

WELCOME

to St. Andrew's By-the-Sea

The Episcopal Church in Destin, Florida

part of the Worldwide Anglican Communion

WHEREVER YOU ARE ON YOUR JOURNEY OF FAITH, ST. ANDREW'S WELCOMES YOU!

THE FIRST SUNDAY IN LENT

FEBRUARY 21, 2021

HOLY EUCHARIST • RITE II

Before service speak to the Lord to prepare to worship.

During service the Lord will speak to you.

After service speak to one another.

Please, quiet your phone.



HOLY EUCHARIST AT 10:00 A.M.

This service is offered to the glory of God and in grateful remembrance of the needs of others, particularly those who are aided by the Episcopal Relief and Development (ERD) ministry of the church. Our second Collect, Prayers of the People, and Preface are from the ERD.

THE HOLY EUCHARIST: RITE TWO

THE WORD OF GOD

Prelude and Procession

What wondrous Love Is This

WONDROUS LOVE

arr. David A. Puckett

Handbell Choir

Bless the Lord who forgives all our sins.

His mercy endures forever.

Almighty 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.**

Holy God,
Holy and Mighty,
Holy Immortal One,

Have mercy upon us.

Holy God,
Holy and Mighty,
Holy Immortal One,

Have mercy upon us.

Holy God,
Holy and Mighty,
Holy Immortal One,

Have mercy upon us.

The Collect for Day

The Lord be with you.

And also with you.

Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

A Collect for Episcopal Relief & Development

Loving and merciful God, you bestow your grace on all of your children: Remember our sisters and brothers throughout the world who, in partnership with Episcopal Relief & Development, strengthen communities, empower those who are experiencing poverty, nourish those who are hungry, heal those who are sick and uplift those affected by disaster; and continue to uphold

Episcopal Relief & Development so that your Kingdom might be known to all people; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Old Testament

Genesis 9:8-17

Since the days of creation, deviation from God's ways had grown to the point where God decided to eliminate human beings – by means of the Flood. In his mercy, he has saved Noah, his family, and some animals.

A Reading from the Book of Genesis

God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

The Word of the Lord.

Thanks be to God.

Psalm 25:1-9

1 To you, O LORD, I lift up my soul; my God, I put my trust in you; *
let me not be humiliated, nor let my enemies triumph over me.

**2 Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.**

3 Show me your ways, O LORD, *
and teach me your paths.

**4 Lead me in your truth and teach me, *
for you are the God of my salvation; in you have I trusted all the day long.**

5 Remember, O LORD, your compassion and love, *
for they are from everlasting.

**6 Remember not the sins of my youth and my transgressions; *
remember me according to your love and for the sake of your goodness, O LORD.**

7 Gracious and upright is the LORD; *
therefore he teaches sinners in his way.

**8 He guides the humble in doing right *
and teaches his way to the lowly.**

9 All the paths of the LORD are love and faithfulness *
to those who keep his covenant and his testimonies.

Epistle

1 Peter 3:18-22

The author has told his readers that when they suffer for doing what is right, they are blessed by God. Whatever the circumstances, be ready to tell people the good news – about the hope that you have in Christ.

A Reading from the First Letter of Peter

Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you-- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

The Word of the Lord.

Thanks be to God.

Sequence

Lead Me Lord

Samuel S. Wesley

Gospel

Mark 1:9-15

John the Baptist, a hermit, is telling people to prepare for the coming of the Lord by turning back to God. People have confessed their waywardness and have been baptised by John as a sign of beginning a new way of life. John has foretold the ministry of Jesus.

The Holy Gospel of the Lord, according to Mark

Glory to you, Lord Christ.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

The Gospel of the Lord

Praise to you, Lord Christ.

The Sermon

The Rev'd James J. Popham

The Nicene Creed

We believe in one God,

**the Father, the Almighty, maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,

**the only Son of God, eternally begotten of the Father,
God from God, Light from Light,**

**true God from true God, begotten, not made,
of one Being with the Father.**

Through him all things were made.

For us and for our salvation he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;

he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

Prayers of the People for Episcopal Relief & Development Sunday

Dear People of God: Jesus taught his disciples that what we do for the least of God's children we do for Christ. Let us pray, therefore, that as we walk *The Way of Love* with compassion, mercy, justice and reconciliation in our hearts, we may inspire the Church and the world to serve Christ in the other. *Silence...* God of grace and love,

Hear our prayer.

