



St Benedict's Episcopal Church

~ Tending Mind and Soul in Los Osos ~

The Seventh Sunday after Epiphany

February 23, 2025

Our welcome knows no boundaries of age, race, ethnicity, culture, gender, sexual orientation, gender identity or expression, economic condition, or physical or mental ability—your presence here today is a blessing!

About Our Service

Wherever you are on your faith journey, you are warmly welcome at St. Benedict's! If you are unfamiliar with the ritual customs of the Episcopal Church, simply rest into the liturgy and let the rest of the congregation carry you in worship.

~ Prelude ~

Original Improvisation

Paul Burkle

(please stand as you are able)

Celebrant: Blessed be the one, holy, and living God.

People: *Glory to God for ever and ever.*

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

♪ Hymn

“Arise! Your Light is Come”

1 A - rise, your light is come! The Spir - it's call o - bey; show
2 A - rise, your light is come! Fling wide the pris - on door; pro -
3 A - rise, your light is come! All you in sor - row born, bind
4 A - rise, your light is come! The moun-tains burst in song! Rise

forth the glo - ry of your God which shines on you to - day.
claim the cap-tive's lib - er - ty, good ti - dings to the poor.
up the bro - ken - heart - ed ones and com - fort those who mourn.
up like ea - gles on the wing, God's power will make us strong.

FESTAL SONG
S.M.

WORDS: Ruth Duck (1947-)
MUSIC: William H. Walter (1825-1893)
Words © 1992 GIA Publications

Collect of the Day

Celebrant: God be with you.

People: *And also with you.*

Celebrant: Beloved God, as we approach your Presence, guide and stir us with your Holy Spirit, that we may become one body, one spirit in Jesus Christ our Savior.

People: *Amen*

Genesis 45:3-11, 15

Reader: *A Reading from the book of Genesis*

Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there--since there are five more years of famine to come--so that you and your household, and all that you have, will not come to poverty.'"

And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Reader: The word of the Lord.

People: *Thanks be to God.*

Psalm 37: 1-12, 41-42

The choir will sing the Antiphon, it is then repeated by the congregation. All chant the psalm together.

Antiphon

The image shows a musical score for the Antiphon. It consists of three systems of music. The first system is a vocal line with lyrics: "Put your — trust in the LORD and do good. —". The second system is a piano accompaniment with treble and bass staves. The third system is a two-part setting of the antiphon, labeled 'A' and 'B', with treble and bass staves.

- A Do not fret yourself because of evildoers; *
do not be jealous of those who do wrong.
- B For they shall soon wither like the grass, *
and like the green grass fade away.

Antiphon

- A Put your trust in the LORD and do good; *
dwell in the land and feed on its riches.
- B Take delight in the LORD, *
and he shall give you your heart's desire.
- A Commit your way to the LORD and put your trust in him, *
and he will bring it to pass.
- B He will make your righteousness as clear as the light *
and your just dealing as the noonday.

Antiphon

- A Be still before the LORD *
and wait patiently for him.
- B Do not fret yourself over the one who prospers, *
the one who succeeds in evil schemes.
- A Refrain from anger, leave rage alone; *
do not fret yourself; it leads only to evil.
- B For evildoers shall be cut off, *
but those who wait upon the LORD shall possess the land.

Antiphon

- A In a little while the wicked shall be no more; *
you shall search out their place, but they will not be there.
- B But the lowly shall possess the land; *
they will delight in abundance of peace.
- A But the deliverance of the righteous comes from the LORD; *
he is their stronghold in time of trouble.
- B The LORD will help them and rescue them; *
he will rescue them from the wicked and deliver them,
because they seek refuge in him.

Antiphon

1 Corinthians 15:35-38,42-50

Reader: A Reading from Paul's first letter to the church in Corinth

Someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Reader: The word of the Lord.

