

# ST. ANDREW'S EPISCOPAL CHURCH

## The First Sunday of Lent February 26, 2023

*We are livestreaming the 10am service.*

Prelude *O Lamm Gottes, unschuldig* J.S. Bach (1685-1750)  
Processional Hymn 142 "Lord, who throughout these forty days" *St. Flavian*

### The Word of God

Opening Acclamation Book of Common Prayer p. 351

*Celebrant* Bless the Lord who forgives all our sins.

*People* God's mercy endures for ever.

The Decalogue BCP p. 350

The Confession p. 352

Kyrie S 98 (front section of hymnal) William Mathias

Collect of the Day

*Celebrant* Together we pray.

*People* 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.*

First Lesson: Genesis 2:15-17; 3:1-7

The Lord God took the man and put him  
in the garden of Eden to till it and keep it.  
And the Lord God commanded the man,

"You may freely eat of every tree of the  
garden; but of the tree of the knowledge of

good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows

that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

*Reader*      The Word of the Lord.

*People*      Thanks be to God.

Psalm 32

Richard Farrant (ca.1530-1581)

*The congregation is encouraged to sing the psalm.*



- 1 Happy are they whose trans<sup>gressions</sup> are for<sup>given</sup>, \*  
and whose<sup>sin</sup> is<sup>put</sup> a<sup>way</sup>!
- 2 Happy are they to whom the LORD im<sup>putes</sup> no<sup>guilt</sup>, \*  
and in whose<sup>spirit</sup> there<sup>is</sup> no<sup>guile</sup>!
- 3 While I held my tongue, my bones<sup>withered</sup> a<sup>way</sup>, \*  
because of my<sup>groaning</sup> all day<sup>long</sup>.
- 4 For your hand was heavy upon me<sup>day</sup> and<sup>night</sup>; \*  
my moisture was dried<sup>up</sup> as in the<sup>heat</sup> of<sup>summer</sup>.
- 5 Then I ack<sup>nowledged</sup> my<sup>sin</sup> to you, \*  
and<sup>did</sup> not con<sup>ceal</sup> my<sup>guilt</sup>.
- 6 I said, “I will confess my trans<sup>gressions</sup> to the<sup>LORD</sup>.” \*  
Then you forgave me the<sup>guilt</sup> of my<sup>sin</sup>.

- 7 Therefore all the faithful will make their prayers to  
you in<sup>1</sup>time of<sup>1</sup>trouble; \*  
when the great waters over<sup>1</sup>flow, they<sup>1</sup>shall not<sup>1</sup>reach them.
- 8 You are my hiding-place;  
you pre<sup>1</sup>serve me from<sup>1</sup>trouble; \*  
you sur<sup>1</sup>round me with<sup>1</sup>shouts of de<sup>1</sup>liverance.
- 9 “I will instruct you and teach you in the way that<sup>1</sup>you should<sup>1</sup>go; \*  
I will<sup>1</sup>guide you<sup>1</sup>with my<sup>1</sup>eye.
- 10 Do not be like horse or mule, which have<sup>1</sup>no under<sup>1</sup>standing; \*  
who must be fitted with bit and bridle,  
or<sup>1</sup>else they will<sup>1</sup>not stay<sup>1</sup>near you.”
- 11 Great are the tribu<sup>1</sup>lations of the<sup>1</sup>wicked; \*  
but mercy embraces<sup>1</sup>those who<sup>1</sup>trust in the<sup>1</sup>LORD.
- 12 Be glad, you righteous, and re<sup>1</sup>joice in the<sup>1</sup>LORD; \*  
shout for joy,<sup>1</sup>all who are<sup>1</sup>true of<sup>1</sup>heart.

## Second Lesson: Romans 5:12-19

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the

judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

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

*Reader*        The Word of the Lord.

*People*        Thanks be to God.

Gospel: Matthew 4:1-11

*Clergy* The Holy Gospel of our Lord Jesus Christ, according to Matthew.

*People* Glory to you, Lord Christ.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning

you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'"

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

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

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

*Clergy* The Gospel of the Lord.

