

St. Columba's Episcopal Church

1251 Las Posas Road, Camarillo, California 93010

(805) 482-8831 www.stcolumbaca.com

The Rev. Canon Mark Asman, Interim Pastor

The Rev. Canon Jerome Kahler, Presiding Minister

Mount Cross Lutheran Church

102 Camino Esplendido, Camarillo, California 93010

(805) 482-3847 www.mountcross.com

The Rev. Canon Julie H. Morris, Pastor

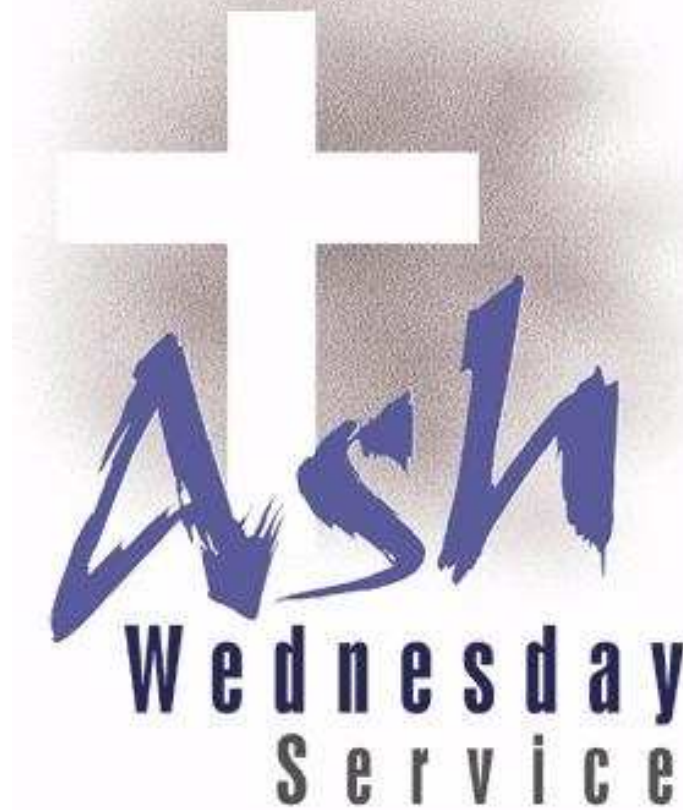
Dr. Cecelia Travick-Jackson, Deacon

Camarillo United Methodist Church

291 Anacapa Drive, Camarillo, CA 93010

(805) 482-4312 <https://camarilloumc.org/>

The Rev. Dr. Elbert Kim, Pastor



February 22, 2023, 7:00 p.m.



Welcome – The Rev. Canon Jerome Kahler

Opening Hymn – “Take, O, Take Me as I Am” (Bell) – sing three times

Ostinato Refrain

Take, O take me as I am; sum - mon out what I shall

be; set your seal up-on my heart and live in me.

Text: John L. Bell, b.1949
Tune: John L. Bell, b.1949
© 1995, The Iona Community, GIA Publications, Inc., agent

Collect for Ash Wednesday

P: The Lord be with you.
C: **And also with you.**
P: Let us pray.

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

C: **Amen.**

First Lesson – Joel 2:1-2, 12-17

The prophet Joel urges God's people to turn away from their sin and to show their remorse by a somber season, knowing that God has mercy on those who repent. Listen now for the word of God:

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming, it is near—a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD, your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, “Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, ‘Where is their God?’”

L: For the Word of God in Scripture, for the Word of God among us,
for the Word of God within us.

C: **Thanks be to God.**

Psalm 103:8-14

Please read the psalm antiphonally with the Rev. Dr. Elbert Kim.

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



Second Lesson – 2 Corinthians 5:20b-6:10

There is no reason to put off repentance; we are urged to let nothing hold us back from turning again to God. Listen now for the word of God:

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

L: For the Word of God in Scripture, for the Word of God among us,
for the Word of God within us.

C: Thanks be to God.

Gradual Hymn - # 488 – “Be Thou My Vision”



1. Be thou my vi - sion, O — Lord of my heart;
2. Be thou my wis - dom, and thou my true word;
3. High King of — heav - en, when vic - t'ry is won,

all else be nought to me, save that thou art—
I ev - er with thee and thou with me, Lord;
may I reach heav - en's joys, bright heav - en's Sun!

thou my best thought by day or by night, —
thou my great Fa - ther; thine own may I be; —
Heart of — my — heart, — what - ev - er be - fall, —



wak - ing or sleep - ing, thy pres - ence my light.
thou in me dwell - ing, and I one with thee.
still be my vi - sion, O — Rul - er of all.

Text: Irish, 8th cent.; tr. Mary E. Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.
Music: SLANE, Irish traditional. adapt. *The Church Hymnary*, 1927.

Gospel – Matthew 6:1-6, 16-21 (*proclaimed by Deacon Dr. Cecelia Travick-Jackson*)

Jesus warns against making signs of piety that others might see. The purpose of prayer and discipline is to grow in relationship with God.

D: The Holy Gospel of our Lord Jesus Christ, according to Matthew.