People: *Thanks be to God.*

♪ Hymn #613 (verses 1-2)

"Thy Kingdom Come O God"

Blue Hymnal

1 Thy king - dom come, O God! Thy rule, O Christ, be - gin!
2 Where is thy reign of peace, and pu - ri - ty, and love?
3 When comes the prom - ised time that war shall be no more,
4 We pray thee, Lord, a - rise, and come in thy great might;
5 Wher - ev - er near or far thick dark - ness brood - eth yet:



1 Break with thine i - ron rod the tyr - an - nies of sin!
 2 When shall all ha - tred cease, as in the realms a - bove?
 3 op - pres - sion, lust, and crime shall flee thy face be - fore?
 4 re - vive our long - ing eyes, which lan - guish for thy sight.
 5 a - rise, O Morn - ing Star, a - rise, and nev - er set!

Words: Lewis Hensley (1824-1905), alt. Music: *St. Cecelia*, Leighton George Hayne (1836-1883).

Luke 6:27-38

Gospeller: *The Holy Gospel of Our Savior Jesus Christ According to Luke*

People: ***Glory to You, Lord Christ.***

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

Gospeller: *The Gospel of Christ.*

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

Sermon

The Rev. Linzi Stahlecker

[We pause for a few moments' reflection.]

♪ Affirmation of Faith

We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven and earth, of all that is, seen and un - seen. We be - lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be - got - ten of the Fa - ther, God from God, Light from Light, true God
from true God, be - got - ten, not made, of one Be - ing with the Fa - ther.
Through him all things were made. For us and for our sal - va - tion
he came down from hea - ven: by the pow - er of the Ho - ly Spi - rit
he be - came in - car - nate from the Vir - gin Ma - ry, and was made man.
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
he suf - fered death and was bur - ied. On the third day he rose a - gain
in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven

and is seat - ed at the right hand of the Fa - ther. He will come a -
gain in glo - ry to judge the liv - ing and the dead, and his king - dom
will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,
the giv - er of life, who pro - ceeds from the Fa - ther and the Son.
With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.
He has spo - ken through the Pro - phets. We be - lieve in one ho - ly
cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism
for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,
and the life of the world to come. A - men.

Music: Plainsong, Mode 4; Credo I; adapt. Mason Martens (1933-1991). Copyright © 1984 Mason Martens.

Prayers of the People

God, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

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

[here prayers are read from the bidding book; you are invited to add your own prayers silently or in the chat]

Silence

Celebrant: Holy One, accept these prayers of your people; in
the multitude of your mercies, look with compassion upon us
and all who turn to you for help; for you are gracious, O
lover of souls, and to you we give glory, now and for ever.
Amen.

Confession and Absolution

Let us confess our sins against God and our neighbor.

All: *God of all mercy,*
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.

*Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love and serve only your will.
Amen.*

*Celebrant: May the All-Compassionate God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.*

The Peace

Celebrant: The peace of Christ be always with you.

People: And also with you.

Please greet one another in the chat.

Announcements

Birthday & Anniversary Prayers

Those wanting a special prayer for a birthday, anniversary, or any special concerns, please share in the chat.

51. For a Birthday p 830

Watch over thy child, O Lord, as *his/her/their* days increase; bless and guide *him/her/their* wherever *he/she/they* may be. Strengthen *him/her/them* when *he/she/they* stand(s); comfort *him/her/their* when discouraged or sorrowful; raise *him/her/their* up if *he/she/they* fall; and in *his/her/their* heart may thy peace which passeth understanding abide all the days of *him/her/their* life/lives; through Jesus Christ our Lord. *Amen.*

52. For an Anniversary p 431

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

53. For Travelers p 831

O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: Preserve those who travel [in particular _____]; surround them with your loving care; protect them from every danger; and bring them into safety to their journey's end; through Jesus Christ our Lord. *Amen.*

♪ Choir Anthem

“With Every Breath”

by Ken Medema

The Offertory

You are invited to make a thank offering, but if you do not contribute financially today please give thanks for God's blessing as the plate is passed. You can contribute at our website www.stbenslososos.org at any time.