*People* Praise to you, Lord Christ.

Sermon

Rev. Margaret Schwarzer

Nicene Creed

BCP p. 358

Prayers of the People

*After each bidding the Reader says, Lord, in your mercy.*

*The People reply, Hear our prayer.*

Peace

Announcements

# The Holy Communion

Presentation of Bread and Wine

Offertory Anthem *Call to Remembrance*

Carson Cooman (b. 1982)

*Call to remembrance, O Lord, thy tender mercy and  
loving kindness which hath been ever of old.*

*O remember not the sins and offenses of my youth:  
but according to thy mercy think thou on me, O Lord, for thy goodness.*

Doxology Hymn 380 v3 “Praise God from whom all blessings flow”

*Old 100th*

Eucharistic Prayer A

BCP p. 361

S128 Sanctus (front section of hymnal)

William Mathias

Breaking of the Bread

*Celebrant* Christ our Passover is sacrificed for us.

*People* Therefore let us keep the feast.

Agnus Dei S 160 (front section of hymnal)

Mason Martens

*All are welcome to receive communion. Ushers will direct the congregation.*

Communion Anthem *Ubi caritas*

*Ubi caritas*, plainsong, Mode 6

***Antiphon***

*Where true charity and love dwell, God himself is there.*

*Since the love of Christ has joined us in one body,*

*Let us all rejoice and be glad now and always.*

*And as we hear and love our Lord, the living God,*

*So let us in sincerity love all people. **Antiphon***

*As we are all of one body, when we gather*

*let no discord or enmity break our oneness.*

*May all our petty jealousies and hatred cease*

*that Christ the Lord may be with us through all our days. **Antiphon***

*Now we pray that with the blessed you grant us grace*

*to see your exalted glory, O Christ our God,*

*our boundless source of joy and truth, of peace and love,*

*for ever and for evermore, world without end. **Antiphon***

Communion Hymn 302 "Father, we thank thee who hast planted"

*Rendez a Dieu*

*The congregation is encouraged to sing the hymn.*

Thanksgiving after Communion

BCP p. 365

Blessing

Recessional Hymn 143 "The glory of these forty days"

*Erhalt uns, Herr*

Dismissal

*Clergy* Go in peace to love and serve the Lord.

*People* Thanks be to God.

Postlude *Christus, der uns selig macht*

J.S. Bach

**Join us for coffee hour in the parish hall.**



**If this is your first time at St. Andrew's, Welcome!**

We are happy you found us. Please use this QR code to fill out a *seeker information form* or check with a member of our membership committee in the narthex so that our clergy and members of our congregation can welcome you and help you get engaged with our church.



## About the Readings

**Genesis 2:15-17; 3:1-7** God placed a prohibition on the tree “of the knowledge of good and evil” (2:17), which represents the wisdom of conscience that comes not intellectually but by experience. Adam and Eve sought independence, the freedom to define for themselves what was good and what was evil apart from God’s wisdom. Chapter 3 recounts the rebellion against God’s prohibition. The temptation progresses from doubt about what God has said, through suspicion of God’s motive, to awareness of the possibility of independence. The primary sin here is disobedience, which leads to the disordering of all relationships— with one’s own body, with God, with one another, with nature, within families and within societies.

**Psalms 32** Psalm 32 is a prayer of thanksgiving for God’s forgiveness. It divides naturally into six sections tracing the pattern of reconciliation: verses 1-2 are an introduction; verses 3-4 express the weight of guilt; verse 5 is a confession of sin; verses 6-7 offer sound advice; in verses 8-9, God speaks; in verses 10-11, the psalmist rejoices in his changed status before God.

**Romans 5:12-19** In this rather complicated passage, Paul deals with the universal human condition of sin and death and its relationship to the gift of grace. In Jewish philosophical circles, speculations were current about the “first man,” Adam, and the implications of his acts for all humanity and about the “last man,” expected at the end of the age. Paul uses this material as background for comparing Adam and Christ. In verses 15-17, the comparison becomes a contrast, for the trespass of Adam is outweighed by the superabundant free gift of grace. They are virtually in different dimensions. The free gift of righteousness, a right relationship, does not merely undo sin and death and return humanity to Eden, but offers incomparable grace and life. The role of the law was to point out the measureless mercy of God by measuring sinfulness.

