians would greet each other with “the kiss of peace.” Today we shake hands or hug. There are no set words; “Peace,” “God’s Peace,” and “The Peace of the Lord be with you” are all commonly used.

The Peace of Christ be always with you.

And also with you.

Community Announcements

The Offertory

The priest states an appropriate verse from scripture to indicate the movement from the liturgy of the Word to the liturgy of the Table. Just as Christ has been present to us in the first half of the service in the reading of the Gospel, Christ will be present to us in the bread and wine made holy. This verse from scripture is meant to invite gratitude for the gifts God has given us, and for prayerful discernment of what we are called to give back to our communities. The gifts of bread and wine are brought to the altar by representatives of the community, just as the baskets of donations are brought forth and placed on the altar. We give back to God what God has given to us. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back to God in thanksgiving for all that we have and all that we are.

Let us walk in love as Christ loved us, and gave himself for us, an offering and sacrifice to God.

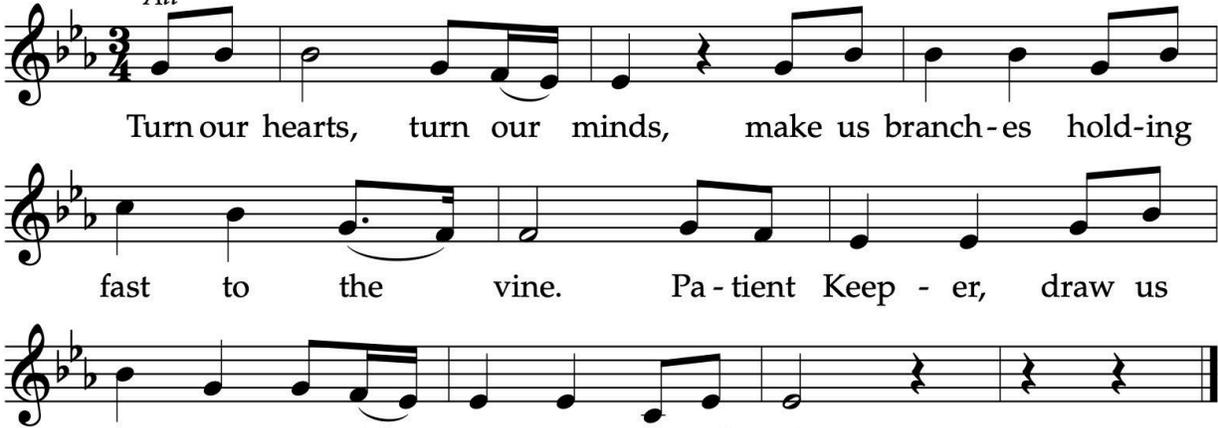
It is the deacon's special role to set the Table for communion. This can be documented as far back as the 2nd century. The deacon's acts of preparation direct the attention of the congregation from the pulpit (the furniture symbolizing Christ's presence in the Word) where the lessons have been read and the sermon preached to the table (the symbol of Christ's presence in the sacraments).

