

THE FIFTH SUNDAY IN LENT



SUNDAY, APRIL 3, 2022 10:00 AM

ST. PETER'S EPISCOPAL CHURCH
302 MERCHANTS AVE. FORT ATKINSON, WI

CELEBRANT: THE REV. MINDY VALENTINE DAVIS
READER: EDA WILSON

MUSIC DIRECTOR: SHAWN WERNER
VIDEO TECHNICIAN: BOB KRUMM

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THE WORD OF GOD

ENTRANCE HYMN

Before Thy Throne, O God, We Kneel

St. Petersburg

1 Be - fore thy throne, O God, we kneel: give us a con - science
2 Search out our hearts and make us true; help us to give to
3 For sins of heed - less word and deed, for pride am - bi - tious
4 Let the fierce fires which burn and try, our in - most spi - rits

quick to feel, a rea - dy mind to un - der - stand the
all their due. From love of plea - sure, lust of gold, from
to suc - ceed, for craft - y trade and sub - tle snare to
pu - ri - fy: con - sume the ill; purge out the shame; O

mean - ing of thy chas - tening hand; what - e'er the pain and
sins which make the heart grow cold, wean us and train us
catch the sim - ple un - a - ware, for lives be - reft of
God, be with us in the flame; a new - born peo - ple

shame may be, bring us, O Fa - ther, near - er thee.
with thy rod; teach us to know our faults, O God.
pur - pose high, for - give, for - give, O Lord, we cry.
may we rise, more pure, more true, more no - bly wise.

Words: William Boyd Carpenter (1841-1918), alt. Music: Dimitri S. Bortniansky (1751-1825)

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OPENING ACCLAMATION

The people standing, the Celebrant says

Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

THE DECALOGUE

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.

Lord, have mercy upon us, and incline our hearts to keep this law.

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.

Lord, have mercy upon us, and incline our hearts to keep this law.

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

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honor thy father and thy mother.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbor.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

CONFESSION OF SIN

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 us our sins, and to cleanse us from all unrighteousness. 1 John 1 8,9

The Celebrant then says

Let us humbly confess our sins unto Almighty God.

Minister and People

Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,

by what we have done,
 and by what we have left undone.
 We have not loved thee with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of thy Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in thy will,
 and walk in thy ways,
 to the glory of thy 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.

TRISAGION (*Sung 3 times*)

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Trisagion. Setting: Ver. Hymnal 1982, after Alexander Archangelsky. Reprinted with permission under ONE LICENSE #A-738046 . All rights reserved.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And with thy Spirit.

Celebrant Let us pray.

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

THE LESSONS

FIRST READING

Isaiah 43:16-21

The people sit.

Reader A Reading from the Prophet Isaiah.

Thus says the LORD,
who makes a way in the sea,
a path in the mighty waters,
who brings out chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:
“Do not remember the former things,
or consider the things of old.
I am about to do a new thing;

now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
The wild animals will honor me,
the jackals and the ostriches;
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
the people whom I formed for myself
so that they might declare my praise.”

Reader The Word of the Lord.

People Thanks be to God.

THE PSALM

Psalm 126

In convertendo

Remain seated.

¹When the LORD restored the fortunes of Zion, *
then were we like those who dream.
²Then was our mouth filled with laughter, *
and our tongue with shouts of joy.
³Then they said among the nations, *
“The LORD has done great things for them.”
⁴The LORD has done great things for us, *
and we are glad indeed.
⁵Restore our fortunes, O LORD, *
like the watercourses of the Negev.
⁶Those who sowed with tears *
will reap with songs of joy.
⁷Those who go out weeping, carrying the seed, *
will come again with joy, shouldering their sheaves.

SECOND LESSON

Philippians 3:4b-14

Reader A Reading from Paul's letter to the Philippians.

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake

I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

Reader The Word of the Lord.

People Thanks be to God.

GRADUAL HYMN

Fairest Lord Jesus

St. Elizabeth

1 Fair - est Lord Je - sus, Ru - ler of all na - ture, O thou of
 2 Fair are the mea - dows, fair - er still the wood - lands, robed in the
 3 Fair is the sun - shine, fair - er still the moon - light, and all the

God and man the Son; thee will I cher - ish,
 bloom - ing garb of spring: Je - sus is fair - er,
 twink - ling, star - ry host: Je - sus shines bright - er,

thee will I hon - or, thou, my soul's glo - ry, joy, and crown.
 Je - sus is pur - er, who makes the woe - ful heart to sing.
 Je - sus shines pur - er, than all the an - gels heaven can boast.

Words: German composite; tr. Pub. New Your, 1850, alt.

Music: melody from *Schlesische Volkslieder*, 1842; harm. Thomas Terius Noble (1867-1953) . Reprinted with permission under ONE LICENSE #A-738046. All rights reserved.

THE GOSPEL

John 12:1-8

Celebrant The Holy Gospel of Our Savior Jesus Christ according to John.