**Matthew 4:1-11** Matthew’s account of Jesus’ temptation works out the implications of the voice present at Jesus’ baptism, declaring him to be the Son of God. For Matthew, sonship is manifested in perfect obedience to the Father’s will. Israel was also called the son of God, but

failed to obey God despite the time of formation in the wilderness. Now Jesus, the true Israel, is led into the wilderness to be tested. Like Moses and Elijah, he fasts for 40 days and nights. The mountain and the ministry of angels also point to Jesus as Messiah. He is tempted to doubt his sonship ("If you are the Son of God..."; vv. 3-5) and to use the power of that

relationship for selfish ends. From the narrative of Israel's testing in the wilderness, Jesus responds to the tempter, affirming his complete trust and obedience to his Father. Jesus has manifested the perfect obedience that he teaches his disciples and has shown the Church how to respond to temptations concerning the power entrusted to the Church.



### **Serving St. Andrew's this week**

*Altar Guild* Kim Carlson, Blair Glennon, Sarah Harris, Heidi Harper, Ann Johnson, Paige Manning, Edie Parsons, Liz Parsons, and Star Zabriskie

*Altar Flowers* the Flower Guild

### **Serving at 8am**

*Lay Eucharistic Minister* Nancy Echlov

*Usher* Harriet Thompson

### **Serving at 10am**

*Broadcast Tech Volunteer* Rob Brandt

*Greeters* Pam Byron and Carrie Hawley

*Lay Eucharistic Ministers* Adams Carroll and Meg Harris

*Readers* Karen Pekowitz and Paul Merry

*Ushers* Steve Beach, Harry Condon, Scott Jones, and Peter Lull

### **Intercessions from the Diocesan Cycle of Prayer**

*Parishes of the Cape & Islands Deanery*

Trinity Chapel, Oak Bluffs

Church of the Holy Spirit, Orleans

St. Peter's Church, Osterville

Christ Church, Plymouth

Boston Episcopal Charitable Society





# Icon of the Week

## Jesus Christ: Liberator

Naming Jesus “the Liberator” is synonymous with naming him “Savior,” “Redeemer,” and “Deliverer.” The contemporary understanding of Jesus Christ, the Liberator, has targeted various arenas of oppression—gender (white feminist, womanist, and mujerista theology), sexual orientation (gay and lesbian theology), race (Black theology), class (Latin American theology), culture (African theology), religion (Asian theology), and political oppression (Middle Eastern theology) for example. The work of Christ, the Liberator, is the core thread between the kingdom here and now and the kingdom yet to come. J.P. Meier, a biblical scholar and priest states that through the beatitudes, Jesus is promising to do in his kingdom “what Israel’s human kings often failed to do: defend widows and orphans, secure the rights of the oppressed, and in general see justice done.” He also expresses his view that in Jesus’ sermon in the synagogue in Nazareth, Luke was expressing “what Jesus’ proclamation aimed at: a new religious and social order that would bring liberation for those oppressed by various forms of evil.”

In this icon, the Greek letters in the cross in Christ’s halo are the divine name revealed to Moses in the burning bush: “I am who I am.” The inscriptions in the upper corners of the icon are Greek abbreviations for “Jesus Christ.” Christ wears the traditional Greek garments of icons, whether they are from Russia, Syria, or Ethiopia, but now they have African colors: burnt orange of the Maasai and white of the Saharan peoples. Like most African men, He wears necklaces.

The justification for this icon lies in the text Christ holds (Matthew 25:31-46). “When did we see you...?” those on Christ’s left will ask him at the Last Judgement.