Let us pray for the poor and the hungry throughout the world, that poverty and hunger in all its forms may end and that all peoples, especially the children in countries both rich and poor, may realize improved nutrition and food security. *Silence...* God of grace and love,

Hear our prayer.

Let us pray for the good health and well-being of all people, building on the progress that has been made and working to reduce the number of deaths and illnesses from pollution-related diseases as we continue our efforts to reduce the spread of all infectious disease. *Silence...* God of grace and love,

Hear our prayer.

Let us pray for schools and centers of learning throughout the world, to ensure free, inclusive and equitable high-quality education, promoting lifelong learning opportunities for all of God's people. *Silence...* God of grace and love,

Hear our prayer.

Let us pray for an end to the divisions and inequalities that scar God's creation, especially the barriers to freedom faced by God's children throughout the world because of gender; providing

women and girls with equal access to education, health care, a living wage, and equal political and economic representation; so that all who have been formed in God's image, both male and female, might know equality in the pursuit of the blessings of creation. *Silence...*

God of grace and love,

Hear our prayer.

Let us pray for this fragile earth, our island home, that we may be emboldened to act on behalf of all of God's creation on land, in the seas and oceans, and in the air; protecting, restoring and promoting the sustainable use of the land God commanded us to till and keep so that it will continue to bring forth the fruits of the earth in abundance; conserving and sustainably using the marine resources we have been given; and acting to combat climate change and its impact on creation, promoting the development of renewable energy. *Silence...* God of grace and love,

Hear our prayer.

Let us pray for justice and peace throughout the earth, following the way of Jesus and learning from his example, seeking to serve him in all persons, loving our neighbor as ourselves and respecting the dignity of every human being. *Silence...* God of grace and love,

Hear our prayer.

Let us pray for the departed, particularly those who have died as a result of poverty, hunger, disease, violence, or hardness of the human heart, and for those you wish to name at this time... *Silence...* God of grace and love,

Hear our prayer.

The Celebrant continues:

Eternal God, continue to grace your people with the will to do justice, love mercy, and walk humbly with you as we discern your presence in all challenges we face, for we have been redeemed by your Son who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Confession of Sin

Let us confess our sins against God and our neighbor.

Silence.

Most merciful God,

**we confess that we have sinned against you in thought, word, and deed,
by what we have done, and by what we have left undone.**

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

Almighty 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

The peace of the Lord be always with you.

And also with you.

HOLY COMMUNION

Offertory

Jordan from The Sacred Harp, 1844

arr. David N. Nelson

The Great Thanksgiving

Eucharistic Prayer A

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give 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. Because in Jesus Christ our Lord you knit us together in love to strengthen communities, empower those who are poor, nourish those who are hungry, heal those who are sick and renew victims of disaster.

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:

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

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:

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,

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Breaking of the Bread

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

The Gifts of God for the People of God.

Communion

Post Communion Prayer

Let us pray.

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, Father, 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.

FAMILY PRAYERS

said together by the whole church family

for those celebrating BIRTHDAYS: **O God, our times are in your hands: look with favor, we pray on your servant(s) as he/she/they begin(s) another year, grant that he/she/they may grow in wisdom and grace, and strengthen his/her/their trust in your goodness all the days of his/her/their life/lives; through Jesus Christ our Lord. Amen.**

for those celebrating ANNIVERSARIES: **O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his church: may these your servants love, honor, and cherish each other in faithfulness and patience all the**

days of their life/lives together, and may they share their joy with others; we ask this in the name of Jesus Christ our Lord. Amen.

for TRAVELERS: O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: preserve all those who travel, surround him/her/them with your loving care; protect him/her/them from every danger, bring him/her/them in safety to his/her/their journey's end, and return him/her/them to us renewed and refreshed, through Jesus Christ our Lord. Amen.

