



## Trinity Episcopal Church

*The Second Sunday of Lent*

Holy Eucharist

1 March 2026 at 10:30 AM

## Welcome to Trinity Church

Everyone is welcome here.

Page numbers marked **BCP** are from the Book of Common Prayer in your pew rack. The Hymns can be found in *the Hymnal 1982* in your pew rack. The text in **bold type** is the parts of the service that you say.

If you have arrived after the start of the service, please don't worry.

Please ask one of the ushers (welcomers) in the back – or anyone else – if you need help.

Children are allowed to be children, whether they are sitting quietly, skipping around, or crying. There are special activities for them at the back of the church if you would like.

We ask that you please refrain from cell phone use before and during the service. It is customary to prepare for worship by a period of silent prayer. Suggested prayers are found on the next page.

### COVER ART

*Nicodemus Visiting Jesus* (1899)

Henry Osawa Tanner (1859-1937), Pennsylvania Academy of Fine Arts

#### PRIVATE PRAYERS BEFORE WORSHIP

O Almighty God, who pours out on all who desire it the spirit of grace and supplication: Deliver us, when we draw near to you, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. Amen.

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. Amen.

#### A PRAYER FOR OUR PARISH

Almighty and everlasting God, who governs all things in heaven and earth, mercifully hear your servants' prayers, and grant to our parish all things that are necessary for its spiritual welfare; enlighten and guide its priest; strengthen and increase the faithful; visit and relieve the sick; turn and soften the wandering; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of your Gospel; bring all to be of one heart and one mind within the fold of your holy Church; to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

#### THE LENTEN PRAYER OF ST. EPHREM THE SYRIAN

Lord and Master of my life, spare me from the spirit of indifference, despair, lust for power, and idle chatter. Instead, bestow on me, your servant, the spirit of integrity, humility, patience, and love. Yes, O Lord and King, let me see my own sins and not judge my brothers and sisters; for you are blessed forever and ever. Amen.

# THE HOLY EUCHARIST

## PRELUDE

*Please stand for the Processional Hymn*

PROCESSIONAL HYMN 401

The God of Abraham Praise

TUNE: *Leoni*

## LENTEN ACCLAMATION

*Celebrant* ✕ Bless the Lord who forgives all our sins.  
*People* **His mercy endures for ever.**

*The Congregation stands or kneels, as able.*

## THE DECALOGUE

BCP 350

*The response to each Commandment is* **Amen. Lord have mercy.**

## THE CONFESSION OF SIN

BCP 352

*The People remain kneeling while the Kyrie is sung*

## KYRIE ELEISON

SETTING: *Freedom Mass*, Betty Pulkingham (1928-2019)

**Smoothly**

**Cantor** **All** *mp*

S  
A  
T  
B

Ky - ri - e, Ky - ri - e e - le - i - son. Ky - ri - e  
e e - le - i - son. Chris - te e - le - i -  
son. Chris - te e - le - i - son. Ky - ri - e

*rit.*

e e - le - i - son. Ky - ri e e - le - i - son.

THE COLLECT OF THE DAY

*Celebrant*     The Lord be with you.  
*People*         **And also with you.**  
*Celebrant*     Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

*Please be seated for the Lessons.*

FIRST LESSON

Genesis 12.1-8

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth shall be blessed.” So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother’s son Lot and all the possessions that they had gathered and the persons whom they had acquired in Haran, and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. From there he moved on to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east, and there he built an altar to the LORD and invoked the name of the LORD.

*Reader*         The Word of the Lord.  
*People*         **Thanks be to God.**

1 I lift up my eyes to the hills; \*  
from where is my help to come?

**2 My help comes from the LORD, \*  
the maker of heaven and earth.**

3 He will not let your foot be moved \*  
and he who watches over you will not fall asleep.

**4 Behold, he who keeps watch over Israel \*  
shall neither slumber nor sleep;**

5 The LORD himself watches over you; \*  
the LORD is your shade at your right hand,

**6 So that the sun shall not strike you by day, \*  
nor the moon by night.**

7 The LORD shall preserve you from all evil; \*  
it is he who shall keep you safe.

**8 The LORD shall watch over your going out and your coming in, \*  
from this time forth for evermore.**

## SECOND LESSON

Romans 4.1-5, 13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

*Reader*           The Word of the Lord.