*It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. —Galatians 5:1*



# Notices and Announcements

*Note: all staff email addresses are on the second to last page. Deadline for materials is noon on Tuesdays for both the bulletin and the e-Pistle.*

## Lenten Evensong

St. Andrew's senior choir will be resuming our Lenten Evensong after a COVID hiatus of three years. So mark your calendars for an extraordinary event **on Sunday, February 26, at 5pm**. We will be singing Ola Gjeilo's *Northern Lights* and Susan LaBarr's *Grace Before Sleep* from a poem by Sara Teasdale as well as Stanford's *Mag and Nunc in G major*. Thomas Handel will be our guest organist. A candlelight reception will follow. This is a wonderful opportunity to invite neighbors and friends.

## Evensong Reception

We are looking to you for what you'd like to add to the reception table after **Evensong on Sunday, February 26**. Please send a YES note to Wendy Haering  
• [wendy.haering@gmail.com](mailto:wendy.haering@gmail.com)

## God's Gym—Lent Challenge!

Lent is a season in which we are called to focus on our "spiritual fitness" as Jesus did. The Book of Common Prayer states Lent is a holy season marked, "by self-examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God's holy Word". In addition to these spiritual practices, Lent is also a season of intentional charitable giving. "God's Gym" is an invitation to take up three new things for

spiritual fitness during this Season of Lent. Please fill out a commitment card online (on our website) and receive a simple, special prize at Easter.

## Confirmation Class

Confirmation meets tonight from 6pm to 7pm in the teen room. We will be learning about the liturgical year.

## Kids' Place Reminder

Kids' Place is open Sunday morning at 8:55am for parents who would like to attend 9am Christian learning or senior choir.

## Lent Book

During Lent, our 9am Christian learning series will be reading and discussing Thomas Cahill's *How The Irish Saved Civilization*. After Rome fell, the Celts shone a light in the darkness and preserved the wisdom of the West. Augustine and Saint Patrick's contributions are highlighted. Email me to buy the book: I will confirm when Wellesley Books has your book on hold. Please send a check to St. Andrew's for \$14.40 with "Lenten Book" in the memo. —Rev. Margaret Schwarzer

## 9am Christian Learning

Please join us **today, February 26**, as we begin our study of the fall of Rome, and the role Ireland played in building saints and

saving Western spirituality and culture. We are reading Chapters 1 & 2 in *How The Irish Saved Civilization*. If you want to learn about the history of Christianity in the dark ages join us, whether or not you have read the book. On **Sunday, March 5**, we study Chapter 3: *A Shifting World of Darkness: an Unholy Ireland*. Everyone is welcome. Babysitting is provided for parents with young children. These classes are hybrid: the Zoom link is in the e-Pistle. The full schedule of spring classes will be available soon. —Rev. Margaret Schwarzer

### Teen Happiness Retreat

Teens are invited to take part in a happiness experiment. I am looking for eight to twelve teens to participate in a retreat that would take place on **Sunday, February 26, from 3pm to 5pm in the youth room**. During that time, I will be discussing what brings true happiness. I will be teaching them a daily evening practice, which is based on St. Ignatius' Examen. They will be asked to practice the Examen each night on their own, or with their families. We will then meet up a month later to talk about the effect of the Examen on their levels of happiness. Please contact Sarah to find out more and also to sign up.

### Families with Youth

Please mark your calendars to help with Bargain Haul. We need youth to help on both **Sunday, April 30** drop-off day, and to staff layaway during Bargain Haul and clean-up afterwards on **Saturday, May 6**.

### Lenten Program & Potluck

### Growing in Christ: Claiming Resilience

Our Wednesday programs start with a potluck supper at 6:30pm. (The church provides the main dish; you bring a salad or dessert.) From 7:10pm to 8pm we will offer a program on the theme: *Growing in Christ: Claiming Resilience*.

- **March 1** *God's Gym*: Rev. Adrian Robbins-Cole
- **March 8** *Six Steps to a Compassionate Life*: Rev. Margaret Schwarzer
- **March 15** *"Tikkun Olam" —Repairing the World*: Rabbi Rachel Saphire
- **March 22** *Trauma and Resilience*: psychologist Pam Alexander
- **March 29** *Happiness and the Christian Life*: Rev. Sarah Robbins-Cole

### Spring Youth Musical

Youth of all ages and experience levels are invited to participate in the spring youth musical, which will take place at the 10am service on Sunday, March 26. This program will be a retelling of the biblical story of Mary and Martha in the form of a musical theatre revue. **Rehearsal starts promptly after the 10 am service.**

If you think that you might like to contribute to the stage management team or have any other questions about participation, please contact Ciara Cheli.

