

*Welcome to  
St. Andrew's Episcopal Church  
Stillwater, Oklahoma*



**Second Sunday of Lent**

*February 28, 2021*

*10:30 am*

We're so glad you've joined us for worship! While you are waiting for the service to begin, as a courtesy to others please take a moment to silence your cell phones and other electronic devices.

Worship in the Episcopal Church is liturgical in nature; that is, we use *The Book of Common Prayer* to guide us through our worship. If you are new to a liturgical form of worship you will quickly recognize that the vast majority of our prayer and praise is drawn directly from the words of Holy Scripture itself. Many of the forms that we use are ancient, some parts dating back to the first centuries following the life and ministry of Jesus; all of them are inherited from generations of faithful Christians who have gathered to celebrate redemption in Jesus Christ.

This worship booklet contains everything you need to participate fully in this worship service. Throughout this booklet, the People's parts are indicated **in bold**. When you see this symbol  it indicates a moment where we traditionally make the sign of the Cross. At all times, we want you to feel at home here so you are not expected to do anything you are not capable of or comfortable doing.

If you have any questions about anything you see going on, please don't hesitate to ask anyone sitting near you for help. You may also call the church office at (405) 372-3357 and our priest Fr. Michael Matkin would be happy to visit with you. We invite you to visit our website ([www.saintandrewschurch.org](http://www.saintandrewschurch.org)) to sign up for our e-newsletter and to learn more information about our family of faith here at St. Andrew's.

Bathrooms are available in both the Parish Hall and the Admin/Ed Building. You may ask an usher or greeter for directions.

**A Note About Covid-19:** As a safety precaution we ask you to please wear a mask at all times and observe appropriate social distancing. Hand sanitizer is available in the pews and we encourage you to use it as necessary. In accordance with safety directives from the Diocese of Oklahoma our nursery is currently closed; however, we adore children and they are perfectly welcome to remain with you in the service.

***Leading us in Worship today are:***

Presider: Fr. Michael Matkin  
Preacher: Fr. Michael Matkin  
Organist: Gerry Frank  
Reader: Edwin Sutherland  
Acolyte: Oliver Sutherland