Offertory Hymn

Tree of Life

REFRAIN

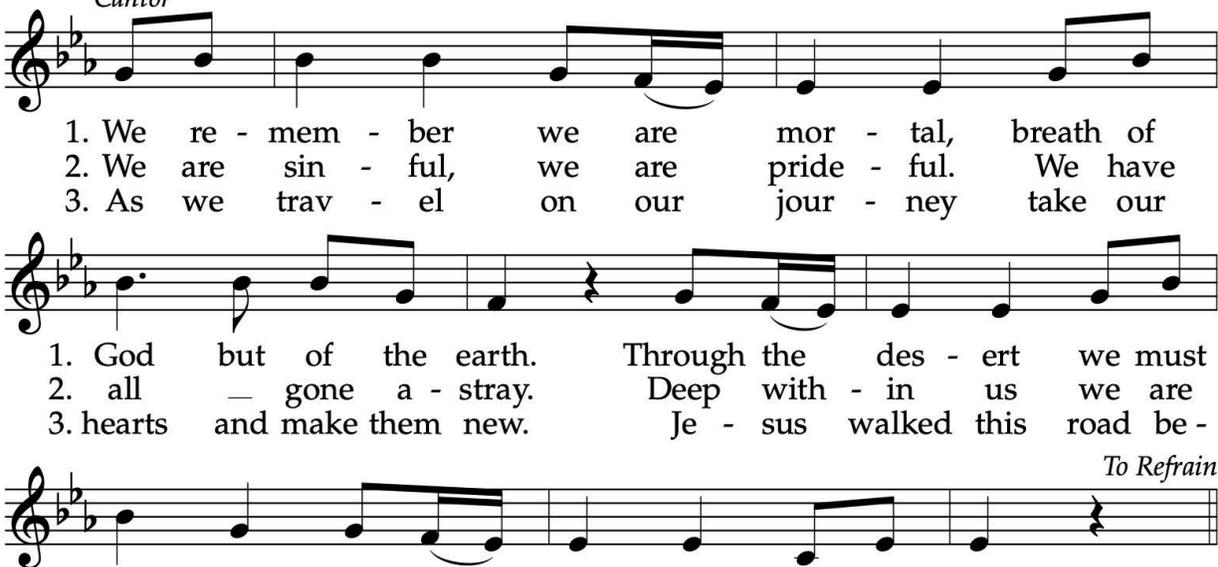
All



Turn our hearts, turn our minds, make us branch-es hold-ing
fast to the vine. Pa-tient Keep-er, draw us
to your ten-der mer-cy, Tree of Life.

VERSES

Cantor



1. We re-mem-ber we are mor-tal, breath of
2. We are sin-ful, we are pride-ful. We have
3. As we trav-el on our jour-ney take our
1. God but of the earth. Through the des-ert we must
2. all — gone a-stray. Deep with-in us we are
3. hearts and make them new. Je-sus walked this road be-
To Refrain
1. trav-el, tast-ing hun-ger, know-ing thirst.
2. need-ful of a clean heart day by day.
3. fore us as our God, but hu-man, too.

Aaron Thompson
Text and music © 1999, 2006, Aaron Thompson, pub. by WLP

If you would like to make a gift to St. Andrew's, please place your offering in the basket provided. You can also give online at standrewspb.org/give-to-st-andrews. Thank you! When the offering is brought to the front, we stand and sing together:

Praise God through - out these for - ty__ days; Praise Christ, our Lord, whom
 God__ did raise; And praise the__ Spir - it who im - parts God's
 love in__ Christ in - to__ our hearts. A - men.

MUSIC: TON-Y BOTTEL, Thomas John Williams A.T.S.C. (1869-1944) TEXT: G.W. Dub Shepherd © Katie Cavallo Rholl 2023

The Eucharist

“Eucharist” means “thanksgiving.” There are a number of Eucharistic Prayers that we use at St. Andrew’s. Some come from the Book of Common Prayer. Others from *Enriching our Worship* - a supplemental resource with more contemporary wording and modern sensibilities. But all the prayers contain the same elements: We are invited into the prayer. God is given thanks for creation and revelation to God’s people. God is praised for the salvation of the world through Jesus Christ. And the words recorded in the Holy Scriptures that Jesus said over the bread and wine are repeated, words that have been spoken by people in many languages throughout the world for generations.

God be with you.

And also 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, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

O ho - ly, ho - ly, ho - ly God, O God of time and space,

All earth and sea and sky a - bove bear wit-ness to your grace.

Ho - san - na in the high - est heav'n, cre - a - tion sings your praise,

And bless - ed is the one who comes and bears your name al - ways.

MUSIC: KINGSFOLD, CMD. Trad. English melody; arr. Ralph Vaughan Williams, 1906

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, **“Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”**

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, **“Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”**

Therefore we proclaim the mystery of faith:
Christ has died. Christ is risen. Christ will come again.

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ’s life, death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your

saints into the joy of your eternal kingdom. All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,**

**as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen**

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Fraction Anthem

"Miserere nobis" is a Latin phrase that translates to "Have mercy on us"

"Dona nobis pacem" is a Latin phrase that translates to "Grant us peace"

Cantor: Lamb of God, you take a - way the sins of the

All: Lamb of God, you take a-way the sins of

world: _ Mi-se-re-re no - bis.
Do-na no-bis pa - cem.

the world: mi-se-re-re no - bis.

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The gifts of God for the people of God.

Wherever you find yourself on the journey of faith you are welcome to receive the bread and wine made holy. Please come forward to receive communion. The minister will dip the bread into the wine and then place it in your hands. If you need gluten-free wafers, please say "gluten free" to the person

distributing bread. If you prefer to receive the bread only (and not wine), please come forward and say "bread only." Let an usher know if you would like a minister to bring communion to you in your seat. If you prefer not to receive communion, we invite you to come forward with your hands crossed at your shoulders, and the minister will offer a blessing for your presence with us today.