People Glory be to Thee, O Lord.

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

Celebrant The Gospel of the Lord.

People Praise be to Thee, O Christ.

THE SERMON

Mother Mindy Valentine Davis

THE NICENE CREED

Said in unison.

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

Leader We come before you in our brokenness, in need of your grace and favor. We trust in the promise you have made to hear our prayers in the name of your Son, Jesus. Lord, in Thy mercy,
Hear our prayer.

We pray for wisdom, courage, and strength for all of your followers, especially those in leadership of your church. Set their hearts on you alone. Lord, in Thy mercy,
Hear our prayer.

We pray for the leaders of the nations, that they protect and provide for their people and work for peace and justice. Lord, in Thy mercy,
Hear our prayer.

We pray for those who struggle with disappointments, with financial insecurities, with grief over lost loved ones, or lost dreams. We pray for relief of pain for those whose bodies and hearts ache. We ask for healing for all who suffer. Lord, in Thy mercy,
Hear our prayer.

We pray for those who have died and now rest in your eternal embrace. Comfort the loved ones who mourn their loss. Lord, in Thy mercy,
Hear our prayer.

All this we ask, O Lord, in Jesus' name, the one who lived and moved among us in our broken world, and who loves us still. *Amen.*

The Celebrant adds a concluding collect.

O Lord our God, accept the fervent prayers of your people; in the multitude of Thy mercies, look with compassion upon us and all who turn to Thee for help; for thou art gracious, O lover of souls, and to Thee we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

THE PEACE

All stand.

Celebrant The peace of the Lord be always with you.

People And with thy spirit.

Then the Ministers and the People may greet one another in the name of the Lord.

THE HOLY COMMUNION

OFFERTORY SENTENCE

The Celebrant says Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all. 1 Chronicles 29:11

OFFERTORY HYMN

Women In the Night (Verses sung by choir, All sing the Chorus)

Wren/ Fedak

Woman in the night, spent from giving birth,
guard our precious light; peace is on the earth.
Woman in the crowd, Creeping up behind,
touching is allowed: seek and you will find.

Chorus

Woman in the house, nurtured to be meek,
leave your second place, listen, think, and speak!
Woman on the road, from your sickness freed,
witness and provide, joining word and deed:

Chorus

Woman at the well, question the Messiah:
find your friends and tell: drink your heart's
desire!
Woman at the feast, let the righteous stare:
dine and go in peace: Love him with your hair!

Chorus

Women in the hill, stand when men have fled;
Christ needs loving still, though your hope is dead.
Women in the dawn, care and spices bring,
earliest to mourn, earliest to sing!

Chorus

Chorus

The musical score is written for a choir in 6/8 time, with a key signature of one flat (B-flat). It consists of two systems of staves. The first system has a treble staff with a melody and a bass staff with a harmonic accompaniment. The lyrics are: 'Come and join the song, wo - men, chil - dren, men.' The second system continues the melody and accompaniment, with lyrics: 'Je - sus makes us free to live a - gain! gain!'. The score includes repeat signs and first/second endings for the final phrase.

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THE GREAT THANKSGIVING

Eucharistic Prayer 2

SURUM CORDA

The musical score is written for a soloist (Celebrant) and a choir (People) in 4/4 time, with a key signature of one flat (B-flat). It consists of two systems of staves. The first system has a treble staff for the Celebrant and a bass staff for the People. The lyrics are: 'The Lord be with you. And with thy spi - rit.' The second system continues the melody and accompaniment, with lyrics: 'Lift up your hearts. We lift them up un - to the Lord.' The score includes repeat signs and first/second endings for the final phrase.

Celebrant
Let us give thanks un - to our Lord God.

People
It is meet and right so to do.

Facing the Holy Table, the Celebrant proceeds

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 singing:

SANTCUS

Ho-ly, ho - ly, ho - ly Lord, God of pow'r and might, —

heav'n and earth are full of your glo - ry. Ho-san-na in the high - est.

Bless-ed is the one 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.

The Celebrant continues.

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for 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 to thee, he broke 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 this, all of you; for this is my Blood of the New Covenant, 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, we thy people do celebrate and make, 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; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.



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

People and Celebrant

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

A period of silence is kept

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

AGNUS DEI

Lamb of God, you take away the
sins of the world, have mercy on us.

Lamb of God, you take away the
sins of the world, grant us peace.

Setting: *Missa Oecumenica*, from the *Trinitatis Choral Review*, arr. Richard Proulx,
after Alexander Archangelsky (1846–1924), © 1999 Oregon Catholic Press.
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PRAYER OF HUMBLE ACCESS

People and Celebrant

We do not presume 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.*

Facing the people, the Celebrant says the following Invitation

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.

The Bread is given to communicants with these words:

The Body of our Lord Jesus Christ keep you in everlasting life. Amen.