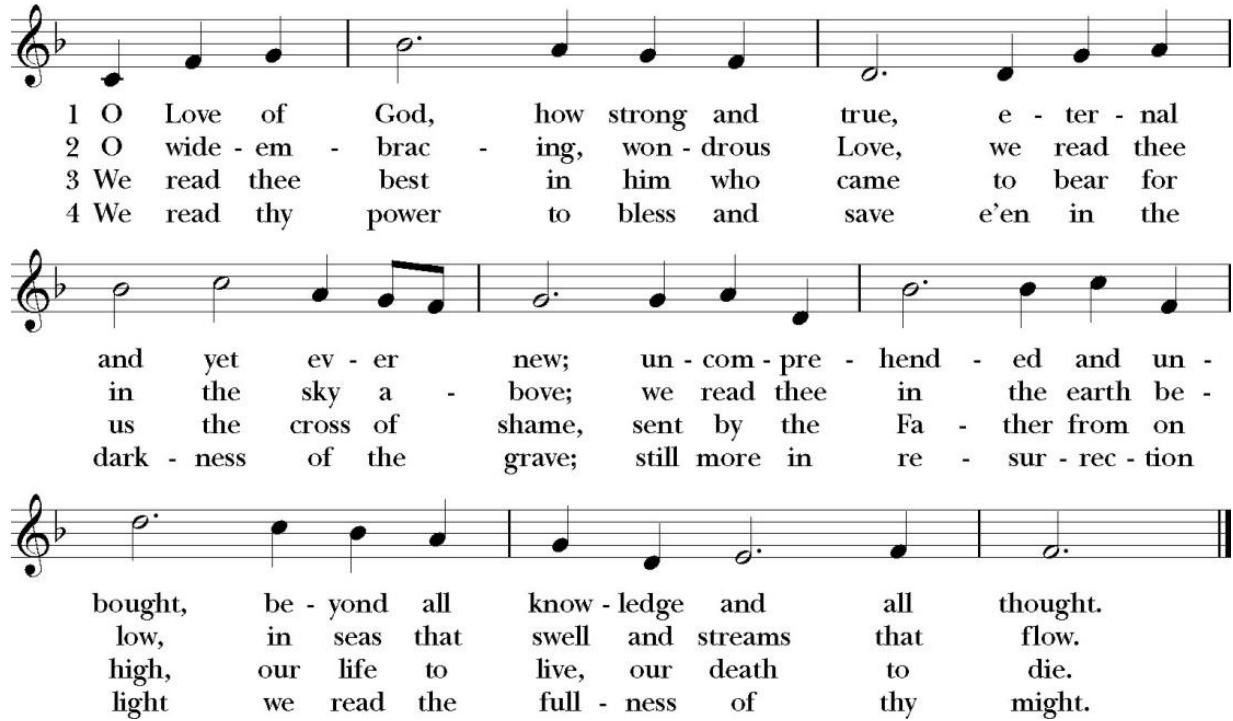
# THE HOLY EUCHARIST: RITE TWO

## PRELUDE: PRELUDE ON “MY PRECIOUS SAVIOR, THEE DESIRING”

JOHANN GOTTFRIED WALTHER

*The People standing (as able).*

### HYMN 455



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

and yet ev - er new; un - com - pre - hend - ed and un -  
in the sky a - bove; we read thee in the earth be -  
us the cross of shame, sent by the Fa - ther from on  
dark - ness of the grave; still more in re - sur - rec - tion

bought, be - yond all know - ledge and all thought.  
low, in seas that swell and streams all that flow.  
high, our life to live, our death to die.  
light we read the full - ness of thy might.

### THE WORD OF GOD

*The People stand (as able)*

Celebrant: Bless the Lord who forgives all our sins.

People: **His mercy endures for ever.**

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

## Kyrie S-96

Musical score for Kyrie S-96, featuring four staves of music with lyrics in G major, 2/4 time. The score consists of four systems of music, each starting with a treble clef and a key signature of one sharp (G major). The lyrics are repeated in each system.

**System 1:**

Lord, have mer - cy. Lord, have mer - cy.  
Lord, have mer - cy. Lord, have mer - cy.

**System 2:**

Christ, have mer - cy. Christ, have mer - cy.  
Christ, have mer - cy. Christ, have mer - cy.

**System 3:**

Lord, have mer - cy. Lord, have mer - cy.  
Lord, have mer - cy. Lord, have mer - cy.

**System 4:**

Lord, have mer - cy, have mer - cy.  
Lord, have mer - cy, have mer - cy.

## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

**People:** **And also with you.**

Celebrant: Let us pray.

*The People kneel (as able).*

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 People sit.*

## THE LESSONS

Reader: A reading from the Book of Genesis

(Genesis 17:1-7, 15-17)

When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.” Then Abram fell on his face; and God said to him, “As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.”

Reader: The Word of the Lord.

**People:** **Thanks be to God.**

Reader: Let us recite this portion of the psalter responsively by whole verse.

## PSALM 22:22-30

22 Praise the LORD, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.

23 **For he does not despise nor abhor the poor in their poverty;**  
**neither does he hide his face from them; \***  
**but when they cry to him he hears them.**

24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.

25 **The poor shall eat and be satisfied,**  
**and those who seek the LORD shall praise him: \***  
**"May your heart live for ever!"**

26 All the ends of the earth shall remember and turn to the LORD, \*  
and all the families of the nations shall bow before him.

27 **For kingship belongs to the LORD; \***  
**he rules over the nations.**

28 To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before him.

29 **My soul shall live for him;**  
**my descendants shall serve him; \***  
**they shall be known as the LORD'S for ever.**

30 They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.

Reader: A reading from Paul's Letter to the Romans

(Romans 4:13-25)

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he

considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Reader: The Word of the Lord.

