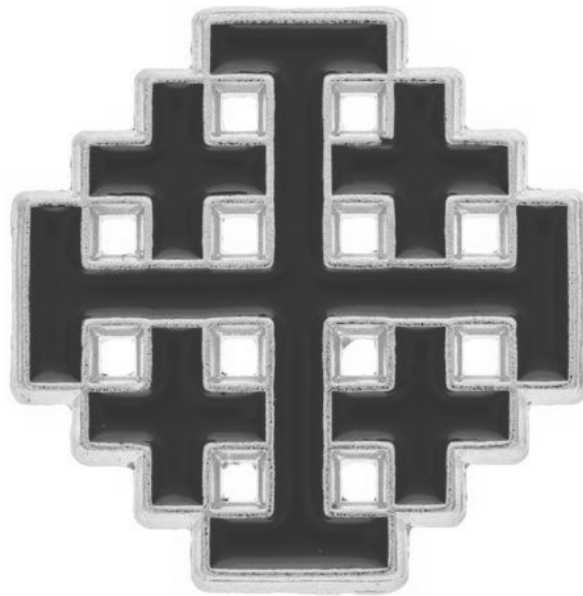


THE HOLY EUCHARIST

FIRST SUNDAY IN LENT

March 9, 2025

8 & 10 AM



WELCOME

Welcome to worship at St. Margaret's!

Wherever you are on your spiritual journey, you are always welcome here. If you are new to St. Margaret's, we invite you to fill out the Welcome Card in front of you and place it in the offering plate.

Hearing devices are available in the Foyer.

All are invited to join us in Karns Hall following the service for coffee and fellowship.

For your security, at the beginning of the service all downstairs entrances are locked. We ask that you enter through the front doors if you arrive after the service begins.

ABOUT THE LITURGY

As Episcopalians, we express our love for God through our worship and it lies at the heart of who we are at St. Margaret's. Our Liturgy, including the patterns, words, and actions are one of the blessings of our faith. We invite you to participate as you are comfortable by responding and reading in unison the bolded text and to stand for portions of the liturgy as you are able.

CHILD CARE

Professional childcare is available every Sunday. Godly Play, our children's Sunday School program, is offered the first Sunday of every month.

QUESTIONS?

Please ask. Ushers and Greeters are happy to answer your questions.

LAND ACKNOWLEDGEMENT

St. Margaret's Episcopal Church is on the ancestral lands of the Cahuilla Tribes of the Coachella Valley.

We acknowledge with respect the Cahuilla people as the Original Peoples of this land.

We lament the history of colonization, dispossession and cultural degradation which the Cahuilla Tribes and all indigenous peoples have endured.

We honor the dignity of all Cahuilla people past and present, and seek to restore just relationships between our peoples.

We share with the Cahuilla our appreciation of the beauty and bounty of this land and pledge to care for it.

OUR MISSION

We spread God's love by actively following Jesus' example for our lives through our journey of faith by radical hospitality and celebrating God through worship and music. We pursue social justice, peace and care for each other and our neighbors, near and far.

OUR VISION

St. Margaret's is a beacon of hope in our world where we manifest God's love in all we do, where every person we meet encounters God through us.



Please enter the Sanctuary in silence during Lent.

PRELUDE

Voluntary on *Bourbon*
Trio on *Wer nur den lieben Gott*
Partita on *St. Flavian* (Chorale, Variations I & II)

Charles W. Ore
E. Frederich Richter
Healey Willan

Please stand.

The Great Litany was the first rite to be published in English in 1544, when King Henry VIII was at war with France and Scotland. The Litany was to be used as a special supplication prayed by churches throughout England. It was composed by Thomas Cranmer who used ancient and contemporary sources.

THE GREAT LITANY

Celebrant: O God the Father, Creator of heaven and earth,

People: Have mer - cy up - on us.

Celebrant: O God the Son, Redeemer of the world,

People: Have mer - cy up - on us.

Celebrant: O God the Holy Spirit, Sanctifier of the faithful,

People: Have mer - cy up - on us.

Celebrant: O holy, blessed, and glorious Trinity, one God,

People: Have mer - cy up - on us.

Celebrant: Remember not, Lord Christ, our offenses, nor the offenses of our forebears; neither reward us according to our sins. Spare us, good Lord, spare thy people whom thou has redeemed with thy most precious blood, and by thy mercy preserve us, for ever.

People: Spare us good Lord.

Celebrant: From all evil and wickedness; from sin, from the crafts and assaults of the devil; and from everlasting damnation.

People: Good Lord, de - liv - er us.

