

SAINT MICHAEL AND ALL ANGELS EPISCOPAL CHURCH

ASH WEDNESDAY | FEBRUARY 22, 2023

7 PM TRADITIONAL
CHURCH



WELCOME



We're glad you're here!

We'd love to get to know you and help you get to know us. Saint Michael is a vibrant group of people choosing to live life as a community: pursuing Jesus, caring for one another, and serving those in need.

While you're here with us today, we'd love for you to do two things:

- 1. Fill out a Welcome Card.** They're in the pew back in front of you, or use the QR code to use the quick, mobile-friendly "Get in Touch" form.
- 2. Stop by a Welcome Hub in the church lobby.** You'll see greeters wearing "Welcome" ribbons/lanyards and they can answer questions about a worship service, formation class, or childcare.

We look forward to seeing you soon!

At Saint Michael we are all about connecting, serving, and growing. To learn more about us, find ways to get involved, or see a map of the campus, scan the QR code.



SAINTMICHAEL.ORG/WELCOME



OUR FOCUS: Build Christian Disciples for a Transformed Community



Rob Springer leads our Welcome and Connection ministries at Saint Michael and he would love the opportunity to connect and answer any questions you may have. Feel free to contact him at (903) 405-7447 or rspringer@saintmichael.org.

The cover reflects the color designated for the liturgical season, which is purple during the season of Lent.

ASH WEDNESDAY



Dear Friends,

Today is Ash Wednesday, the day when we begin one of the most sacred seasons in the church year. Today, countless people around the world will receive the mark of ash on their forehead, signifying that life is short. When we mark foreheads with ashes, we say “You are dust, and to dust you shall return.” The mark reminds us of our mortality in a tangible way, but in a way that should not scare us.

Jesus Christ came into the world to share a promise that what we see around us not all there is. Indeed, our earthly lives do not end in death because Christ has defeated death forever. Death is nothing more than a transformation, a shift closer to God. As disciples, we are called to live in a new way, in a new reality, and our faith is that we live more fully with God now.

The season of Lent can be an experience that transforms your discipleship more than ever before. It is our sincere hope that wherever you are, you can remain connected to the community of faith we share at Saint Michael. Our church is who we are and who we are becoming each day. May this season be a gift to you, and may our faithfulness grow in the One who created us, who redeemed us, and who sustains us.

Blessings for a holy Lent,

A handwritten signature in blue ink that reads "Chris+".

The Rev. Dr. Christopher D. Girata
Rector

WEDNESDAYS IN LENT: MARCH 1, 8, 15, 22, & 29

Lenten Speaker Series

6 p.m. in Saint Michael Chapel



Join us for a brief order for worship with prayers, a lesson, and music, and hear leaders and clients in the nonprofit community address housing and homelessness, community development, and education. A reception will follow each service.

LENTEN RECITAL SERIES

12:10 p.m. Recital | 12:30 Holy Eucharist
Saint Michael Chapel



Musicians share instrumental mini-recitals to help us find meaning in the season of Lent. Scan the QR code to learn more!

ASH WEDNESDAY & HOLY COMMUNION

THE WORD OF GOD

The service begins on page 264 of The Book of Common Prayer.



Bach's ornamented chorale-
prelude on the hymn
"Mortals, bewail your
grievous sins" is possibly his
most well-known organ piece
on a penitential hymn text.
The melody of the hymn
appears in the highest voice
with much ornamentation,
expressing the text's deep
sorrow over Christ's suffering
for the sins of humanity.

Prelude

O mensch, bewein dein Sünde groß, BWV 622 Johann Sebastian Bach

The procession enters the church in silence.

The Collect of the Day for Ash Wednesday (*standing*)

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lesson *Isaiah 58:1-12 (seated)*

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the LORD? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share

your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

Lector The Word of the Lord.

People Thanks be to God.