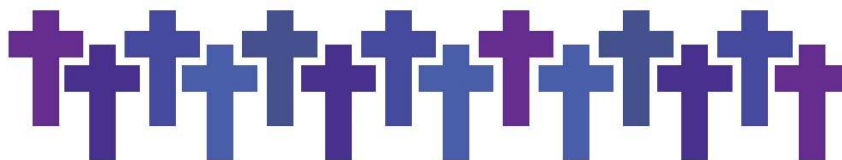
C: **Glory to you, Lord Christ.**

Jesus said, “Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

D: The Gospel of the Lord.

C: **Praise to you, Lord Christ.**

Homily – The Rev. Canon Julie H. Morris



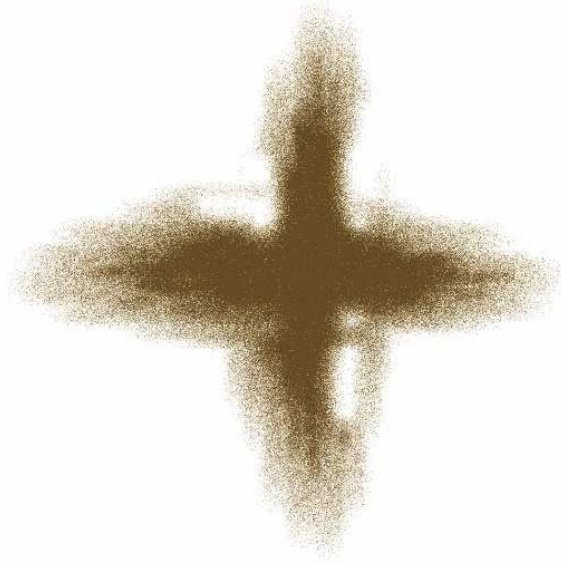
LENTEN INVITATION

After the homily, all stand, as they are able. The Rev. Dr. Elbert Kim invites the people to the observance of a holy Lent.

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

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

Silence is kept for a time, to reflect on our own sinfulness. The congregation kneels, as they are able.



IMPOSITION OF ASHES

Blessing of Ashes

The ashes which will be imposed are blessed.

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

C: **Amen.**

Psalm 51 (paraphrase by Leslie Brandt)

Please read the psalm antiphonally with the Rev. Dr. Elbert Kim.

Oh God, may the measure of Your love
be the measure of Your mercy.

**And may the measure of Your mercy
be sufficient to blot out my great sins
and cancel out the guilt of my wrong-doings.**

I have failed, O Lord, and my failures
weigh heavily on my heart.

**I cannot share them all with my brothers or sisters
lest they weigh too heavily upon them
or even threaten our relationship.**

But You know what they are, O God,
and how far I have fallen short
of Your standards and expectations.

I am only human, Lord.

**It was not by my choice that I was propelled
into this fractured world.**

The weaknesses that plague me are not all my doing
nor can I handle them by my strength alone.

I know that nothing can be hidden from You.

**I can only acknowledge my indictment
and beg for Your loving forgiveness.**

Purge me of my guilt, O Lord.
Heal the hurts of those
who have been afflicted by my failures.

Revive my flagging spirit, O God.

**Restore me to the joy and assurance
of a right relationship with You.**

Reinstate me in Your purposes,
and help me avoid
the snares and pitfalls of this earthly path.

**It is only then that my tongue will be set free
to sing Your praises
and my hands to perform the tasks
You have set before me.**

It is only then that I can have a deep and meaningful relationship
with my brothers and sisters,
and communicate to them
the message of Your reconciling love.

**I bring You no oblation or sacrifice, my God,
only a foolish and self-centered heart.**

I come to You with a sincere desire
to be Your servant,
to walk in Your course for my life,
to bask in Your love and reflect it
to those around me.

**I thank You, God, that this is acceptable to You
and that I will remain Your child forever.**



*Those wishing to receive ashes may come forward to the ministers, following the direction of the ushers.
The music ministers will receive first.*

Music during Imposition of Ashes – “Sonata in G major, first movement” (J.B. Loeillet de Gant)

Jeanette Barcroft, recorder; Marjo Gardner, flute

**Song during Imposition of Ashes – ELW # 801 – “Change My Heart, O God” –
*sung twice***

Change my heart, O God; make it ev-er true.

Change my heart, O God; may I be like you.

You are the pot - ter; I am the clay.

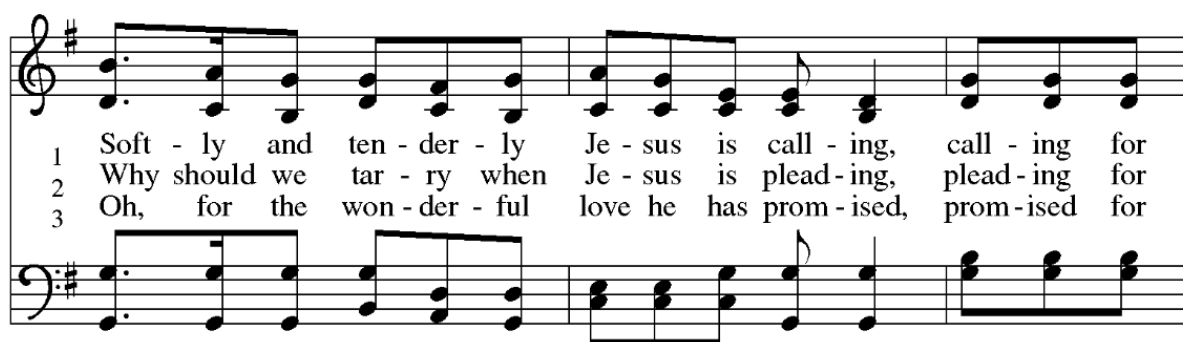
Mold me and make me; this is what I pray.