The Litany continues in the same manner

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,
Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,

Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,

Good, Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth and show it accordingly,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all humankind into thy kingdom,

We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,

We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all humankind,

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

We beseech thee to hear us, good Lord.

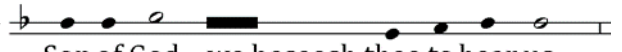
That it may please thee to grant to all the faithful departed eternal life and peace,

We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of blessed St. Margaret and all the saints, we may attain to thy heavenly kingdom,

We beseech thee to hear us, good Lord.

Celebrant: Son of God, we beseech thee to hear us.

People: 
Son of God, we beseech thee to hear us.

Celebrant: O Lamb of God, that takest away
the sins of the world,

People: Have mer - cy up - on us.

Celebrant: O Lamb of God, that takest away
the sins of the world,

People: Have mer - cy up - on us.

Celebrant: O Lamb of God, that takest away
the sins of the world,

People: Grant us thy peace.

Celebrant: O Christ, hear us.

People: O Christ, hear us.

Celebrant: Lord, have mercy upon us.

People: Christ, have mer - cy up - on us.

Celebrant: Lord, have mercy upon us.

The Collect is the prayer designated for each Sunday that “collects” the theme of the day or season of the Church year. It summarizes the attributes of God

THE COLLECT OF THE DAY

God be with you.

And also with you.

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.**

Please be seated.

The first reading is always taken from the Jewish Scriptures.

THE FIRST LESSON A reading from the book of Deuteronomy (26:1-11).

When you have come into the land that the LORD your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, "Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us." When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey.

So now I bring the first of the fruit of the ground that you, O Lord, have given me." You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Here ends the reading.

Psalms are Hebrew hymns originally meant to be sung. The antiphon, or response, is sung first by the choir then repeated by the congregation and as noted. Verses are sung by the choir.

PSALM · 91 (1-2,9-16)

Edward John Hopkins



For God shall give the an-gels charge ov-er you, to keep you in all your ways.

They who dwell in the shelter of the Most High
abide under the shadow of the Almighty.

They shall say to God,

“You are my refuge and my stronghold,
my God in whom I put my trust.”

Because you have made God your refuge
and the Most High your habitation,

There shall no evil happen to you,
neither shall any plague come near your dwelling.

For God shall give the angels charge over you,
to keep you in all your ways.

They shall bear you in their hands,

lest you dash your foot against a stone. **Antiphon**

You shall tread upon the lion and adder;

you shall trample the young lion and the serpent under your feet.

Because you are bound to me in love,
therefore will I deliver you;

I will protect you, because you know my Name.

You shall call upon me, and I will answer you;

I am with you in trouble;

I will rescue you and bring you honor.

With long life will I satisfy you

and show you my salvation. **Antiphon**

THE SECOND LESSON A reading from Paul's letter to the Romans (10:8b-13).

"The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

Here ends the reading.

Please stand.

HYMN AT THE GOSPEL · 635

If Thou But Trust in God to Guide Thee

Wer nur den lieben Gott

This reading comes from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of Christ. We stand now to show the importance placed on Jesus' words and actions.

THE HOLY GOSPEL

✠ The Holy Gospel of our Savior Jesus Christ according to Luke (4:1-13).

Glory to you, Lord Christ.

After his baptism, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'" Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'" Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time.

The Gospel of the Lord.

Praise to you, Lord Christ.

Please be seated.

THE SERMON

The Rev. Andrew Butler

Please stand.

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, this creed reflects what Christians believe regarding the relationship between the Father, Son, and the Holy Spirit: The Holy Trinity. The word "catholic" in this context is to be understood as universal.

THE NICENE CREED

Deacon

Let us affirm our faith in the words of the Nicene Creed.

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

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, who with the Father and the Son is worshiped and glorified, who 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 passing of the Peace of Christ is one of the Church's most ancient liturgical practices and is a tangible reminder that we're not in this alone in this life because Christ calls us into community. Feel free to extend Christ's peace to those around you in any way you feel comfortable.

THE PEACE OF CHRIST

The peace of Christ be always with you.

And also with you.

Please be seated.

We now prepare for the mystery and miracle of Holy Communion. At the offertory, we gratefully return to God a portion of what God has given us, symbolically in the bread and wine, and in the money we give.

WELCOME

THE OFFERTORY

OFFERTORY ANTHEM

Into the Woods My Master Went

Music: A. F. Schultz
Words: Sidney Lanier

Into the woods my Master went, clean forspent. Into the woods my Master came, forspent with love and shame. But the olives they were not blind to him. The little gray leaves were kind to him, the thorn tree had a mind to him, when into the woods he came. Out of the woods my master came and he was well content; out of the woods my Master came, content with death and shame. When death and shame would woo him last, from under the trees they drew him last, 'twas on a tree they slew him last. Out of the woods my Master came.