♪ Hymn

“I Love to Tell the Story”

LEVAS 64

1. I love to tell the sto - ry Of un - seen things a - bove,
2. I love to tell the sto - ry, For those who know it best

1. Of Je - sus and His glo - ry, Of Je - sus and His love.
2. Seem hun - ger - ing and thirst - ing To hear it, like the rest.

1. I love to tell the sto - ry, Be - cause I know it's true;
2. And when, in scenes of glo - ry, I sing the new, new song,

1. It sat - is - fies my long - ings As noth - ing else would do.
2. 'Twill be the old, old sto - ry That I have loved so long.

I love to tell the sto-ry; 'Twill be my theme in glo-ry.

To tell the old, old sto-ry Of Je-sus and His love.

Words: A. Katherine Hankey (1831-1911). Music: William G. Fisher (1835-1912).

♪ Doxology

[Hymn tune #400]

Praise God from Whom all blessings flow
Praise God all creatures here below, Alleluia, Alleluia
Praise God the Source of all our gifts
Praise Jesus Christ whose power uplifts
Praise the Spirit, Holy Spirit, Alleluia, Alleluia, Alleluia

Holy Eucharist

BCP Prayer B

Celebrant *People*
The Lord be with you. And al-so with you.

Celebrant *People*
Lift up your hearts. 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.

Setting: Copyright © Church Publishing Inc.

The Celebrant continues:

It is right, and a good and joyful thing, always and everywhere to give thanks to you, the Maker of heaven and earth.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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

S-128

The musical score for the Sanctus is written on five staves of a single treble clef. The first staff begins with a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The third staff features a melodic line starting on G4, moving to A4, B4, and C5, with a slur over the first three notes. The fourth staff continues the melody from C5 down to B4, A4, and G4, also with a slur. The fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The tenth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The eleventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The twelfth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The thirteenth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The fourteenth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The fifteenth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The sixteenth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The seventeenth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The eighteenth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The nineteenth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The twentieth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The twenty-first staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The twenty-second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The twenty-third staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The twenty-fourth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The twenty-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The twenty-sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The twenty-seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The twenty-eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The twenty-ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The thirtieth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The thirty-first staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The thirty-second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The thirty-third staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The thirty-fourth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The thirty-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. 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The forty-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The forty-sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The forty-seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The forty-eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The forty-ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The fiftieth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The fifty-first staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The fifty-second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The fifty-third staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The fifty-fourth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The fifty-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The fifty-sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The fifty-seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The fifty-eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The fifty-ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The sixtieth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The sixty-first staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The sixty-second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The sixty-third staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The sixty-fourth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The sixty-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The sixty-sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The sixty-seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The sixty-eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The sixty-ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The seventieth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The seventy-first staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The seventy-second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The seventy-third staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The seventy-fourth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The seventy-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The seventy-sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The seventy-seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The seventy-eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The seventy-ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The eightieth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The eighty-first staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The eighty-second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The eighty-third staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The eighty-fourth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The eighty-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The eighty-sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The eighty-seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The eighty-eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The eighty-ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The ninetieth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The ninety-first staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The ninety-second staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The ninety-third staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The ninety-fourth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The ninety-fifth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The ninety-sixth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The ninety-seventh staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The ninety-eighth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4. The ninety-ninth staff has a whole rest, followed by a half note G4, a quarter note A4, and a half note B4. The hundredth staff continues with a whole rest, a half note G4, a quarter note A4, and a half note B4.

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. 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.

Music: William Mathias (1934-1992). Copyright © 1976 Oxford University Press.