People: **Thanks be to God.**

*All standing (as able).*

**SEQUENCE HYMN 675: STANZAS 1-3 BEFORE THE GOSPEL; STANZAS 4-5 AFTERWARDS.**



1 Take up your cross, the Sa - vior said, if  
2 Take up your cross, let not its weight fill  
3 Take up your cross, heed not the shame, and  
4 Take up your cross, then, in his strength, and  
5 Take up your cross, and fol - low Christ, nor

1 you would my dis - ci - ple be; take up your cross with  
2 your weak spi - rit with a - larm; his strength shall bear your  
3 let your fool - ish heart be still; the Lord for you ac -  
4 calm - ly ev - ery dan - ger brave: it guides you to a -  
5 think till death to lay it down; for on - ly those who

1 will - ing heart, and hum - bly fol - low af - ter me.  
2 spi - rit up, and brace your heart, and nerve your arm.  
3 cept - ed death up - on a cross, on Cal - vary's hill.  
4 bun - dant life and leads to vic - tory o'er the grave.  
5 bear the cross may hope to wear the glo - rious crown.

*Remain standing to receive the Gospel.*

Celebrant: The Holy Gospel of our Lord Jesus Christ according to Mark (Mark 8:31-38)  
People: **Glory to you, Lord Christ.**

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

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

Celebrant: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

### **THE SERMON: FR. MICHAEL MATKIN**

*Once the Minister has entered the pulpit and invoked the Holy Trinity, the People may be seated for the sermon. Following the sermon, a few moments of silent reflection are observed.*

*All standing (as able).*

### **THE NICENE CREED**

*BCP 358*

Let us stand and affirm our faith

**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

Let us pray.

*The People stand or kneel (as able).*

We are in awe of you and your promises. Help us set our minds on you.

Your world is aching for healing. Make us good stewards of your creation, Lord.

Grant our president and our leaders in the courts and Congress compassion and wisdom.

***Have mercy upon us. Set our minds on you.***

Your church is reaching for you. Help us to extend our reach to all whom you love.

***Have mercy upon us. Set our minds on you.***

Your people are being born, are ill, are both anxious and joyous. They are hungry and cold and don't know where to turn. They bend under the weight of their lives and rejoice in our life-giving love. Enable us to bring them your healing and fullness of life.

***Have mercy upon us. Set our minds on you.***

Let us pray for our own needs and those of others.

We pray for those in need of healing, who we may name silently or aloud.

We pray for those with other cares and concerns.

We pray for those who have died.

We pray for those serving in the Armed Forces.

We pray for those who travel.

In the St. Andrew's Cycle of Prayer, we pray for our Sunday School Teachers.

In the Diocesan Cycle of Prayer, we pray for St. James in Oklahoma City, Redeemer in Oklahoma City, and St. James Church & Community Center in Montevideo, Uruguay.

In the Anglican Cycle of Prayer, we pray for Iglesia Anglicana de la Region Central de America.

And we give thanks for the many blessings of this life:

We join in thanksgiving with those who we may name silently or aloud.

*The Celebrant concludes with the following collect.*

Celebrant: Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

## CONFSSION OF SIN & ABSOLUTION

*All kneel (as able).*

BCP 360

Celebrant: Let us confess our sins against God and our neighbor.

**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.**

*Afterwards, the People stand (as able).*

## THE PEACE

*All stand (as able).*

Celebrant: The peace of the Lord be always with you.  
People: And also with you.

*Then the Ministers and People may greet one another in the name of the Lord. Afterwards they may be seated.*

## GREETINGS & ANNOUNCEMENTS

## THE HOLY COMMUNION

### THE OFFERTORY

Celebrant: Walk in love, as Christ love us and gave himself for us, an offering and sacrifice to God.