Psalm 103:8-14 (seated, chanted by the choir) Plainsong, arr. Jonathan Ryan

The LORD is full of compassion and mercy, *
slow to anger and of great kindness.
He will not always accuse us, *
nor will he keep his anger for ever.
He has not dealt with us according to our sins, *
nor rewarded us according to our wickedness.
For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.
As far as the east is from the west, *
so far has he removed our sins from us.
As a father cares for his children, *
so does the LORD care for those who fear him.
For he himself knows whereof we are made; *
he remembers that we are but dust.

The Epistle *2 Corinthians 5:20b-6:10 (seated)*

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become

the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, “At an acceptable time I have listened to you, and on a day of salvation I have helped you.” See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Lector The Word of the Lord.

People Thanks be to God.

Sequence Hymn

“Steal away” *Negro Spiritual*

Lift Every Voice and Sing II 103

Steal a - way, steal a - way, steal a - way to Je - sus!

Steal a - way, steal a - way home, I ain't got long to stay here!

Fine

Hymn continues on the next page

1. My Lord— calls me, He calls me by the thun - der;
 2. Green trees are bend - ing, Poor sin - ner stands a - trem - bling;
 3. Tomb stones are burst - ing, Poor sin - ner stands a - trem - bling;
 4. My Lord— calls me, He calls me by the light - ning,

The trum - pet sounds with - in - a my soul, I ain't got long to stay here. *D.C.*

The Gospel *Matthew 6:1-6, 16-21 (standing)*

Gospeler The Holy Gospel of our Lord Jesus Christ
 according to Matthew.

People **Glory to you, Lord Christ.**

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. ... And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth

and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

Gospeler The Gospel of the Lord.

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

The Sermon (*seated*)

The Reverend Kenneth H. Brannon

THE IMPOSITION OF ASHES

Standing as you are able

Celebrant

Dear People of God: The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Please kneel as you are able

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

The congregation is invited to come forward to receive the imposition of ashes with the following words.

Remember that you are dust, and to dust you shall return.

Miserere mei, Deus: secundum magnam misericordiam tuam.

Have mercy upon me, O God, after Thy great goodness

*Et secundum multitudinem miserationum tuarum,
dele iniquitatem meam.*

According to the multitude of Thy mercies do away mine offences.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

*Quoniam iniquitatem meam ego cognosco:
et peccatum meum contra me est semper.*

For I acknowledge my faults: and my sin is ever before me.

*Tibi soli peccavi, et malum coram te feci:
ut justificeris in sermonibus tuis, et vincas cum judicaris.*

Against Thee only have I sinned, and done this evil in thy sight:

that Thou mightest be justified in Thy saying,
and clear when Thou art judged.

*Ecce enim in iniquitatibus conceptus sum:
et in peccatis concepit me mater mea.*

Behold, I was shapen in wickedness:
and in sin hath my mother conceived me.

*Ecce enim veritatem dilexisti:
incerta et occulta sapientiae tuae manifestasti mihi.*

But lo, Thou requirest truth in the inward parts:
and shalt make me to understand wisdom secretly.

*Asperges me hysopo, et mundabor:
lavabis me, et super nivem dealbabor.*

Thou shalt purge me with hyssop, and I shall be clean:
Thou shalt wash me, and I shall be whiter than snow.

*Auditui meo dabis gaudium et laetitiam:
et exultabunt ossa humiliata.*

Thou shalt make me hear of joy and gladness:
that the bones which Thou hast broken may rejoice.



Allegri's setting of Psalm 51 (Miserere mei, Deus) is one of the most magical pieces in the entire choral repertoire. It was composed in 1638 and was originally intended for performance in the Sistine Chapel at the Vatican. Allegri's sumptuous counterpoint is divided into three sections: a choir of five voices, a choir of four voices, and verses of chant. These musical forces alternate verses of the text until the final verse, where both the five and four voice choirs together bring the work to a close.

*Sacrificium Deo spiritus contribulatus:
cor contritum, et humiliatum, Deus, non despicias.*

The sacrifice of God is a troubled spirit:
a broken and contrite heart, O God, shalt Thou not despise.