The Blessing

Dismissal

Postlude and Exit Procession

Voluntary

Johann Ludwig Krebs

Announcements for February 21, 2021

TODAY is the First Sunday in Lent. The preposition “in” is significant. In contrast to Sundays “of” Advent, Sundays “in” but not “of” Lent are within the temporal boundaries of Lent, but not actually “of” or part of Lent. If we counted Sundays in Lent as “of” Lent, then Lent would have 46 days. Moreover, if our service of Holy Eucharist is seen as a “great thanksgiving” for the totality of Christ’s work in the world, including his resurrection, which we celebrate on Easter, then it seems incongruous to do so in the context of a season that is seen as a pre-Easter time. We also have to consider the practical impact of the exclusion of Sundays in Lent from Lent proper. For example, if we gave up doughnuts for Lent, may we nonetheless line up for hot Krispy Kreme doughnuts on Sundays “in” Lent?

SAY GOOD NIGHT Jo+ and Jim+ have begun praying Compline each night at 8 on our Facebook page. All are invited to join in.

HEALING SERVICE At noon every Wednesday, we celebrate a Healing Holy Eucharist in the church sanctuary. Anointing and laying on of hands is excluded due to pandemic precautions.

LENTEN BIBLE STUDY On Wednesday evenings at 6:30 p.m. in Lent, we will offer a Bible study entitled “Jesus’ Last Week.” Looking primarily to the Gospel according to Mark, the subject will be the last days of Jesus’ life on earth from Palm Sunday, a week before Easter, through Good Friday, when Jesus was crucified. Sessions will last one hour and will be available only on Zoom. The weekly reading list and Zoom sign-in link will be made available to parishioners in advance and will be available by request to the _____ church _____ office (admin@standrewsbtssepiscopal.org).

HANDBELLS Bell ringing is a most enjoyable and fun way to make music. Our hand bell choir not only rings, but laughs as they practice. David has been ringing bells or directing bell choirs for at least 40 years. He has made it very easy; all you just need to know how to count to four. Young and old enjoy bell ringing. We rehearse from 11:15 to noon on Sundays when there is no Vestry Meeting.

Contact David (850-353-3751) if you would like to “give it a ring!”



a bon mot from jo+

Are candy bars placed right at the check out, so that we can be tempted by our favorite chocolate indulgence. Is that an accident or is that clever marketing? After getting groceries, walking on that hard floor, should we expect a true test of our will power when we are loading our certified organic grown vegetables and our free range chicken and naturally grown herbs at the check-out. And then there... there... there is that Hershey bar from hell with almonds, tempting us. Is this a test of our will after we have just given up chocolate for Lent? Or is it just sound product placement? Surely one little candy bar is not going to break our will to observe a holy Lent...surely not!

And Sundays are not part of Lent, right? So.... we can drop by the grocery store and pick up some chocolate on the way home today. After all, this is the 1st Sunday in Lent – not of Lent after all.

Lent started as a pre-Easter fast of 40 hours, then was expanded to a week, then 30 days, and in the year 325 A.D. Lent became 40 days, to memorialize Jesus' 40-day fast in the wilderness. Confusion followed because Sundays weren't supposed to be fast days, but omitting them threw off the count. So Pope Gregory I fixed the problem in the late sixth century by adding four days at the beginning of the period and counting Good Friday and Holy Saturday in the 40 days. So, for 14 centuries, Lent always has been as it is now. Ash Wednesday we began 40 days of transformation. Major changes and transformations happened in the Bible during or after an increment of 40:

It rained for 40 days and 40 nights when God wanted to cleanse the world and start over. Noah waited another 40 days after the rain stopped before he opened a window in the Ark.

Embalming required 40 days (This was an Egyptian custom, recognizing the period of 40 days for the preparation of going into a new life – what they called the afterlife.).

Moses was on the mountain with God for 40 days. Again Moses went up Mount Sinai and “He was there with the Lord for forty days and forty nights.” In Deuteronomy Moses “stayed on the mountain for forty days and forty nights, as [he] had done the first time. And once again the Lord listened to [him], and the Lord was unwilling to destroy [the Israelites].”

In Numbers, it took 40 days to search out the promised land and bring back fruit. And the Israelites spent 40 years in the wilderness, one year for each day they had “spied on” – had explored – the Promised Land. And “[t]he Israelites ate manna for forty years, until they came to habitable land; they ate manna, until they came to the border of the land of Canaan.”

Goliath, the Philistine who tested – who tempted – who baited – the people of Israel, came for 40 days before being killed by David.

Elijah strengthened by one angelic meal went 40 days to Mount Horeb where the Lord passed by, and he heard the voice of God.