Communion Music

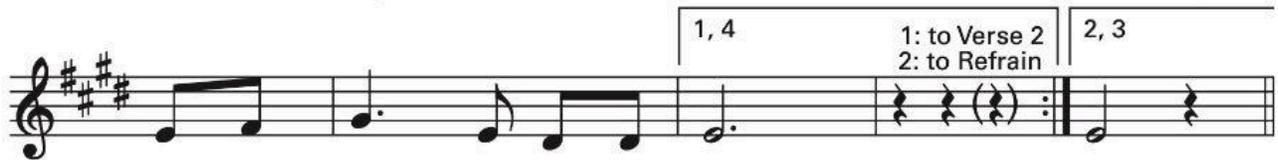
Gracious God



1. Lead us, Lord, in - to the des - ert; lead us through the
 2. In this time of sa - cred strug - gle, in this time of
 3. Lord, we hun - ger for your pres - ence; Lord, we're thirst - ing
 4. Teach us, Lord: who is our neigh - bor? Is it friend, or



1. wil - der - ness. Through this jour - ney we will fol - low,
 2. sac - ri - fice, we re - joice, for we re - mem - ber
 3. for your grace. When con - sum - ing all but you, Lord,
 4. en - e - my? When we wel - come or con - demn them,



1. for we long to see your face.
 2. that you lead us in - to life.
 3. all we gain is emp - ti - ness.
 4. it is you, O let us see.



Gra - cious God, mer - cy is your name. Re - deem -
 Gra - cious God, we bless your ho - ly name. Re - ceiv -



ing Love, you give your life a-way.
 ing love, we give our lives a-way.

Communion Reflection

We Walk the Same Ground

Annie Schlaefer

1. 2.

We walk the same ground, but we've been torn a - part. —

5

Put down your weap - ons; Come sing your part. —

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains two first endings: the first ending is marked '1.' and the second '2.'. The lyrics are written below the notes. The second staff begins with a measure marked '5' and continues the melody. The lyrics are written below the notes.

Blessings and Celebrations

If you're celebrating a birthday, an anniversary of a wedding or sobriety, or another event, you are invited to come forward for prayer. We hold space to pray for joyous occasions as well as difficult milestones.

Watch over your children, O Lord, as their days increase. Bless and guide them wherever they may be. Strengthen them when they stand. Comfort them when discouraged or sorrowful. Raise them up if they fall. And in their hearts may your peace which passes understanding abide all the days of their lives. Through Jesus Christ our Lord. **Amen.**

The Post-Communion Prayer

We reflect on what we have just participated in together, and give thanks that taking part in this meal together has made us one with Christ.

Let us pray.

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

The Blessing

Joanna Harader

Whatever wilderness the Spirit has brought you to:
walk in boldness, as a beloved child of God
walk in peace, under the shelter of the Most High
walk in faith, knowing Christ walks with you.
And the blessing of the One, Holy, and Living God
be with you today and always. **Amen.**

The Sending Song:

Turn! Turn! Turn!

The Byrds

REFRAIN



To eve-ry thing, (turn, turn, turn) there is a sea-son; (turn, turn,



turn) and a__time to eve-ry pur-pose un - der heav-en.

9 VERSES



- 1. A time to be born, a time__ to die, a time to plant, a
- 2. A time to build up, a time to break down a time to dance, a
- 3. A time to gain, a time__ to lose, a time to rend, a



time to reap, a time to kill,__ a time__ to heal, a time to
 time to mourn,_____ a time to cast a-way stones, a time to
 time to sew, a time to love,__ a time__ for hate, a time for



laugh,__ a time,__ to weep._____
 gath - er stones__ to - geth-er._____



peace____ I swear it's not too late._____

The Dismissal

The final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. The word “Mass” comes from the Latin words “missa est”- “you are sent.” Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do.

Go in peace to love and serve the Lord.

Thanks be to God.

If this is your first time at St. Andrew’s, welcome! We’re so glad you’re here. Please stop by our welcome table after the service to learn more about us, and let us learn about you. We are a church community rooted in Jesus, and committed to these core values: joyful authenticity, radical inclusion, grounded curiosity, and loving justice. Visit us online: standrewspb.org. Your presence is a blessing to us.

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Community Announcements

Wednesday Nights in Lent: Soup Suppers & Community at 5:30 PM

Pacific Beach Community Choir: New Season

Have you been interested in joining our community choir? Our new season started this week! Rehearsals are every Tuesday from 7:00-8:30pm in the back of the church. This is a free, no audition, open to all San Diegans (you don’t have to live in PB), super fun and flexible choir that sings mostly pop music, open to all genders highschool age and older. You don’t have to be able to read music or be a trained singer. All are welcome! Email Katie to sign up: katie@standrewspb.org