*Benigne fac, Domine, in bona voluntate tua Sion:
ut aedificentur muri Ierusalem.*

O be favorable and gracious unto Sion: build Thou the walls of Jerusalem.

*Tunc acceptabis sacrificium justitiae, oblationes, et holocausta:
tunc imponent super altare tuum vitulos.*

Then shalt Thou be pleased with the sacrifice of righteousness,
with the burnt-offerings and oblations:
then shall they offer young bullocks upon Thine altar.

— *Psalm 51:1-9, 18-20*

Litany of Penitence (*kneeling*)

All **Most holy and merciful Father: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

Minister We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

People **Have mercy on us, Lord.**

Minister We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

People **Have mercy on us, Lord.**

Minister We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

People **We confess to you, Lord.**

Minister Our self-indulgent appetites and ways, and our exploitation of other people,

People **We confess to you, Lord.**

Minister Our anger at our own frustration, and our envy of those more fortunate than ourselves,

People **We confess to you, Lord.**

Minister Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

People **We confess to you, Lord.**

Minister Our negligence in prayer and worship, and our failure to commend the faith that is in us,

People **We confess to you, Lord.**

Minister Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,

People **Accept our repentance, Lord.**

Minister For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

People **Accept our repentance, Lord.**

Minister For our waste and pollution of your creation, and our lack of concern for those who come after us,

People **Accept our repentance, Lord.**

Minister Restore us, good Lord, and let your anger depart from us;

People **Favorably hear us, for your mercy is great.**

Minister Accomplish in us the work of your salvation,

People **That we may show forth your glory in the world.**

Minister By the cross and passion of your Son our Lord,

People **Bring us with all your saints to the joy of his resurrection.**

Celebrant Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

The Peace (*standing*)

Celebrant The peace of the Lord be always with you.

People And also with you.

Announcements (*seated*)

THE HOLY COMMUNION

Offertory Anthem

Lord, let me know mine end

Maurice Greene

Lord, let me know mine end, and the number of my days:

that I may be certified how long I have to live,

Behold, thou hast made my days as it were a span long:

and mine age is ev'n as nothing in respect of thee;

and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain,

he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? truly my hope is ev'n in thee.

Hear my prayer, O Lord, and with thine ears consider my calling.

Hold not thy peace at my tears,

O spare me a little, that I may recover my strength:

before I go hence, and be no more seen.


— from Psalm 39

Presentation Hymn

“All things are thine”

Erhalt uns, Herr

All things are thine; no gift have we, Lord of all gifts to of - fer thee; And
hence with grate - ful hearts to - day Thine own be - fore thy feet we lay.


Greene grew up singing as a choirboy at St. Paul's Cathedral, London in the beginning of the 18th century, and later became organist at the Chapel Royal and music professor at Cambridge. A classic example of his anthem writing, two choral sections alternate with a duet in the middle. The music overall is understated, built upon short phrases which evoke a sense of the text in subtle ways.

The Great Thanksgiving: Eucharistic Prayer A

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him 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.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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:

Sanctus and Benedictus (standing, sung by all) Franz Schubert Hymn S 130

Ho - ly, ho - ly, ho - ly Lord, God of power and

The first system of musical notation for the hymn, featuring a treble and bass clef with a key signature of two flats (B-flat and E-flat). The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and".

might, Ho - ly, ho - ly, ho - ly Lord,

The second system of musical notation, continuing the previous system. The lyrics are: "might, Ho - ly, ho - ly, ho - ly Lord,".

God of power and might, hea - ven and earth are

The third system of musical notation, concluding the hymn on this page. The lyrics are: "God of power and might, hea - ven and earth are".

All baptized persons of any age regardless of their denomination and tradition are welcome to share in the banquet of the Lord's Supper.

Hymn continues on the next page

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.

Please kneel as you are able

Holy and gracious Father: 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 Father of all.

He 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 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 we proclaim the mystery of faith:

**All Christ has died.
 Christ is risen.
 Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. 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 your Son Jesus Christ: 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 for ever. *AMEN.*

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

**All 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.**

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

Fraction Anthem (*sung by all*) Franz Schubert

Hymn 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.