Jonah warned the City of Nineveh they had 40 days until God would overthrow the city. The people repented in those 40 days and God spared the city.

Jesus was seen for 40 days after his crucifixion. He “presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the kingdom of God”

40 hours, 40 days, 40 years... What impact has 40 hours or days or years had on the life of the church? At the end of 40 days of this Lent will our transformation further the church? If we faithfully refrain from chocolate or liquor or carbs this Lent will we reveal God's Kingdom? Will 40 days of discernment make us more prepared to live into who God wants us to be?

Jesus's 40 day fast and his temptation by the devil and his triumph over those temptations revealed Jesus's own inner battle with his conscience as he prepared to live into his calling.

Our Lord's testing – his temptations – were more than we could possibly understand. His trials are hardly comparable to being in the line at Publix. So, how can we grasp the level of temptation he experienced?

Jesus went into the wilderness to pray; he went to be with God. He fasted. He fasted to be see God more clearly. Those who fast say that they experience clarity. They experience things more deeply. Yes, Jesus did go to the desert – to the wilderness – to find God. But God was not lost. He went to pray and prepare to live into his ministry, to show God's love to the world – to reveal the Kingdom of God. We too can go on retreat. We can take ourselves away from the world's distractions to find God. But, as one of my girls said, we have to come home from church camp; we have to come back from retreat; we have to come home from Beckwith, refreshed, yes, but we have to come home to live in the world where temptation abounds.

Satan tempted – tested – Jesus after his 40 days on retreat. Yes, he was hungry, but not hungry enough to deny his Messianic mission. Jesus could have ruled the world. Or Jesus could have accepted the status quo of the rebellious state of the world; he could have accepted that selfishness had triumphed over selflessness in the world; he could have accepted that practical atheism prevailed. But Jesus refused to use his power selfishly for himself. Jesus preferred God's word to the material things of the world. Jesus did not resort to miracles to save himself from the temptations of Satan. No, his relationship with God was more important than himself. Jesus loved God more than himself, more than anything in the world, more than Satan or we could offer.

We too are tempted. We are tempted to reject God, to love the world more than God. And we must choose. Jesus calls us to choose God – at the risk of our life and at the cost of wealth.

In a manner of speaking, we will be on retreat over the next 40 days. Throughout Lent we will have the opportunity to be reminded of God's love and the conflict between the two kingdoms – God's kingdom and the kingdom of the world. And we will be tempted to live in this world. The question is not only whether we love God or the world, but whether we can afford to wait until our 40 days of renewal is over.

The devil, satan, the tempter or tester does not have the power to make someone do anything! We can never say "The devil made us do it," because temptation is not coercion. The serpent in the garden didn't make Eve and Adam eat the apple. The devil in our Gospel reading today could not make Jesus turn stones into bread. "To tempt" means to try and convince someone to do something. It means enticing someone to want to do something. Tempters can not make someone do something bad, but rather they try to make the temptee want to do something bad. They don't take away the will. Rather, they try to change one's will.

We can choose the Kingdom of God rather than the kingdom of this world; we can will ourselves to want to do just that! Say we embrace a spiritual discipline this Lent, like reading a whole book of the Bible – and not Philemon, the shortest Book of the Bible. Or we promise ourselves and God we will come to the healing service each Wednesday at noon to pray for our brothers and sisters who are ill. We might choose the intention of Zooming with our fellows at the Wednesday night Lenten studies. We might give up chocolate or a coffee and put the money we would spend in the Hope Chest for the Episcopal Relief and Development fund. We can will ourselves to really want to do these things. But we know that we are human, and our world often does not allow all our promises to come to fruition. Please, don't beat yourselves up if you fall. That is the nature of being human. We fall. We fall, but we pick ourselves up again. We also live in Christian community with others who pick us up when we fall.

The question for us is not whether we should get that Hersey bar with or without almonds. The real question is whether we choose the Kingdom of God or the Kingdom of this world.



David's Musical Notes

Spring Festival or Lunar New Year in Chinese culture lasts for fifteen days. Nearly every family in China is obligated to return to their grandparents' home for a feast on New Year's Eve followed by 24/7 fireworks. This year Spring Festival began on Friday, Feb. 12 and will end on Red Lantern Day, Feb. 26 where another round of 24/7 fireworks will end the celebration. To be honest, I always enjoyed the first two days of Spring Festival but on day 3 and 4, I had enough of the non-stop fireworks and I would get out the Scotch in order to enjoy quiet nights of sleep.