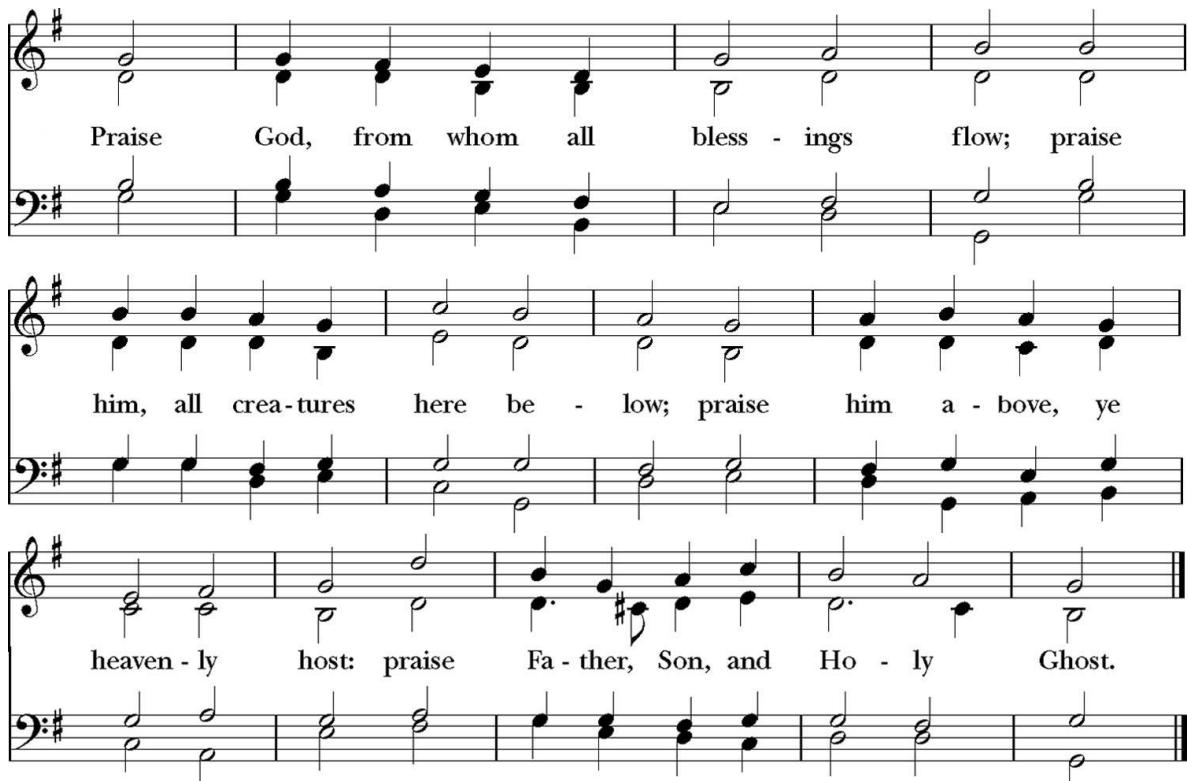
**VOLUNTARY: TRANQUILLY**

**C. HUBERT H. PARRY**

*All stand (as able).*

### THE PEOPLE'S OFFERINGS OF BREAD, AND WINE, AND MONEY OR OTHER GIFTS.

*Together we sing the Doxology.*



The musical notation consists of three staves of music in common time, with a key signature of one sharp (F#). The top staff uses a soprano C-clef, the middle staff an alto C-clef, and the bottom staff a bass F-clef. The lyrics are as follows:

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 C

BCP 369

*The People remain standing (as able).*

God of all power, Ruler of the Universe, you are worthy of glory and praise.

***Glory to you for ever and ever.***

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

***By your will they were created and have their being.***

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

***Have mercy, Lord, for we are sinners in your sight.***

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

***By his blood, he reconciled us.***

***By his wounds, we are healed.***

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

## SANCTUS S-130

Holy, holy, holy Lord, God of power and might, Holy, holy, holy Lord, God of power and might, heaven and earth are full, of your glory. Hosanna in the highest. Hosanna

in the high - est. Bless - ed is he who comes\_\_\_\_\_.  
 in the name of the Lord. Ho - san - na  
 in the high - est. Ho - san - na in the high - est.