*People*           **Thanks be to God.**

*Please stand for the Sequence Hymn and the Gospel.*

## SEQUENCE HYMN 632

O Christ, the Word Incarnate

TUNE: *Munich*

## THE GOSPEL

John 3.1-17

*Priest*           The Holy Gospel of our Lord Jesus Christ, according to St. John.

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

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the

presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

*Priest*           The Gospel of the Lord.  
*People*           **Praise to you, Lord Christ.**

THE SERMON

Fr. Geoffrey Mackey

*Please stand.*

THE NICENE CREED

BCP 358

THE PRAYERS OF THE PEOPLE

adapt. from the Liturgy of St. James

*The response to the petitions is* **Lord, have mercy.**

*The final petition is*

*Leader*           ... let us commend ourselves, one another,  
                          and our entire life to Christ, our God.  
*People*           **To you, O Lord.**

THE PEACE

BCP 360

*Celebrant*           The Peace of the Lord be always with you.  
*People*           **And also with you.**

*Announcements may be made at this time.*

THE OFFERTORY

*The Celebrant begins the Offertory with a sentence of Scripture.  
During the Offertory Anthem, a collection is taken.*

OFFERTORY ANTHEM – *Just a Closer Walk With Thee*

Text and Music anonymous

Just a closer walk with thee,  
grant it, Jesus, is my plea,  
daily walking close to thee:  
let it be, dear Lord, let it be.

I am weak, but thou art strong;  
Jesus, keep me from all wrong;  
I'll be satisfied as long  
as I walk, let me walk close to thee.

Though this world of toil and snares,  
if I falter, Lord, who cares?  
Who with me my burden shares?  
None but thee, dear Lord, none but thee.

When my feeble life is o'er,  
time for me will be no more;  
guide me gently, safely o'er  
to thy shore, dear Lord, to thy shore.

Please stand for the following hymn as the Offerings are brought forward.

ALL THINGS ARE THINE

TUNE: *Gardiner*

1. All things are thine; no gift have we,

The first line of music features a treble and bass clef with a key signature of two sharps (F# and C#). The melody in the treble clef consists of quarter and eighth notes, with a slur over the final two notes. The bass line provides a harmonic accompaniment with chords and single notes.

Lord of all gifts, to offer thee;

The second line continues the melody and accompaniment. The treble clef melody includes a slur over the notes for 'to offer thee'. The bass line continues with a steady accompaniment.

And hence with grateful hearts to-day

The third line of music shows the continuation of the hymn. The treble clef melody has a slur over 'grateful hearts'. The bass line maintains the harmonic support.

Thine own before thy feet we lay.

The final line of music concludes the hymn. The treble clef melody ends with a double bar line. The bass line also concludes with a double bar line.

*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.

The Eucharistic Prayer continues on page 362 of the Book of Common Prayer.

SANCTUS ET BENEDICTUS

SETTING: *Freedom Mass*, Betty Pulkingham (1928-2019)

**With a strong pulse**

**Cantor** **All**

S  
A  
T  
B

*mf* Ho - - ly, ho - ly, ho - ly Lord, God of  
 pow'r and might, hea - ven 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.

The People may remain standing or kneel after the Sanctus

THE CONSECRATION

BCP 362

THE MEMORIAL ACCLAMATION  
SETTING: *Freedom Mass*, Betty Pulkingham (1928-2019)

Musical score for the Memorial Acclamation. It features a Soprano (S) and Tenor (T) part with piano accompaniment (A and B). The key signature is one sharp (F#) and the time signature is 3/4. The tempo/mood is marked *mf*. The lyrics are: "Christ has died, Christ is risen, Christ will come again." The score includes a "Cantor" section for the first line and an "All" section for the rest. The piano accompaniment consists of chords in the right hand and a bass line in the left hand.

THE LORD'S PRAYER (Traditional)

BCP 364

The Celebrant breaks the consecrated Bread. A period of silence is kept.

AGNUS DEI  
SETTING: *Freedom Mass*, Betty Pulkingham (1928-2019)

Musical score for the Agnus Dei. It features a Soprano (S) and Tenor (T) part with piano accompaniment (A and B). The key signature is one flat (Bb) and the time signature is 4/4. The tempo/mood is marked *Smoothly* and *mp*. The lyrics are: "Lamb of God, you take away the sins of the world: have mercy on us. you take away the sins of the world: have mercy on us." The score includes a "Cantor" section for the first line and an "All" section for the rest. The piano accompaniment consists of chords in the right hand and a bass line in the left hand, with some triplets indicated by a '3' over the notes.