Text: Eddie Espinosa, b. 1953

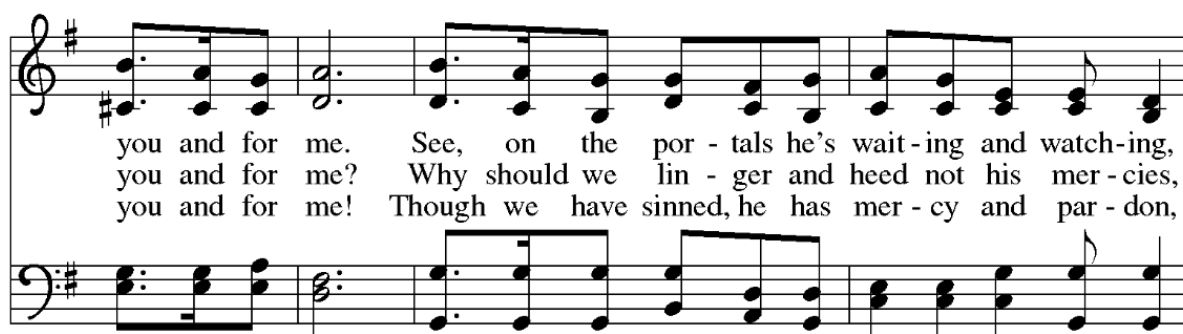
Music: CHANGE MY HEART, Eddie Espinosa

Text and music © 1982 Mercy/Vineyard Publishing, admin. Music Services

Song during Imposition of Ashes – # 734 (WOV) – “Softly and Tenderly Jesus Is Calling”

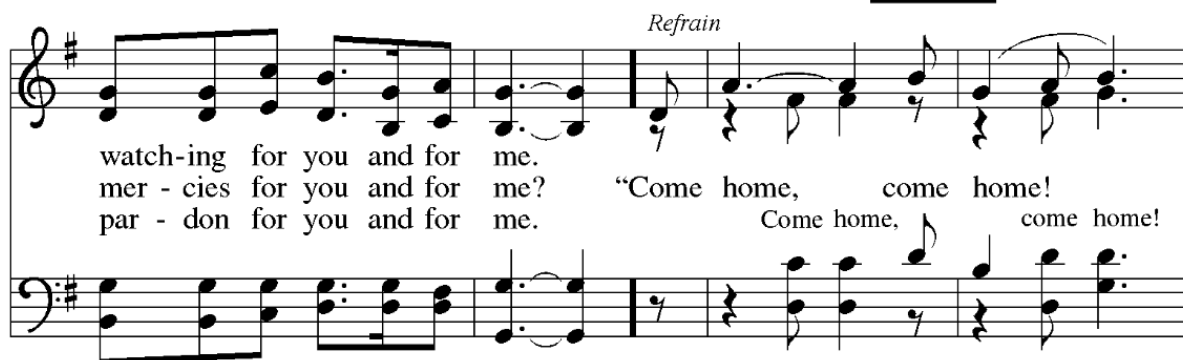


1 Soft - ly and ten - der - ly Je - sus is call - ing, call - ing for
 2 Why should we tar - ry when Je - sus is plead - ing, plead - ing for
 3 Oh, for the won - der - ful love he has prom - ised, prom - ised for



you and for me. See, on the por - tals he's wait - ing and watch - ing,
 you and for me? Why should we lin - ger and heed not his mer - cies,
 you and for me! Though we have sinned, he has mer - cy and par - don,


Refrain



watch - ing for you and for me.
 mer - cies for you and for me? “Come home, come home!
 par - don for you and for me. Come home, come home!



You who are wea - ry, come home.” Ear - nest - ly, ten - der - ly,



Je - sus is call - ing, call - ing, “O sin - ner, come home!”

LITANY OF PENITENCE



After the ashes have been distributed, the Rev. Dr. Elbert Kim invites the community to say the litany together, all kneeling, as they are able:

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

Silence for reflection is kept for a time.

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

C: Have mercy on us, Lord.

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

C: Have mercy on us, Lord.

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

C: We confess to you, Lord.

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

C: We confess to you, Lord.

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

C: We confess to you, Lord.

P: Our ignorance of the racism within us, the ways we benefit from unjust structures, and our resistance to true conversion and reconciliation.

C: We confess to you, Lord.