The Celebrant 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, Jesus 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 Jesus 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,

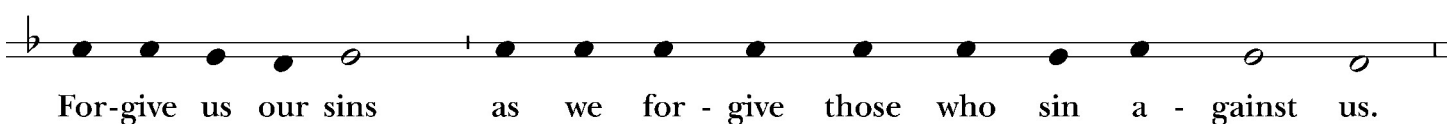
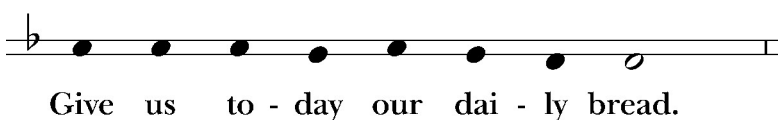
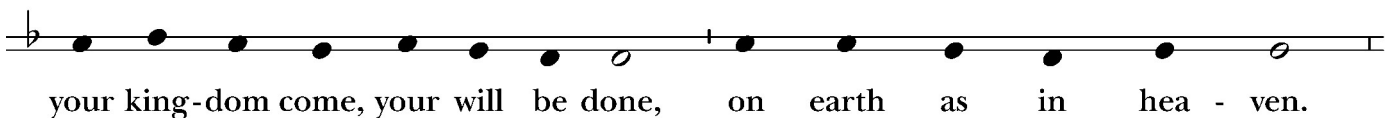
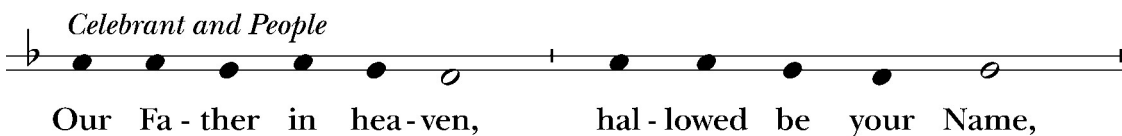
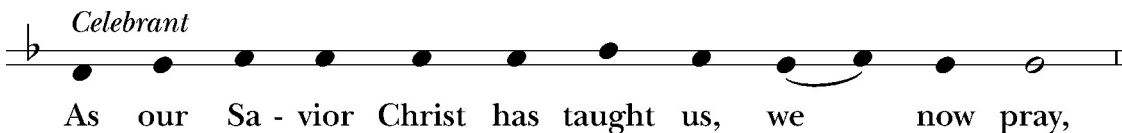
All: *We remember his death,
We proclaim his resurrection,
We await his coming in glory;*

And we offer our sacrifice of praise and thanksgiving to you, Dear One; 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, gather all things into the circle of Christ's love, and bring us to that heavenly country where, with blessed Mary and blessed Benedict and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

All: *By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours,
Almighty God, now and for ever. Amen.*

The Lord's Prayer



Save us from the time of tri - al, and de - liv - er us from e - vil.
 For the king - dom, the power, and the glo - ry are yours,
 now and for ev - er. A - men.

Music: Ambrosian chant; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

The Breaking of the Bread

The celebrant breaks the Bread

♪ Fraction Anthem

S-167

Antiphon
Cantor; then All

The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread.

Cantor

1. The bread which we break, al - le - lu - ia,

is the com - mun - ion of the bo - dy of Christ. [Ant.]

Cantor

2. One bo - dy are we, al - le - lu - ia,

for though man - y we share one bread. [Ant.]

Music: Mode 6 melody; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

Holy Communion

The celebrant continues:

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.

*If God is calling you, you are welcome and invited to receive communion.
Please contact the church office to arrange to receive communion in your home.*

♪ Communion Music

Original Improvisation

Paul Burkle

♪ Hymn

“All Who Hunger”

WLP 761



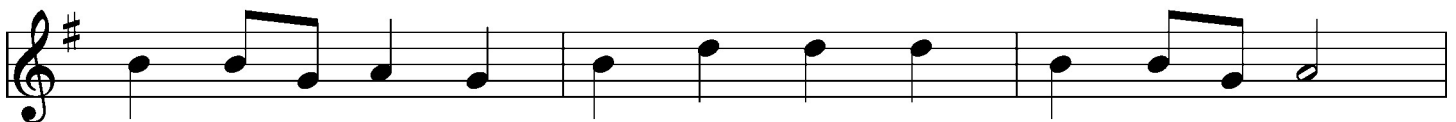
1. All who hun - ger gath - er glad - ly; ho - ly man - na
2. All who hun - ger, nev - er stran - gers, seek - er, be a
3. All who hun - ger, sing to - geth - er, Je - sus Christ is