Please stand.

PRESENTATION HYMN · 380, stanza 3

Old 100th

**Praise God from whom all blessings flow; Praise Him all creatures here below;
Praise Him above, ye heavenly host: Creator, Christ and Holy Ghost. Amen.**

In the Great Thanksgiving, we thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, recalls Jesus' actions at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.

THE GREAT THANKSGIVING

The musical notation consists of three staves. The first staff is for the Presider and the People. The second staff is for the Presider and the People. The third staff is for the Presider and the People. The lyrics are: God 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 God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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:

Ho - ly, ho - ly, ho - ly Lord. God of power and
 might, Ho - ly, ho - ly, ho - ly Lord, God of
 power and might, hea - ven and earth are full,
 full of your glo - ry. Ho - san - na in the high -
 est. 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. Ho - san - na in the high - est.

The all capital letter "Great Amen" at the end is the "people's prayer" that concludes the Eucharistic prayer, emphasizing the assent of the people to the words spoken on their behalf by the presider.

Presider continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord 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 he 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, according to his command, O God,

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

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

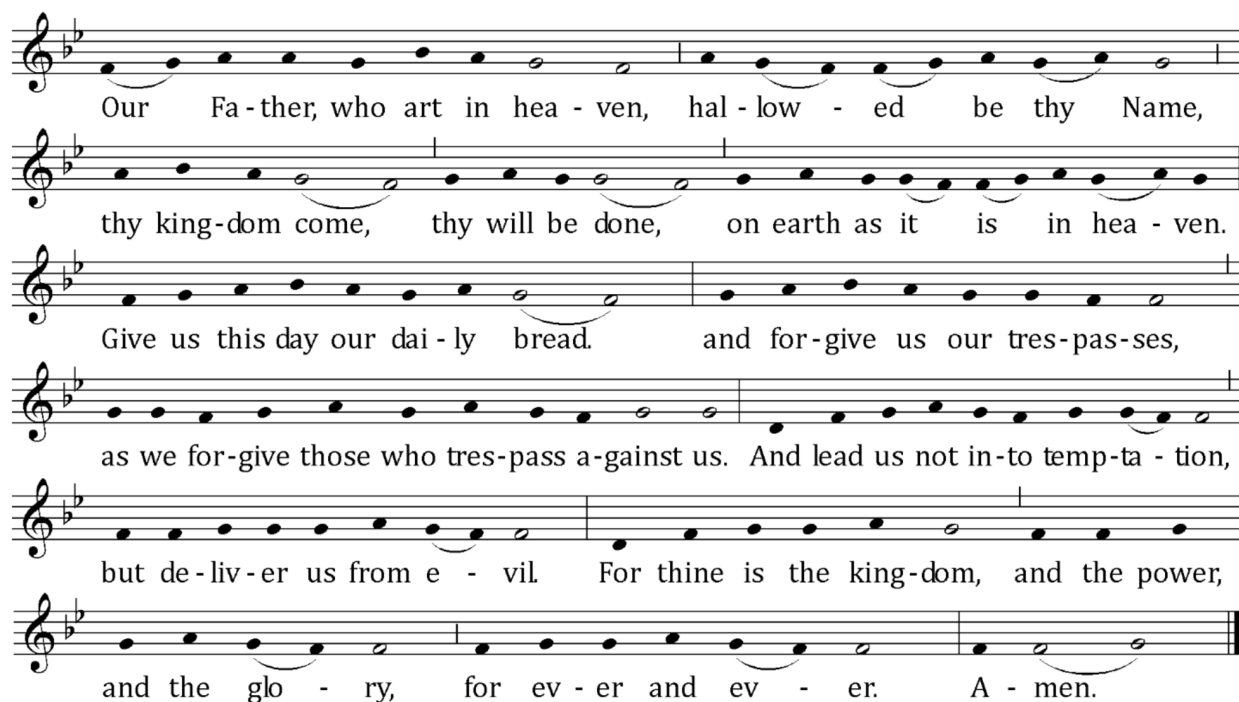
By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER · S 119

Plainsong; adapt. Charles Winfred Douglas

As our Savior Christ has taught us, we are bold to say:



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

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

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.

THE INVITATION TO HOLY COMMUNION

The Gifts of God for the People of God.

All are invited to receive Holy Communion at St. Margaret's by processing to the center aisle, at the usher's direction, and then return to your pew by way of the side aisles. A host will be placed in your hands and you may either drink from the chalice or carefully intinct (dip) the host into the wine. A full Communion is made when you receive either the host or the wine. Request a gluten-free host, if needed. You may stand or kneel when receiving at the altar rail. If you'd simply prefer a blessing, please make your way to one of the ordained clergy and cross your hands over your chest.