THE PRAYER OF HUMBLE ACCESS

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

THE COMMUNION OF THE PEOPLE

*The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.*

COMMUNION MUSIC

THE POST COMMUNION PRAYER

BCP 366

THE SOLEMN PRAYER OF INCLINATION

*Priest* Bow down before the Lord. *(The People bow or kneel, as able)*

Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord. **Amen.**

RECESSIONAL HYMN 142

Lord, Who Throughout These Forty Days

TUNE: *St. Flavian*

THE DISMISSAL

BCP 366

✠ ✠ ✠

## Serving This Week

Celebrant: Fr. Geoffrey Mackey (5:30p, 8a & 10:30a)

Lectors: Dan Thomas (5:30p); Sue Ellen Johnson (8a); Jacob Miller, Paul Miller (10:30a)

Lay Eucharistic Ministers: Dan Thomas (5:30p); Sue Ellen Johnson (8a); Jennifer Currey, Scott Ramsay (10:30a)

Crucifer: Henry Oliphant (10:30a)

Altar Guild: Jennie Brannon (8a); Julie Matheny, Edith Newman (10:30a); Mickie Richardson (Tuesday), Linda Tucker (Wednesday), Joan Ramsay, Marjorie Thomas (Friday); Jeannie Gallagher (5:30p)

Ushers: Mark Edwards (5:30p); Joe Handlan (8a); Michael Matheny, Kevin Oliphant, Jr. (10:30a)

Musicians: Lori Clark (guitarist, vocalist) (5:30p); Marie Mallory (organist, pianist) (10:30a)

Coffee Hour: Michael Dillon

This week we celebrate the birthdays of Ted Foster (**S**), Connie Bookman (**TH**), Paula Oliphant (**F**).

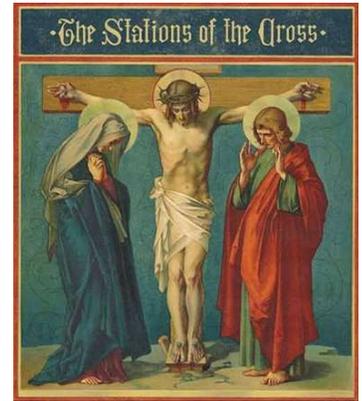
*The Greenery this week is given by Susan & Tom Walsh to the Glory of God  
and in Thanksgiving for Tom's birthday.*

## **This Week at Trinity** **March 2<sup>nd</sup> – 8<sup>th</sup>**

MONDAY	11:00 a.m.	Monday Feeding Ministry (Trinity Hall)
TUESDAY	8:00 a.m.	Men's Breakfast (Bob Evans Restaurant)
	10:00 a.m.	Clergy Bible Study (Conference Room)
	5:00 p.m.	Smoot Girls Ensemble (Trinity Hall)
WEDNESDAY	12:15 p.m.	Healing Eucharist (Adams Chapel)
	5:30 p.m.	Lenten Adult Education (Trinity Hall)
THURSDAY	9:30 a.m.	Morning Prayer (Nave)
	10:00 a.m.	Bible Study (Conference Room)
	5:30 p.m.	Choir Rehearsal (Trinity Hall)
FRIDAY	5:30 p.m.	Stations of the Cross (Nave)
SATURDAY	10:00 a.m.	Work Day
	5:30 p.m.	Holy Eucharist, Rite II
	7:00 p.m.	A.A. Meeting (Trinity Hall)
SUNDAY	8:00 a.m.	Holy Eucharist, Rite I
	9:00 a.m.	Sunday School (Youth)
	9:30 a.m.	Choir Rehearsal (Nave)
	10:30 a.m.	Holy Eucharist, Rite II
	11:30 a.m.	Coffee Hour (Trinity Hall)

**Stations of the Cross** - We will continue the discipline of walking the Stations of the Cross on Fridays during Lent. Those who have participated in previous years have found it a moving experience. Please meet us in the Nave at 5:30 pm.

**Parish Visitation Team** -A group of parishioners, led by - but not exclusive to - the Daughters of the King, has formed a Parish Visitor's Team. These volunteers will go out to visit shut ins on a regular basis and help keep them connected to our community. If you are interested in being part of this ministry, please see the Rector or Connie Bookman.