- P: Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,
C: **We confess to you, Lord.**
- P: Our negligence in prayer and worship, and our failure to commend the faith that is in us,
C: **We confess to you, Lord.**
- P: Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,
C: **Accept our repentance, Lord.**
- P: For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,
C: **Accept our repentance, Lord.**
- P: For our waste and pollution of your creation, and our lack of concern for those who come after us,
C: **Accept our repentance, Lord.**
- P: Restore us, good Lord, and let your anger depart from us;
C: **Favorably hear us, for your mercy is great.**
- P: Accomplish in us the work of your salvation,
C: **That we may show forth your glory in the world.**
- P: By the cross and passion of your Son our Lord.
C: **Bring us with all your saints to the joy of his resurrection.**
- P: Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to God's ministers to declare and pronounce to God's people, being penitent, the absolution and remission of their sins. God pardons and absolves all those who truly repent, and with sincere hearts believe the holy Gospel. Therefore we beseech God to grant us true repentance and the Holy Spirit, that those things may please God which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to God's eternal joy; through Jesus Christ our Lord.
C: **Amen.**

The Peace

- P: The peace of the Lord be always with you.
C: **And also with you.**



Offertory Anthem – “Teach Me Your Way, O Lord” (Larson)

*Combined Choirs of St. Columba’s Episcopal, Mount Cross Lutheran,
and Camarillo United Methodist Churches; directed by Dr. Luvi Avenado*

Verse 1

Teach me Your way, O Lord, teach me Your way.
Your guiding grace afford, teach me Your way.
Help me to walk aright, more by faith, less by sight;
Lead me in heav'nly light, teach me Your way.

Verse 2

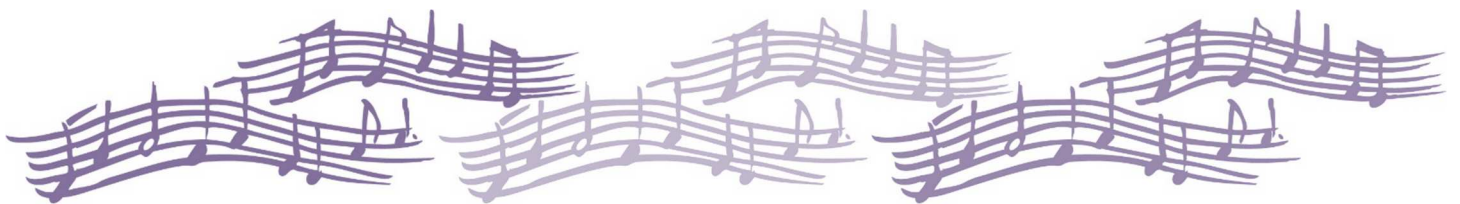
When I am sad at heart, teach me Your way.
When earthly joys depart, teach me Your way.
In hours of loneliness, in times of dire distress,
In failure or success, teach me Your way.

Verse 3

When doubts and fears arise, teach me Your way,
When storms clouds fill the skies, teach me Your way.
Shine through the cloud and rain, through sorrow, grief, and pain,
Make now my pathway plain, my pathway plain,
Make my pathway plain.

Verse 4

Long as my life shall last, teach me Your way.
Where'er my lot is cast, teach me Your way.
Until the race is run, until the journey's done,
Until the crown is won, teach me Your way.
Lord, teach me Your way.



Presentation Hymn – “Praise God, Whose Image We All Bear” (Luti/OLD HUNDREDTH)

The offering from today’s collection will be given to the RAIN Project, to help the unhoused in Ventura County.

Praise God, whose im - age we all bear; praise Christ, whose mer - cy
we all share; praise Spir - it, mak - ing jus - tice grow—
One God from whom all bless - ings flow! A - men.

Words: Mary Luti, <https://sicutlocutusest.com/>

Music: OLD HUNDREDTH (LM), Louis Bourgeois, *Genevan Psalter*, 1551.



RAIN Project, Camarillo

Eucharistic Prayer (*Enriching Our Worship 1*)

P: The Lord be with you.

C: **And also with you.**

P: Lift up your hearts.

C: **We lift them to the Lord.**

P: Let us give thanks to the Lord our God.

C: **It is right to give our thanks and praise.**

P: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

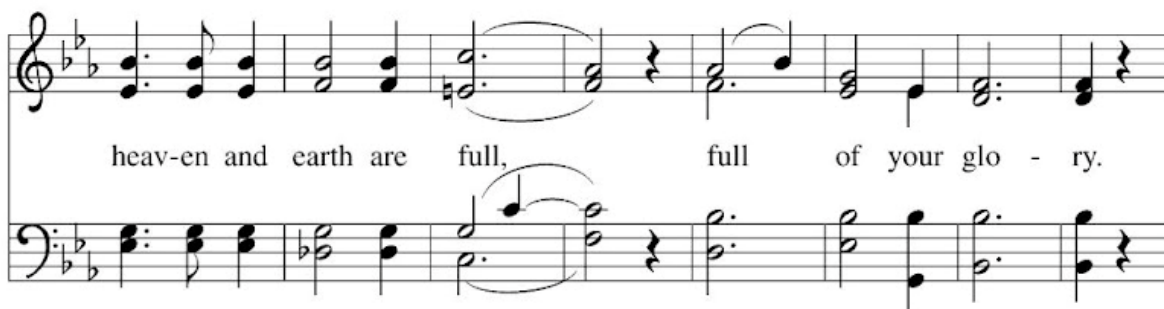
Sanctus



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



heav-en and earth are full, full of your glo - ry.