COMMUNION HYMN · 147

Now Let Us All with One Accord

Bourbon

Please stand.

COMMISSIONING OF EUCHARISTIC VISITORS

Deacon

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

We who are many are one body, because we all share one bread, one cup.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING ✠

HYMN AT THE CLOSING · 142

Lord, Who Throughout These Forty Days

St. Flavian

THE DISMISSAL

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

POSTLUDE

Partita on *St. Flavian* (Variations III–V)

Willan

During Lent, please refrain from applause following the Postlude.

IN OUR PRAYERS

Please pray for those whom we know and love:

Timothy, Phyllis, Steven, Bob B., Jim H., Cash, Peggy D., Curt G., Yarden, Bibas Family, Johnnie T., Ed T., Diane L., John Mc. C., Soland Mc. C., Steven, Burt G., Lori J., Karen S., Tammy A., Zoe A., LaShonda G., Helen G., Hermina, Thom A., Gretchen H., Celeste, Betty H., Jane D., Margaret H., Margaret P., Joyce D., Lin, Meredith, Kay, Betty L., Betsy S., Andre R., Raquel M., Josie L., Joyce S., Yolanda De. B., Sara S., Jane S., Charlotte S., Michael W., Judy H., Pope Francis

We remember those who have died:

The Rev. Roger Douglas, Roger Das, Ron Fletcher, Rick Martin, Edward Arcui



TODAY'S WORSHIP LEADERS

The Rev. Andrew Butler, *Presider & Preacher*

The Rev. David Sims, *Deacon*

Douglas Leightenheimer, *Music Director & Organist*

Verger: Samantha Hirsch | *Acolytes:* Thom Allen, Jan Romerdahl, Steven Smith

Lectors: (8am) Sam Gomez, (10am) Ed Rainey, Steven Smith

Eucharistic Ministers: (8am) Patricia Neal Jensen (10am) Thom Allen, John Cooke, Susan Gettis,

Marty Glander, Vicki Lust, Cynthia Thompson | *Prayer Station:* (10am) Jane Hodnik

Ushers: (8am) Diane Crawford, Bob Kimball, (10am) Jane Frost, Jimmy Taylor, Michael Stanley, Karen Weiseth | *Greeters:* (8am) Bob Kimball, (10am) George Person, Carla Casetta, Douglas Cook

Camera Operator: Judy Juricek | *Sunday Vestry Host:* Marlynn May

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HYMN AT THE GOSPEL · 635

If Thou But Trust in God to Guide Thee

Wer nur den lieben Gott

Unison or harmony

1 If thou but trust in God to guide thee, and hope in him through
 2 Sing, pray, and keep his ways un - swerv - ing; so do thine own part

all thy ways, he'll give thee strength what - e'er be - tide thee,
 faith - ful - ly, and trust his word, though un - de - serv - ing;

and bear thee through the e - vil days. Who trusts in God's un -
 thou yet shalt find it true for thee; God nev - er yet for -

chang - ing love builds on a rock that nought can move.
 sook in need the soul that trust - ed him in - deed.

Words: Georg Neumark (1621-1681); tr. Catherine Winkworth (1829-1878), alt. Music: *Wer nur den lieben Gott*, Georg Neumark (1621-1681).

COMMUNION HYMN · 147

Now Let Us All with One Accord

Bourbon



1 Now let us all with one ac - cord, in
 2 The cov - e - nant, so long re - vealed to
 3 Your love, O Lord, our sin - ful race has
 4 Re - mem - ber, Lord, though frail we be, in
 5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
 2 those of faith in for - mer time, Christ by his own ex -
 3 not re - turned, but fal - si - fied; au - thor of mer - cy,
 4 your own i - mage were we made; help us, lest in anx -
 5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
 2 am - ple sealed, the Lord of love, in love sub - lime.
 3 turn your face and grant re - pent - ance for our pride.
 4 i - e - ty, we cause your Name to be be - trayed.
 5 ev - er live, in love and u - ni - ty and peace.

Words: Att. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt. James Quinn, SJ. Printed by permission of Geoffrey Chapman, a division of Cassell Ltd. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. Thomas Foster (b. 1938).

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Lord, Who Throughout These Forty Days

St. Flavian

1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con - tend, and didst the vic - tory win,
3 As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
4 And through these days of pen - i - tence, and through thy Pas - sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con - quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: Claudia Frances Hernaman (1838-1898). Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt, and harm. Richard Redhead (1820-1901).