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

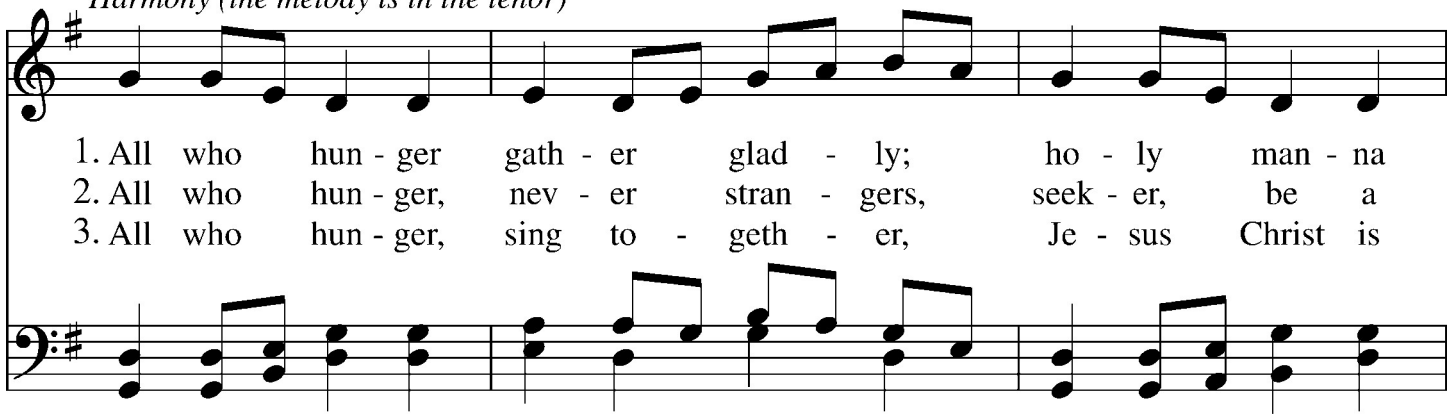


days of full - ness, all a - round us is our food.
lost and scat - tered in com - mun - ion's love have stood.
from this ta - ble live their days in grat - i - tude.



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

Harmony (the melody is in the tenor)



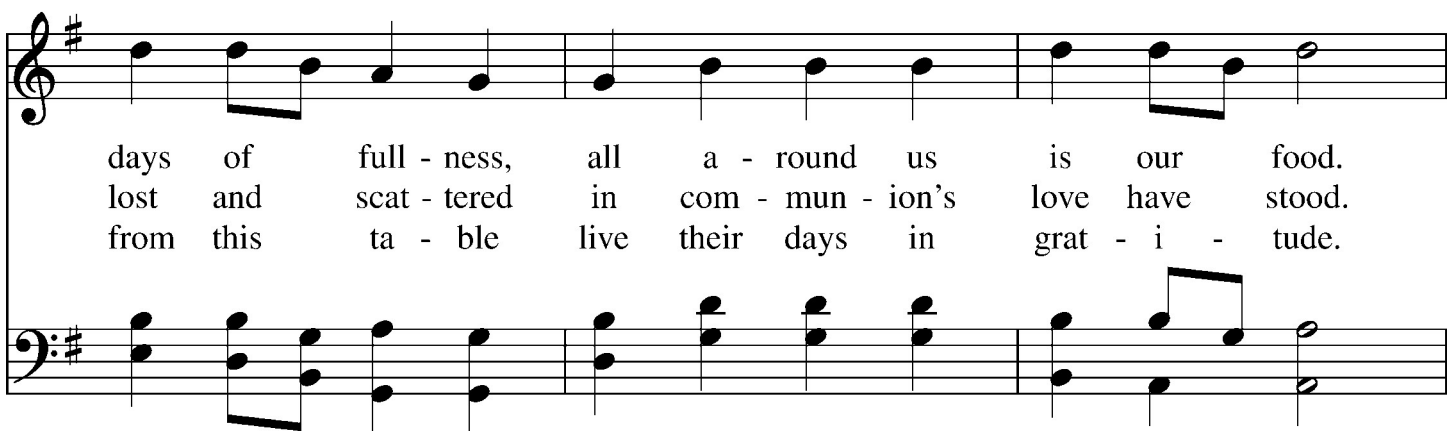
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Here in truth we will be fed. You that yearn for
Here, in joy we keep the feast. We that once were
Here, in peace, we have been fed. Blest are those who