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.

Communion Hymn

“Let thy blood in mercy poured” *Jesus, meine Zuversicht* Hymn 313

1 Let thy Blood in mer - cy poured, let thy gra - cious
 2 Thou didst die that I might live; bless - ed Lord, thou
 3 By the thorns that crowned thy brow, by the spear-wound
 4 Wilt thou own the gift I bring? All my pen - i -

Bo - dy bro - ken, be to me, O gra - cious Lord,
 cam'st to save me; all that love of God could give
 and the nail - ing, by the pain and death, I now
 tence I give thee; thou art my ex - alt - ed King,

Refrain

of thy bound-less love the to - ken.
 Jes - us by his sor - rows gave me. Thou didst give thy -
 claim, O Christ, thy love un - fail - ing.
 of thy match-less love for - give me.

self for me, now I give my - self to thee.

All are invited to come forward to the Communion rail at the direction of our ushers. Stand or kneel at the rail as you are able, and receive the wafer in the palm of your outstretched hands. If you desire a gluten-free wafer, clasp your hands in front of you with your palms down. Receive the wine by drinking from the chalice as it is offered to you, or by retaining the wafer, to dip lightly into the chalice for yourself. If you are not receiving, you may cross your arms over your chest and receive a blessing. If you are unable to physically come to the rail, please indicate to an usher that you would like to receive Communion at your seat.

Communion Hymn (*sung by all*)

“Lord, who throughout these forty days” *St. Flavian*

Hymn 142

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!

The Post-Communion Prayer (*kneeling, spoken by all*)

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 (*kneeling*)

The Dismissal

Minister Let us bless the Lord.
People Thanks be to God.

Departing Procession

“Eternal Lord of love, behold your Church” *Old 124th*

Hymn 149

Unison or harmony

1 E - ter - nal Lord of love, be - hold your Church
2 So dai - ly dy - ing to the way of self,
3 If dead in you, so in you we a - rise,

walk - ing once more the pil - grim way of Lent,
so dai - ly liv - ing to your way of love,
you the first - born of all the faith - ful dead;

led by your cloud by day, by night your fire,
we walk the road, Lord Je - sus, that you trod,
and as through ston - y ground the green shoots break,

moved by your love and toward your pres - ence bent:
know - ing our - selves bap - tized in - to your death:
glo - rious in spring - time dress of leaf and flower,

far off yet here— the goal of all de - sire.
so we are dead and live with you in God.
so in the Fa - ther's glo - ry shall we wake.

Hymn permission used by Rite Song a one-time use reprint license for congregational use.

The foregoing text of the worship service contained in this order of worship is taken from the Book of Common Prayer 1979.

The Book of Common Prayer alone is of authority in the worship of the Episcopal Church. This program is provided for convenience of use on this occasion.

As part of our observance of Lent, we will forego our customary organ postludes.



Sunday, April 9
EASTER SERVICES

6:30 a.m.

Sunrise Service
Garden Cloister

7:30 a.m.

Holy Eucharist I
Saint Michael Chapel

9 a.m.

Holy Eucharist II
Church

LIVESTREAM!

Joy
Saint Michael Chapel

Contemporary
Parish Hall

9:45–11 a.m.

Reception
Garden Cloister and Parlor
Join us for treats, refreshments,
and fun Easter activities!

11 a.m.

Holy Eucharist I
Church

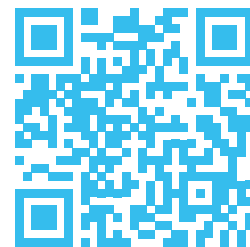
Holy Eucharist I
Saint Michael Chapel

Contemporary
Parish Hall

LIVESTREAM!

5:30 p.m.

Holy Eucharist II
Saint Michael Chapel



For more service details or a listing of events happening during the Easter season, scan the QR code above or visit SaintMichael.org/Easter23.



SAINT MICHAEL AND ALL ANGELS EPISCOPAL CHURCH
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