## It's Baaaaack! Bargain Haul 2023

Bargain Haul 2023 planning is in full swing including the public sale! Mark your calendar NOW for: **drop-off Sunday, April 30; work week, May 1-4; parish night, May 5; and the public sale, Saturday, May 6.**

As St. Andrew's comes together to serve our community, there are many ways YOU can be part of making Bargain Haul successful. Start thinking about what YOU can donate and how YOU can volunteer your time. We look forward to working with ALL of YOU! We are still looking for chairs for the following departments: boys, housewares, layaway, and the workers sale.

For more details, please contact Becky Hamlin • [dbhamlin@comcast.net](mailto:dbhamlin@comcast.net) or Wendy Barry • [wendybarry@comcast.net](mailto:wendybarry@comcast.net).

## Pilgrimage to England

Twenty-two members of St. Andrew's will be taking a pilgrimage to "Discover our Anglican Roots." If you signed up for the trip, you will be getting an email from us soon confirming our pre-trip meetings. We are looking forward to growing in our faith and having an adventure with you. –Adrian Robbins-Cole and Margaret Schwarzer

## Confirmation Lent Service Project

The confirmation class has chosen a dual service project of supporting both Human Relations Service (HRS) and Easter Seals. HRS is a private, non-profit mental health agency serving families and children in Wellesley, Weston, and Wayland. Their mission is to heal lives and strengthen our communities by treating, reducing, and preventing mental

illness and to support the well-being of children, families, and institutions in our towns. <https://www.hrshelps.org/>

Easter Seals provides essential programs and services to children and adults ensuring that people with disabilities have equal opportunities to live, learn, work and play. <https://www.easterseals.com/ma/about-us/>

Please be on the lookout for ways that you can support this service project.

## Photos for Parish Directory

We are working on putting together our parish photo directory with Realm, our new online community. We need photographs of each parishioner family unit, as well as photos of individuals. We encourage you to add your own photos assuming you already have a sign in. (Contact Kate for an invite to Realm if you need.)

If you would prefer, we can facilitate your photos upload through the office. Peter Lull will be available to take your photograph **between 9am and 9:40am or after the 10am service on the following Sundays: February 26, March 5, March 26, and April 2.** Or you can send your own high-quality photograph to Kate. The deadline for getting your photograph to us is Easter Sunday, April 9. If you have any questions about this process, please speak to Adrian or Kate Clark.

## Earthquakes in Turkey and Syria

Partner with Episcopal Relief & Development to provide support to people affected by the deadly earthquake along the border between Turkey and Syria. Visit [episcopalrelief.org](http://episcopalrelief.org) today to make a contribution to the Turkey-Syria Earthquake Response Fund.

The Syrian American Medical Society

(SAMS), a United States-based humanitarian group that supplies medical care in Syria and nearby countries, has a 100% rating from Charity Navigator. SAMS is collecting donations to deliver emergency aid <https://fundraise.givesmart.com/vf/EarthquakeSyria> — Joanna Horobin, for outreach



# Gratitudes

## Shrove Tuesday

Thank you to Terri Rawson-Wakefield and Ginny Snow as well as the fellowship committee, and Rite-13 participants and parents, for hosting our Shrove Tuesday pancake supper.

Thank you to D.D. Alexander for assisting with our Shrove Tuesday worship.