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 that God is good.
Taste and see that God is good.
Taste and see that God is good.
Taste and see the grace e - ter - nal. Taste and see that God is good.
Taste and see the grace e - ter - nal. Taste and see that God is good.
Taste and see the grace e - ter - nal. Taste and see that God is good.

Words: Sylvia G. Dunstan (1955-1993). Music: *Holy Manna*, from *The Southern Harmony*, 1835; alt. harm., *Columbian Harmony*, 1825.

Silence

Sending of the Eucharistic Visitor

If no visitation is to be made, prayer is not said.

When the Eucharist is brought to people at any place outside our walls, we say the following to send our Lay Eucharistic Visitors or other Ministry team members out with care and blessings.

Celebrant: In the name of this parish family, I send you forth, bearing these holy gifts, to _____.
Together, we share in the body and blood of Christ. And we who are many are one Body because we share one Bread and one Cup.

All: *We who are many are one Body, because we share one Bread and one Cup. Amen.*

Prayer

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

Blessing

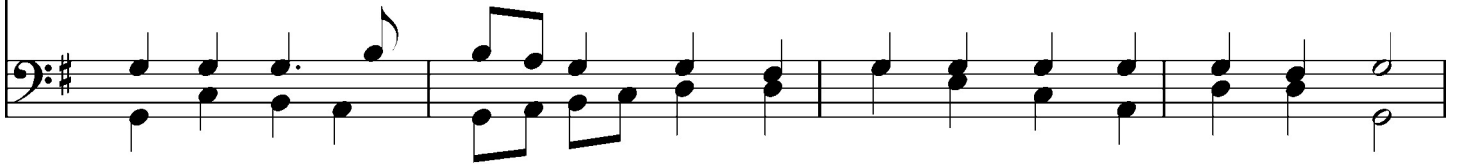
♩ Hymn #594

“God of Grace and God of Glory”

Blue Hymnal



1 God of grace and God of glo - ry, on thy peo - ple pour thy power;
2 Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!
3 Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;
4 Save us from weak res - ig - na - tion to the e - vils we de - plore;



crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.
From the fears that long have bound us free our hearts to faith and praise:
shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.
let the gift of thy sal - va - tion be our glo - ry ev - er - more.



Grant us wis - dom, grant us cour - age, for the fac - ing of this
grant us wis - dom, grant us cour - age, for the liv - ing of these
Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's
Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -



hour, for the fac - ing of this hour.
 days, for the liv - ing of these days.
 goal, lest we miss thy king - dom's goal.
 dore, serv - ing thee whom we a - dore.

Words: Harry Emerson Fosdick (1878-1969), alt. By permission of the author. Music: *Cwm Rhondda*, John Hughes (1873-1932).

Dismissal

Celebrant: Let us go forth into the world, rejoicing in the power of the Spirit.

All: *Thanks be to God.*

♪ Postlude

Original Improvisation

Paul Burkle

Today's Liturgy is from the outline in the Book of Common Prayer.
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Announcements

Today: please stay after worship for a time of conversation, together with Rev. Linzi, about the tradition, symbolism, and significance of the Common Cup to the Episcopal Church. The small plastic cups we're using today were introduced after COVID and mark a departure from the long-standing tradition of the Episcopal Church.