Ho - san - na in the high - est, ho - san - na in the high - est.

Bless-ed is he who comes in the name of the Lord.

Ho - san - na in the high - est, ho - san - na in the high - est.

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature has two flats (B-flat and E-flat). The first system contains the lyrics 'Ho - san - na in the high - est, ho - san - na in the high - est.' The second system contains 'Bless-ed is he who comes in the name of the Lord.' The third system contains 'Ho - san - na in the high - est, ho - san - na in the high - est.' The piano accompaniment features chords and moving lines that support the vocal melody.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
 Adapt. © 1985, 1999 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com. 800.442.3358.
 All rights reserved. Used by permission.

P: Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

P As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

C: **Christ has died.
Christ is risen.
Christ will come again.**

P: Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

C: **Amen.**

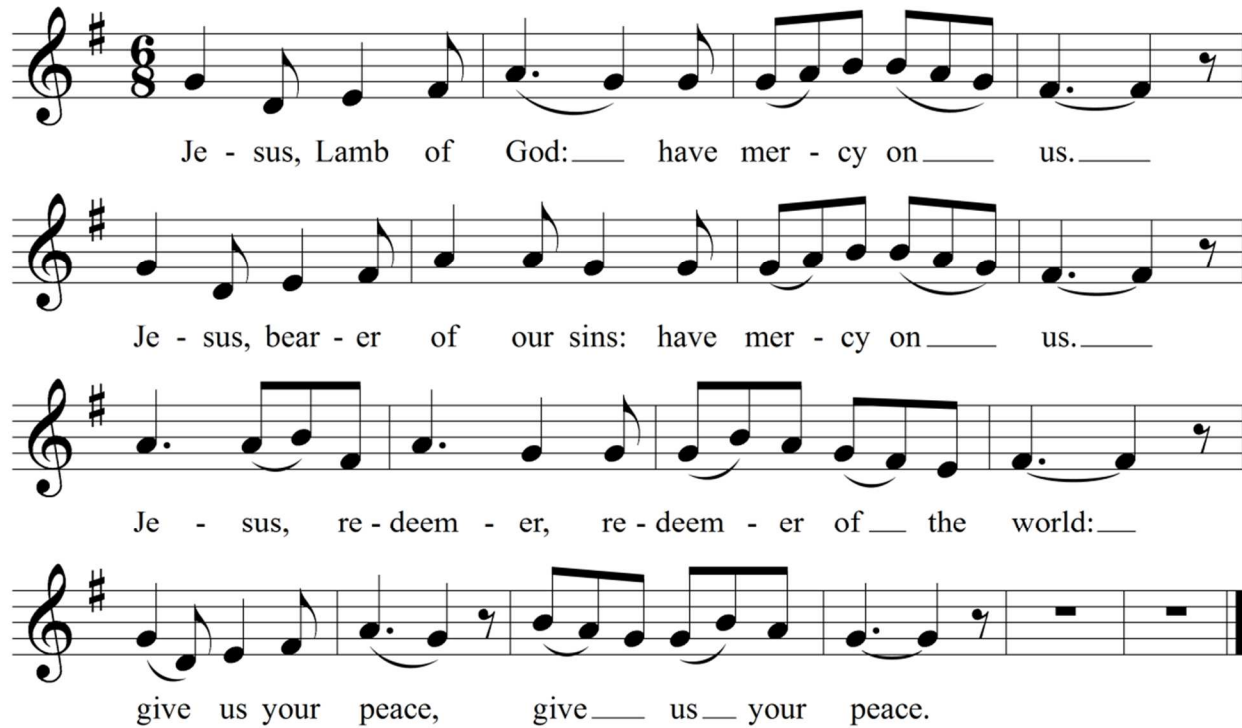
The Lord's Prayer

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

C: **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.**



Fraction Anthem



Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

from *Deutsche Messe*, Franz Peter Schubert (1797-1828), arr. Richard Proulx.

The Invitation

P: The Gifts of God for the People of God.

Prayer of Spiritual Communion (*from the Armed Forces Prayer Book*)

A spiritual communion is a personal devotion that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them for actually receiving Holy Communion.

As we distribute Holy Communion to the congregation here, we invite those on the livestream to offer the Prayer of Spiritual Communion:

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, Lord Christ; I proclaim your resurrection; I await your coming in glory. And since I cannot receive you today in the Sacrament of your Body and Blood, I beseech you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.



Communion Hymn – “Just as I Am” (Elliott/WOODWORTH)

1 Just as I am, with - out one plea, but that thy blood was
2 Just as I am, though tossed a - bout with man - y a con - flict,
3 Just as I am, thou wilt re - ceive, wilt wel - come, par - don,
4 Just as I am; thy love un - known has bro - ken ev - 'ry

shed for me, and that thou bidd'st me come to thee,
man - y a doubt, fight - ings and fears with - in, with - out,
cleanse, re - lieve; be - cause thy prom - ise I be - lieve,
bar - rier down; now to be thine, yea, thine a - lone,

O Lamb of God, I come, I come.