**COOKIES ARE NEEDED FOR THE**



**Parade!**

**Cookies are needed by Thursday  
March 19, 12pm**

**Help is also needed at 12pm in the Conference Room to fill Easter bags with cookies & Trinity info.**

**Safeguarding God's Children - Safe Church** - In the Episcopal Church in West Virginia, everyone in the church who works as a volunteer either with children, the aged, or who is in leadership is required to have Safe Church training once every three years. If you fall into one of these ministry categories (or would like to!); or if it has been more than three years since you had the training, the Diocese will be providing links for online Safe Church training. Please see Fr. Geoff for more information.

**Trinity Work Day – March 7, 10 am** – Give a few hours of your time and talent to help with the upkeep of the buildings and grounds of your church. There is always something that needs to be done in and around a building the size and age of our beautiful Trinity Church. Come dressed to clean, paint, organize, rake, prune, etc.

**Palm Cross Making – March 28, 10 am** – If you ever wanted to learn how to make a palm cross, now is your chance! Members of Trinity's Altar Guild will be available to help you learn how to make palm crosses which will be blessed and given out on Palm Sunday.

**Adult Religious Education During Lent:  
THE SYRIAC DESERT FATHERS**

Wednesdays, March 4 & 11 at 5:30 pm

Last fall, in our church history class, one of the topics covered was the "Desert Fathers," early monks in Upper Egypt who began the monastic tradition in Christianity in the 4th century. For three Wednesdays in Lent, our Pastoral Intern, Xenia Smykova, will lead a class on the *Syriac* Desert Fathers. This class will introduce the wider movement often called Syrian mysticism and meet key figures such as St. Ephrem the Syrian and St. Isaac of Nineveh. We will explore "the desert as a spiritual method": voluntary "de-powerment," prayer as a risky experiment, and the quest for love beyond spiritual "commerce." Finally, we will look at these Syrian writers' poetic ways of understanding the human heart - purification, inner senses, and steady virtues -- linking their writings to contemporary questions of what it means to be a disciple and how to love our neighbors. Our regular Church History class will re-start after Easter.



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Liturgical Text from the Book of Common Prayer (1979),  
except the Prayers of the People, adapted from the Divine Liturgy of  
St. James, New Skete Monasteries; and the Prayer of Inclination,  
from the Book of Occasional Services.



## ON RECEIVING HOLY COMMUNION

All those who have been baptized in the Name of the Father, and of the Son, and of the Holy Spirit, are welcome to receive Communion in the Episcopal Church. Simply come forward with your pew at the time indicated. You may kneel or stand at the altar rail.

To receive the consecrated Bread, simply hold out your hands, placing one hand on the other with your palm facing up. The Celebrant will place the Host in your hand. You may either consume it immediately or wait to intinct (dip) it in the Chalice. When the Chalice-Bearer comes to you, you may intinct the Host or, if you have consumed it, you may sip directly from the Chalice.

When you have received, you may return to your seat via the side aisles.

If, for reasons of discipline or conscience, you wish not to receive Communion, you may come forward for a blessing. In this case, when you arrive at the altar rail, simply cross your arms over your chest. This will indicate to the Priest that you are not receiving the Eucharist, and would instead like to receive a blessing.

## PRIVATE PRAYER AFTER COMMUNION

May our Lord Jesus Christ – whom we have served and celebrated and honoured in his holy, glorious, life-giving, and divine mysteries – in his grace and mercy make us worthy of the beauty and glory of his kingdom, and of joy with his holy angels; and to have guiltless faces before him, standing at his right hand in the Jerusalem which is above. To him be praise and may the right hand of his providence rest upon us and upon all creatures, now and for ever. **Amen.**

From the Liturgy of the Chaldean Church



## Trinity Episcopal Church

The Rev. Geoffrey Mackey, *Rector*  
Breellen Fleming, *Director of Religious Education*  
Xenia Smykova, *Pastoral Intern*  
Jacob Miller, *Sexton*

Marie Mallory, *Director of Music*  
Julie Rathbone, *Parish Administrator*  
Paul Miller, *Treasurer*

430 Juliana Street  
Parkersburg, WV 26101

304.422.3362  
[trinity-church.org](http://trinity-church.org)

*"We exist to love God and our neighbor."*