# Vestry

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**Adult Formation** Carrie Hawley

**Clerk** Peter Lull

**Communications** Holly Anza

**Fellowship** Ginny Snow

**Finance** Justin Wahls

**Human Resources** Lisa Howe

**Membership** Elizabeth Clarke

**Outreach** Joanna Horobin

**Property** Sam Schaefer

**Stewardship** Madison Riley

**Treasurer** Harry Condon

**Wardens** Will Nystrom

Megan Burns

**Worship** Laura Brown MacKinnon

**Youth Formation** Pamela Grossetti

## Staff

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- In an emergency, please contact Adrian on his cell phone, 603/831-4938. Additional clergy cell phone numbers are: Margaret Schwarzer, 617/733-0661, and Sarah Robbins-Cole, 603/831-4711.
- The clergy are available to assist you if you email or call them if you or a member of your family expects to be in the hospital and wishes to be visited.
- Please let the clergy know of names that should be added to our prayer list.

**Rector** Rev. Adrian Robbins-Cole

[adrian@standrewswellesley.org](mailto:adrian@standrewswellesley.org)

**Associate Rector for Adult Formation and Membership**

Rev. Margaret Schwarzer

[margaret@standrewswellesley.org](mailto:margaret@standrewswellesley.org)

**Associate Rector for Youth & Family**

Rev. Sarah Robbins-Cole

[sarah@standrewswellesley.org](mailto:sarah@standrewswellesley.org)

**Pastoral Associate** Rev. Karen Vickers Budney

[revkar7@comcast.net](mailto:revkar7@comcast.net)

**Parish Administrator** Katharine L. Clark

[kate@standrewswellesley.org](mailto:kate@standrewswellesley.org)

**Music Minister** Helen Ward Mannix

[wardie@standrewswellesley.org](mailto:wardie@standrewswellesley.org)

**Financial Administrator** Joanne Butler

[joanne@standrewswellesley.org](mailto:joanne@standrewswellesley.org)

**Christian Learning Coordinator** Susan Jackson

[susan@standrewswellesley.org](mailto:susan@standrewswellesley.org)

**Youth Music Director** Ciara A. Cheli

[ciara@standrewswellesley.org](mailto:ciara@standrewswellesley.org)

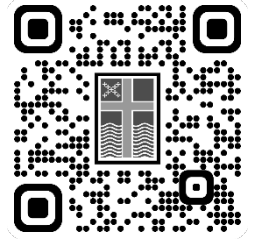
**Sexton** Steve Killeen

[steve@standrewswellesley.org](mailto:steve@standrewswellesley.org)

**Assistant Sexton** Bill Clover

# Weekly Calendar

- The **Holy Eucharist** is celebrated on **Sundays at 8am, 10am** (*also online*) and **5pm**. **Morning Prayer** online is offered **Monday through Thursday at 8:30am** on our website, our YouTube Channel (*use the QR code for a link to our YouTube channel*), and on Facebook.
- **Senior Choir** rehearsal is on **Thursdays at 7:30pm** unless otherwise noted.
- Staff is working some hours remotely. Generally, **parish office hours** are **Monday through Thursday, 9am to 4pm**, and **Friday, 9am to 12pm**, unless otherwise noted or announced. **Tuesday at noon is the deadline for all materials** to be included either in the bulletin or by email for the following Sunday.
- **12-Step Programs** Men's AA, Wednesdays at 8pm; Women's AA, Thursdays at 7pm; Emotions Anonymous, Saturdays at 9:30am; Sober Sisters AA, Saturdays at 10:30am.



## Sunday, February 26

8:55am Kids' Place Nursery  
9am Coffee Hour for 8am Worshippers  
9am Christian Learning Series  
9:45am Church School & Rite-13  
11am Coffee Hour  
11am Youth Music Rehearsal  
5pm Lenten Choral Evensong  
6pm Confirmation Class

## Wednesday, March 1

7pm Lenten Potluck and Program  
7:30pm Men's Book Club

## Thursday, March 2

9:45am Church School Committee  
7:30pm Men's Book Club

## Saturday, March 4

1pm David Powell Service

## Sunday, March 5

8:55am Kids' Place Nursery  
9am Christian Learning Series  
9:45am Church School & Rite-13  
11am Coffee Hour  
11am Youth Music Rehearsal  
11:30am Newcomers' Brunch



**ST. ANDREW'S**  
EPISCOPAL CHURCH

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