We are living in increasingly divided times, and so it may be that the powerful symbolism of 'the one Cup' is as needed now as it ever has been. It is Rev. Linzi's hope that we will forego the small plastic cups during Lent. If you have questions you'd like to ask, concerns you'd like to raise, or experiences you'd like to share, please do join the conversation on Sunday.

Potluck: St Ben's beloved Potluck makes its return on **March 2**. For all who can bring a dish, suggestion is by last name:

A-I: Desserts

J-Q: Main Dishes

R-Z: Salads and Sides

Community Dinner: It's St. Ben's turn to serve Community Dinner on March 5! Spaghetti and meatballs is on the menu, with garlic bread and green beans - we need 5 people each to bring garlic bread to serve 20, and 5 people each to bring green beans to serve 20.

All food should be plate-ready, and delivered to South Bay Community Center by 4pm on March 5. Please be in touch with Barbara Schippers if you are able to help with this effort. Thanks!

Tuesday Morning Spiritual Conversation: During the rest of the season after The Epiphany, the Spiritual Conversation group will be focusing on The Book of Acts. We'll read several chapters a week and then discuss together. You do not have to do the reading to participate, all are welcome. Join on [Zoom](#).

Personal Prayer: A member of the Healing Prayer team is always available after the liturgy for personal prayer. Please look for them in the pew closest to the altar after worship.

Scam Alert: Rev. Linzi will NEVER EVER ask for a favor, or help, or gift cards, or cash, or anything remotely like any of these things, not ever, via email or text. If you get an email or a text that looks like it's from Rev. Linzi and you're not sure how to respond, please reach out to Rev. Linzi by email, or call the parish office before taking any action.

Parish Directory: Hannah will start putting together our updated parish directory this week. If you've not yet had the chance, please use the link in the St. Ben's Weekly to add your most current info via the form - there's also a spot to indicate whether you would like to be included in the public/shared Parish Directory (this is optional). Thanks so much for helping us getting our records and database updated!

Lent at St. Ben's

Ashes to GO! at the Abundance Shop will return this year from 7am on Ash Wednesday. Ashes to GO! has been an important community outreach for many years now, and the Discovery Team is making sure this offering continues! If you have any available time on Ash Wednesday and could volunteer to fill a time slot, [please be in touch with Sandy Fisher](#).

St. Benedict's own exquisite Stations of the Cross will be installed in the sanctuary for the whole of the season of Lent. An opportunity for personal prayer, devotion, and meditation, the church will open every Tuesday in the Lenten season from 2—5pm. [Please know that the church won't be heated, so do dress for comfort in the space.]

Join Rev. Linzi each weekday morning for Morning Prayer on Zoom. We still haven't landed on a time! 8am and 8:30am are tied as the preferred time for the folks who responded to last month's survey. If you'd like to participate in Morning Prayer, even if only occasionally, [click through here](#) to break the tie! Everyone is welcome, you don't need to be a member of St. Benedict's to join.

Land Acknowledgment

We acknowledge with gratitude the yak tityu tityu yak tilhini (ytt) / the Northern Chumash People, and the Salinan Tribe / the T'epot'aha'l, "People of the Oaks," on whose ancestral homelands we gather, and whose vibrant culture continues today. May we always remember that the Earth does not belong to us, that we belong to the Earth, and that we are all relatives in life. Help us to be instruments of justice and peace for all people in today's world.

Our Mission Statement

St. Benedict's is an inclusive Christian community that celebrates the divine in all beings, and inspires spiritual growth through joyful sacramental worship, loving service, creative expression, thoughtful inquiry, and commitment to social justice.

Our Inclusivity Statement

The people of St Benedict's are called to share God's love as we minister with and to all persons in Los Osos and beyond, providing worship, nurture, fellowship, and service.

Our welcome knows no boundaries of age, race, ethnicity, culture, gender, sexual orientation, gender identity or expression, economic condition, or physical or mental ability.

We embrace and seek to preserve the beautiful, amazing diversity of God's creation. We cooperate in ministry with other local churches and groups of God's people as we participate in the worldwide mission of Christ.



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