*The People stand or kneel. Then the Celebrant continues.*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper, he took the cup of wine, gave thanks, 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.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We remember his death,  
 We proclaim his resurrection,  
 We await his coming in glory;**

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from

the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

***Risen Lord, be known to us in the breaking of the Bread.***

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

**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



## AGNUS DEI S-164

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

## INVITATION TO COMMUNION

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

## A SPIRITUAL COMMUNION PRAYER FOR THOSE JOINING US VIRTUALLY

*To all those who are unable to gather in this place and receive the Eucharist physically, we invite you to pray the following where you are:*

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, Lord Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of your Body and Blood, I beseech you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

## MINISTRATION OF COMMUNION

*All who seek Christ, regardless of denomination, are welcome at Christ's table. To receive the bread simply place your right hand on top of your left and the priest will drop the bread in your hand. Gluten-free wafers are available. If you would like to receive a blessing instead, please come forward and cross your arms. If you would like to inquire about Holy Baptism, please speak to the priest. For the safety of all please remember to sanitize your hands before coming to receive.*

## COMMUNION HYMN: 337

1 And now, O Fa - ther, mind - ful of the love that  
 2 Look Fa - ther, look on his a - noint - ed face, and  
 \*3 And then for those, our dear - est and our best, by  
 \*4 And so we come; O draw us to thy feet, most

bought us, once for all, on Cal - vary's tree, and hav - ing with us  
 on - ly look on us as found in him; look not on our mis -  
 this pre - vail - ing pres - ence we ap - peal; O fold them clos - er  
 pa - tient Sa - vior, who canst love us still! And by this food, so

him that pleads a - bove, we here pre - sent, we here spread  
 us - ings of thy grace, our prayer so lan - guid, and our  
 to thy mer - cy's breast! O do thine ut - most for their  
 awe - some and so sweet, de - liv - er us from ev - ery

forth to thee, that on - ly of - fering per - fect in thine  
 faith so dim: for lo! be - tween our sins and their re -  
 soul's true weal! From taint - ing mis - chief keep them pure and  
 touch of ill: in thine own ser - vice make us glad and

eyes, the one true, pure, im - mor - tal sac - ri - fice.  
 ward, we set the pas - sion of thy Son our Lord.  
 clear, and crown thy gifts with strength to per - se - vere.  
 free, and grant us nev - er - more to part from thee.

Celebrant: Let us pray.

*The Celebrant and the People **stand or kneel** (as able).*

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

SOLEMN PRAYER

Celebrant: Bow down before the Lord.

*The People **bow or kneel** (as able).*

Celebrant: Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord. **Amen.**

*The People stand (as able).*

## RECESSIONAL HYMN 401

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.

## THE DISMISSAL

Celebrant: Go in peace to love and serve the Lord.

People: Thanks be to God.

## POSTLUDE: SOLEMN PROCESSIONAL ON “THE GOD OF ABRAHAM PRAISE”

WILBUR HELD

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### *Readings and Psalm*

from Planning for Rites and Rituals, Year B

### **GENESIS 17:1–7, 15–16**

This reading recounts God’s surprising gift of an everlasting covenant to Abram. God also promises to bless Abram with numerous descendants even though he and his wife Sarai are in their nineties. Such an astounding promise challenges their trust in God to provide. Their new identity in relation to God is signified by receiving new names (Abraham and Sarah), much like newly-baptized Christians as they become members of the new covenant community.

### **PSALM 22:23–30**

Psalm 22 consists of a lament and a thanksgiving. The psalmist describes his suffering and his trust in God. The Lord has always been faithful to Israel and to him.

### **ROMANS 4:13–25**

In chapter 4, Paul cites the examples of Abraham to prove that justification by faith is not contrary to the Old Testament. In Judaism at that time, Abraham was held up as a model of righteousness through works. Paul argues that Abraham’s faith, his readiness to believe and act upon God’s promise, put him in right relationship to God, apart from any works. This righteousness is open to all – Jew and Gentile – who trust in God, regardless of whether they keep the law.

### **MARK 8:31–38**

Today’s gospel begins with the first prediction of Jesus’s passion death and resurrection. In Mark, the three predictions (8:31; 9:31; 10:33–34) are set into a common pattern: (1) prediction, (2) misunderstanding by the disciples, and (3) teaching on discipleship. Peter offers Jesus the title of Messiah, “the Christ” (8:329). In Mark, the general expectation of the Messiah seems to be a political leader. Jesus rejects this understanding. Mark reiterates throughout his gospel that Jesus’s disciples cannot truly understand the meaning of Jesus as Messiah before, or apart from, the crucifixion.