During these fifteen days, family members will visit the gravesites of their loved ones carrying with them day to day supplies and gifts to present to the departed. In the year 2000, my Chinese partner, Yun Ming, invited me his hometown in Liaoning Province to celebrate with his family. We had to take a train, then a bus, then a taxi, and finally an ox cart to arrive at his grandmother's home. We slept on the floor heated by the coals of the day's cooking fire, ate with our winter coats on, and used an outhouse. That's all I'm going to say about that.

It was a very festive time even though the house and village were very rural and meager. As was the obligation of the men in the family, on New Year's Day, we trekked through the snow up the mountain to pay homage to Yun Ming's grandfather. As we were getting close to the site, all the brothers and cousins began shouting and talking to the grandfather. Yun Ming told his deceased grandfather that he invited a visitor from the United States that can sing Chinese songs. So, after the cigarettes were lit and placed on the gravesite, whiskey poured over the site, card games played with the deceased grandfather, paper money burned, and homage taken in turn by kneeling and bowing three times in the snow, it was my turn to sing. I was never so humbled in my life.

Lent literally means Spring but it does not begin with a big feast as the Chinese begin Spring. It begins with Jesus going into the desert for forty days to fast and pray surrounded by wild beasts and angels and Satan as this morning's gospel reminds us. This story marks the beginning of his ministry. The Prelude this morning is the beautiful Lenten hymn, "What wondrous love is this." The final stanza is what reminded me of that mountaintop experience during Chinese Spring Festival in the dead of winter in the middle of nowhere in Liaoning Province:

And when from death I'm free, I'll sing on, I'll sing on,
And when from death I'm free I'll sing and joyful be,
And through eternity I'll sing on, I'll sing on.

PRAYERS OF THE PEOPLE•

For immediate concerns: Lindsay Anderson, Kem Gay, Larry Griffin, Hannah Kendrick, Helen Kendrick, Jeffrey King, Mark, Sandy, Fr. Lee Jefferson, Nancy Martino, Stacy Peloquin

For the repose of the soul: Scott Anderson, Donald, Joey Ford, Tom Gay, Jessica Harris, Jeffrey W. Middlebrook, Peggy Whatley Poole, Marie-Aline Razet, John Weinard

Anglican Cycle of Prayer: The Church of the Province of Central Africa

Diocesan Cycle of Prayer: Episcopal Relief and Development ministry, the gathering of the Annual Diocesan Convention, and St. John's in Pensacola, Florida

Diocesan Prison Ministry Cycle: The inmates and their families, and the staff of Bay Correctional Facility & Juvenile Facility in Panama City, Florida, for the victims of crime everywhere, and for captives, refugees, and evacuees, and all who remember and care for them.

• Please, call or email the church to add or change the status of someone on the prayer list.

Jesus Christ Head of the Church

The Rt. Rev. J. Russell Kendrick

4th Bishop of the Diocese of the Central Gulf Coast

The Revs. James J. & Jo P. Popham

Rectors

Karen Perez Lowe

Administrator

David Alan Puckett

Organist, Choir Master, & Sexton

Nicole Emma Brueder

Treasurer (non-stipendiary)

Barbara J. Nelson

Assistant Treasurer (non-stipendiary)

Vestry Members

Class of 2021

Jim Cooper

Becky Chidsey

Rick Boyer (Senior Warden)

Class of 2022

Tom Hanlin

Class of 2023

Kathy McGee (Junior Warden)

Palma Jorgensen

Barbara Nelson

Karen Perez Lowe, Clerk for the Vestry

Delegates: Ron Marro, Becky Chidsey

Alternates: Rick Boyer, Barbara Nelson

Our Sunday service is live streamed on Facebook. You do NOT need to be on Facebook or have your own Facebook page to attend the virtual services. And you can view full services at a later time or later date. Simply click on the following link or paste it into your browser when you are on the Internet:

<https://www.facebook.com/standrewsdestin/?rf=120478911623728>

Stay safe, be well, and we will see you on the Internet!