Text: Charlotte Elliott, 1789–1871

Music: WOODWORTH, William B. Bradbury, 1816–1868



Communion Hymn – “One Bread, One Body” (Foley)

Refrain



One bread, one bod-y, one Lord of all; one cup of
bless-ing which we bless, and we, though man-y
through-out the earth, we are one bod - y in this one Lord.

1 Gen - tile or Jew, ser - vant or free,
2 Man - y the gifts, man - y the works,
3 Grain for the fields, scat-tered and grown,

Refrain

wom-an or man, no more.
one in the Lord of all.
gath-ered to one for all.

Text: John Foley, SJ, b. 1939

Music: ONE BREAD, ONE BODY, John Foley, SJ

Text and music © 1978 John B. Foley, SJ and OCP Publications, 5536 NE Hassalo, Portland, OR 97213. All rights reserved. Used by permission.

Post-Communion Prayer

All join in the post-Communion prayer.

C: Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ’s Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

Blessing *(from Sanctified Art)*

P: As you leave this place,
May God bless you with seeking.
Seek out the hungry.
Seek the weary.
Seek the good in every person you pass.
Seek out the hopeful.
Seek the faithful.
Seek God in each of us.
As you seek and as you wonder,
may you find what you are looking for.
And the blessing of God, the Holy Trinity ✠,
be among you and remain with you always.

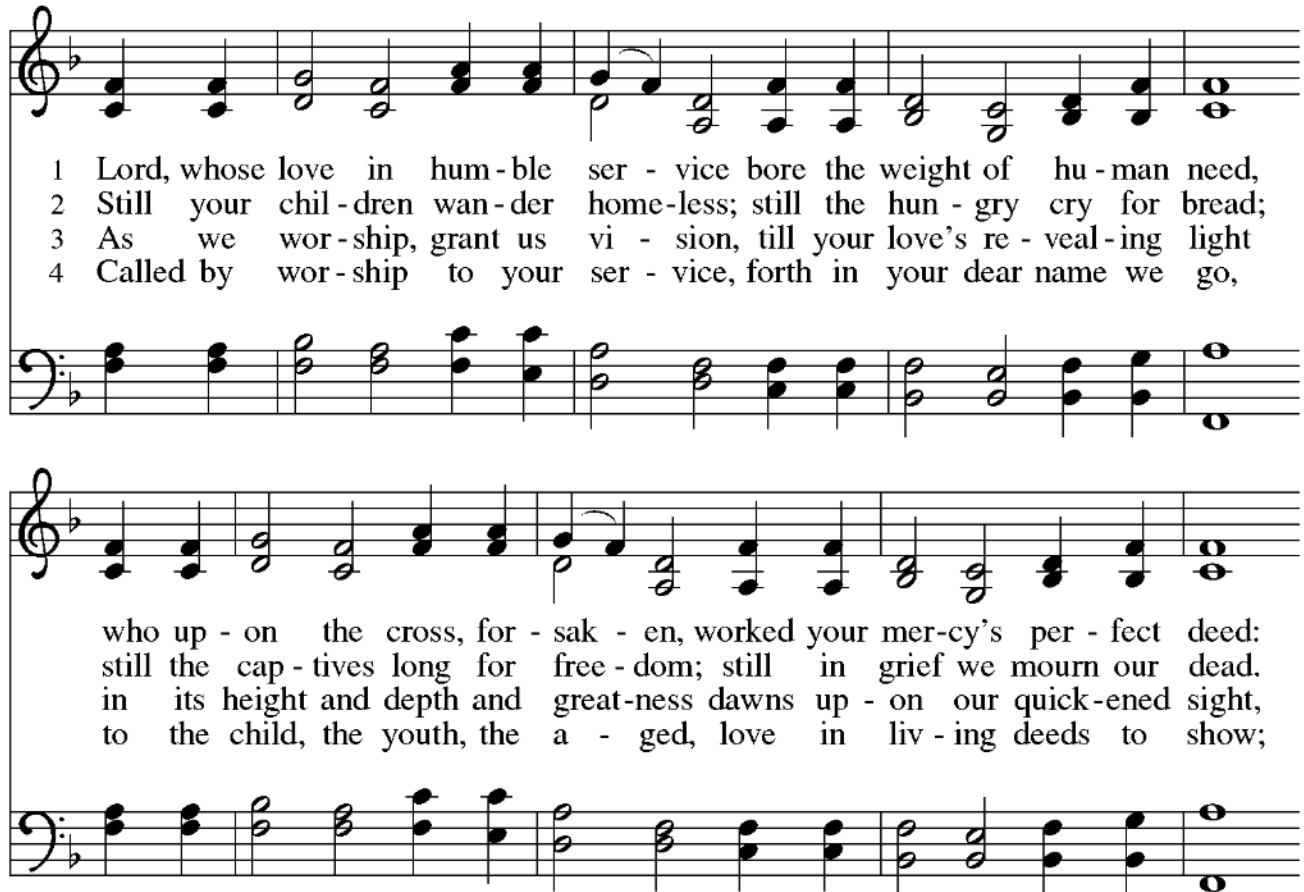
C: Amen.