COMMUNION HYMN

All Who Hunger Gather Gladly

Holy Manna

1. All who hun - ger gath - er glad - ly; ho - ly man - na
2. All who hun - ger, nev - er stran - gers, seek - er, be a
3. All who hun - ger, sing to - geth - er, Je - sus Christ is

is our bread. Come from wil - der - ness and wan - d'ring.
wel - come guest. Come from rest - less - ness and roam - ing.
liv - ing bread. Come from lone - li - ness and long - ing.

Here in truth we will be fed. You that yearn for
Here, in joy we keep the feast. We that once were
Here, in peace, we have been fed. Blest are those who

days of full - ness, all a - round us is our food.
lost and scat - tered in com - mun - ion's love have stood.
from this ta - ble live their days in grat - i - tude.

Taste and see the grace e - ter - nal.
Taste and see the grace e - ter - nal.
Taste and see the grace e - ter - nal.

Taste and see that God is good.
Taste and see that God is good.
Taste and see that God is good.

Words: Sylvia Dunstan (1955-1993) © 1991 GIA Publications.

Music: *Holy Manna* from *The Southern Harmony*, 1835. Reprinted with permission under ONE LICENSE #A-738046. All rights reserved.

POST-COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

People and Celebrant

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 hast 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.

SOLEMN PRAYER OVER THE PEOPLE

The Celebrant says

Bow down before the Lord.

The people kneel and the Celebrant says:

Look with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and to serve you with a more perfect will; through Christ our Lord. Amen.

DISMISSAL

Officiant Let us go forth in the name of Christ.

People Thanks be to God.

RECESSIONAL HYMN

God Be With You Till We Meet Again

Unison *Harmony*

1. God be with you till we meet a - gain; by wise coun - sels
2. God be with you till we meet a - gain; 'neath bright wings pro -
3. God be with you till we meet a - gain; when life's pe - rils
4. God be with you till we meet a - gain; keep love's ban - ner

guide, up - hold you, with the sheep se - cure - ly fold you:
 tect - ing hide you, dail - y man - na still pro - vide you:
 thick con - found you, put strong arms un - fail - ing round you:
 float - ing o'er you, smite death's threat - 'ning wave be - fore you:

Unison

God be with you till we meet a - gain.
 God be with you till we meet a - gain.
 God be with you till we meet a - gain.
 God be with you till we meet a - gain.

Words Jeremiah Eames Rankin ((1828-1904) , alt. John L Hooker (b. 1944)

Music: *Randolph*, Ralph Vaughn Williams, (1872-1958) , alt.;© Oxford University Press. Reprinted with permission under ONE LICENSE #A-738046. All rights reserved.

Our Worship Has Concluded. Your Service Begins.

ACTIVITIES THIS WEEK

Monday, April 4 - Friday, April 8

8:00 AM—Morning Prayer

Monday—Saturday During Lent

12:00 PM Simple Eucharist in the Nave

Tuesday April 5

6:00 PM Lenten Book Study on Zoom

Palm Sunday April 10, 2022

10:00 AM Holy Eucharist (In-Person—Masked and Live streamed on YouTube)

Maundy Thursday Garden of Gethsemane Night Watch will be from right after Mass to Noon on Good Friday. There is a sign-up sheet available for you to take a 1 hour time slot.

PRAYERS

Parishioner Cycle of prayer: Mike & Vickie Jako

Ministry Rotation: Food Pantry

Happy Birthday: Jerry Walls

Happy Anniversary: Jerry and Nancy Swanson

For those who are sick: Kitty, Jerry, Jack, Gary, Vickie, Charlie, Cynthia, Kristin, Steve, Deborah, Russel, Obi, John, Young

Prayer for difficult times: Coronavirus
For peace in the Ukraine.

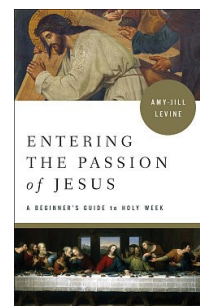
LENTEN STUDY

Our Lenten Study are on Tuesday Evenings in Lent at 6:00 PM via Zoom through April 12. We are using Amy-Jill Levine's *Entering the Passion of Jesus: A Beginner's Guide to Holy Week*. There is a book that goes with this study that is recommended, but not necessary for participation. A video is shown at each session.

About the Study: Jesus' final days were full of risk. Every move he made was filled with anticipation, danger, and the potential for great loss or great reward.

Jesus risked his reputation when he entered Jerusalem in a victory parade. He risked his life when he dared to teach in the Temple. His followers risked everything when they left behind their homes, or anointed him with costly perfume. We take risks as we read and re-read these stories, finding new meanings and new challenges.

In *Entering the Passion of Jesus: A Beginner's Guide to Holy Week*, author, professor, and biblical scholar Amy-Jill Levine explores the biblical texts surrounding the Passion story. She shows us how the text raises ethical and spiritual questions for the reader, and how we all face risk in our Christian experience.



Please feel free to attend one, a few, or all sessions!



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