Dismissal

P: Go in peace to love and serve the Lord and one another.

C: Thanks be to God.

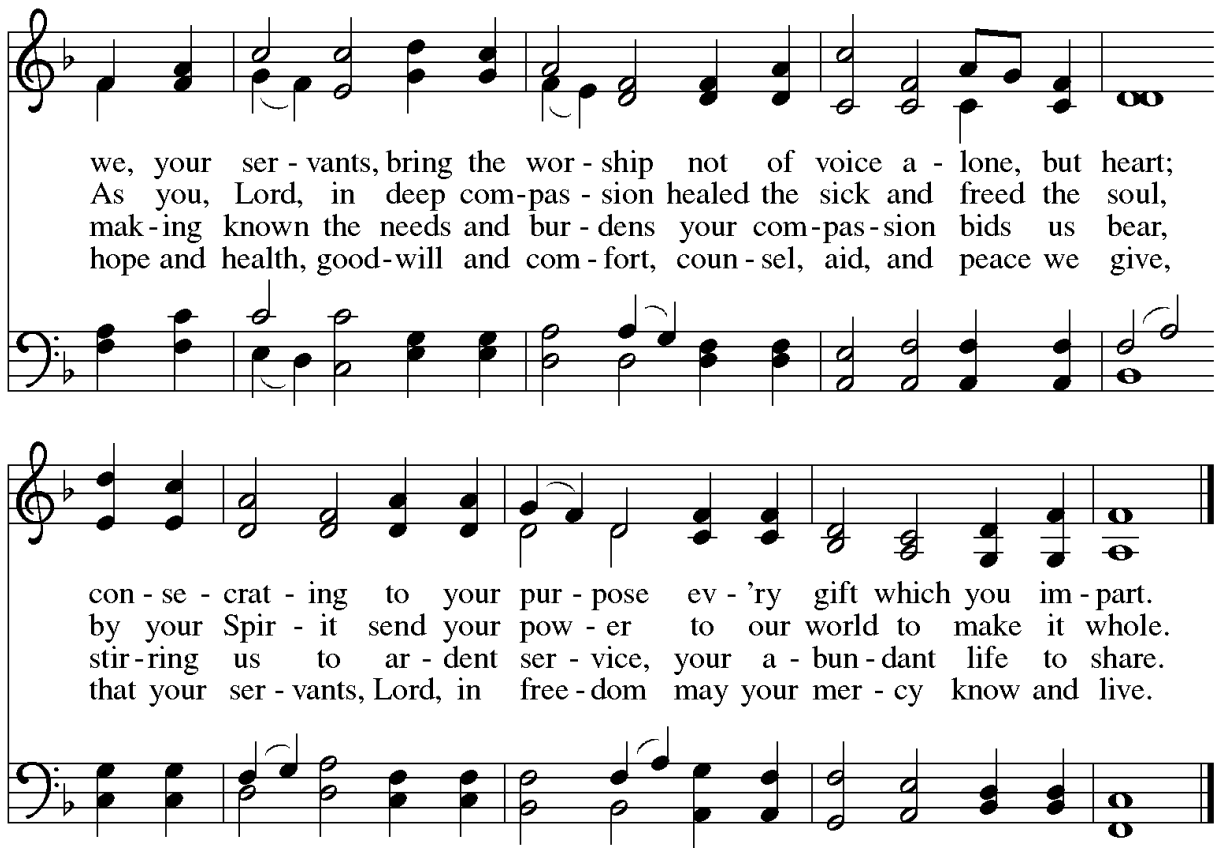
Closing Hymn – “Lord, Whose Love in Humble Service”



The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major and 4/4 time. It consists of two systems of music. The first system contains the first four lines of the hymn, and the second system contains the next four lines. The lyrics are printed below the vocal staves, with each line corresponding to a part of the choir. The music is written in a simple, hymn-like style with block chords and moving lines.

1 Lord, whose love in hum-ble ser - vice bore the weight of hu-man need,
2 Still your chil-dren wan-der home-less; still the hun - gry cry for bread;
3 As we wor-ship, grant us vi - sion, till your love's re - veal-ing light
4 Called by wor-ship to your ser - vice, forth in your dear name we go,

who up - on the cross, for - sak - en, worked your mer-cy's per - fect deed:
still the cap - tives long for free - dom; still in grief we mourn our dead.
in its height and depth and great-ness dawns up - on our quick-ened sight,
to the child, the youth, the a - ged, love in liv - ing deeds to show;



we, your ser - vants, bring the wor - ship not of voice a - lone, but heart;
 As you, Lord, in deep com - pas - sion healed the sick and freed the soul,
 mak - ing known the needs and bur - dens your com - pas - sion bids us bear,
 hope and health, good - will and com - fort, coun - sel, aid, and peace we give,

con - se - crat - ing to your pur - pose ev - 'ry gift which you im - part.
 by your Spir - it send your pow - er to our world to make it whole.
 stir - ring us to ar - dent ser - vice, your a - bun - dant life to share.
 that your ser - vants, Lord, in free - dom may your mer - cy know and live.

Text: Albert F. Bayly, 1901–1984
 Music: BEACH SPRING, *The Sacred Harp*, Philadelphia, 1844; arr. *Selected Hymns*, 1985
 Text © 1961 Oxford University Press.
 Arr. © 1985 Augsburg Fortress.

Postlude – “Passion Chorale” (Hassler; harm. J.S. Bach)

Marjo Gardner, flute; Jeanette Barcroft, recorder; Brett Hanley, organ

Permission to podcast/stream the music in this service obtained from ONE LICENSE, License #A-722573 and CCLI License #2022482. Images from newsletternewsletter.com, unless otherwise noted. Psalm paraphrase by Leslie F. Brandt, Psalms Now, Concordia Publishing, © 2004. Material from Sanctified Art adapted from a prayer by Rev. Sarah A. Speed | A Sanctified Art LLC | sanctifiedart.org used with permission.

Ministers serving today:

Presider: The Rev. Canon Jerome Kahler

Guest Pastors: The Rev. Canon Julie H. Morris, Mount Cross Lutheran; The Rev. Dr. Elbert Kim; Camarillo United Methodist

Music Director/Organist: Brett Hanley

Guest Music Directors: Dr. Luvi Avenado, Camarillo United Methodist; Carol Browning, Mount Cross Lutheran

Additional Instrumentalists: Marjo Gardner, flute; Jeanette Barcroft, recorder

Altar Guild: Beverly Pearson

Ushers: Marjo Gardner and George Anderson

Lector: John Pearson

Eucharistic Minister: Nancy Miller

Communion Assistant: Bob Waite

Sound Technicians: Tim Helton, Nancy Miller, Vinita Bhushan, Richard Stone, Carlos Barraza

Guidelines on Mask Wearing at St. Columba's

- The wearing of face masks in the church is optional—but still highly recommended.
- Everyone who wants to continue wearing a mask for their own safety and peace of mind is encouraged to do so.
- The presiders will wear a mask during closest contact to the congregation: the Peace, Communion and greeting the people after the service.



Tuesday Lent Program at St. Columba's—February 28 – March 28 **Centered - A Lenten Small Group Study Series**

Join Paul Amendt on Tuesday evenings in the parish hall at 7:00 as we share fellowship, dessert, and explore the Episcopal program "Centered." **Centered** is a discipleship series guiding small groups to get deeply rooted in love with God and one another, so that we all may grow to look, act, and love more like Jesus. We'll meet on **Tuesdays, February 28 - March 28 from 7:00 to 8:00 p.m.**

Please sign up on the sheet in the narthex, or contact Paul, so we know how many to expect.

Wednesdays in Lent at Mount Cross—March 1, 8, 15, 22, and 29

St. Columba's will join with Mount Cross Lutheran Church on Wednesdays in Lent to follow the Episcopal curriculum called "**Life Transformed: The Way of Love in Lent.**" *The journey through Lent into Easter is a journey with Jesus. We are baptized into his life, self-giving, and death; then, we rise in hope to life transformed. This Lent, walk with Jesus in his Way of Love and into the experience of transformed life. Together, we will reflect anew on the loving actions of God as recounted in the Easter Vigil readings. Together, we will walk through the depths of salvation history into the fullness of redemption.*

We will meet in Mount Cross' Parish Life Center (102 Camino Esplendido, Camarillo) from **5:00-6:00 p.m.** The class will be facilitated by Mark Asman, Susan Klein, and Julie Morris. All are welcome to stay for a Soup Supper at 6:00 p.m. and an Evening Prayer service at 7:00 p.m.

All-Church Lenten Study at Camarillo United Methodist Church

The Methodist Church will be studying *The Way: Walking in the Footsteps of Jesus* during the season of Lent. Sunday morning sermons will focus on the life and ministry of Jesus, followed by discussion groups based on the devotional guide. Discussion groups will meet on Sunday mornings at 10:45 a.m. and Thursday mornings at 9:00 a.m. An online discussion group will also meet via Zoom on Wednesdays at 3:00 p.m. Please contact the church office or visit the church website at CamarilloUMC.org for the Zoom link for the Wednesday discussion group.

Lenten Labyrinth Walk at St. Columba's—March 11



Come make your Lenten Journey a physical reality by joining in a special guided Lenten Labyrinth Walk, **Saturday, March 11**. The walk will begin at 10:00, with an opening prayer and introduction for those new to the Labyrinth. Coffee and treats will be provided, and you're invited to share fellowship around the campfire after the walk.

The Larkin Labyrinth is open for walkers any time during daylight hours. The labyrinth is an ancient form of walking prayer; ours here at St. Columba's is a quarter mile from start to finish. With no choices to make other than at what speed one walks, the mind is free to listen for that still, small voice of God. At the same time, the pathway is intricate, calling one to focus on the labyrinth more than the world outside, if only for the brief time it takes to walk.

Prayer Fasting Works of Love



40
Days