

**Saint Luke's Episcopal Church
Tulsa, Oklahoma**

The Holy Eucharist: Rite One



The Temptation of Christ

Hans Leonhard Schäußelein (1517)

**February 22, 2026
The First Sunday in Lent**

*Our service begins on this First Sunday in Lent with the chanting of
The Great Litany.*

With origins dating to 5th century Rome, The Great Litany was the first English rite prepared by Archbishop Thomas Cranmer and published in 1544. Cranmer modified earlier rites to create the Great Litany at the request of Henry VIII, who felt the people were not participating in the prayers and suffrages which were being offered in procession throughout public neighborhoods.

Like the Prayers of the People outlined on page 383 in The Book of Common Prayer, the Great Litany offers prayers for the Universal Church, the world, the Nation, those who suffer, and the departed. Its penitential nature makes it an ideal way to start the season of Lent.

The Great Litany: *The Hymnal 1982*, S-67

The Officiant at the Litany may be a lay cantor.

| | | |
|-----------------------|--|---------------------------|
| <i>Officiant</i> b | o | <i>People</i> o |
| <hr/> | | |
| O | God the Father, Creator of heaven and earth, | Have mer - cy up - on us. |
| <i>Officiant</i> b | o | <i>People</i> o |
| <hr/> | | |
| O | God the Son, Redeemer of the world, | Have mer - cy up - on us. |
| <i>Officiant</i> b | o | <i>People</i> o |
| <hr/> | | |
| O | God the Holy Ghost, Sanctifier of the faith - ful, | Have mer - cy up - on us. |
| <i>Officiant</i> b | o | <i>People</i> o |
| <hr/> | | |
| O | holy, blessed, and glorious Trinity, one God, | Have mer - cy up - on us. |

Officiant
 Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy

People
 preserve us for ev - er. Spare us, good Lord.

Officiant
 From all evil and wickedness; from sin; from the crafts and assaults of the

devil; and from everlast - ing dam - na - tion,

People
 Good Lord, de - liv - er us.

(This same response is sung after the petitions that follow)

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,
Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,
Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,
Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and
flood; from plague, pestilence, and famine,

Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from
violence, battle, and murder; and from dying suddenly
and unprepared,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity
and submission to the Law; by thy Baptism, Fasting, and
Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion;
by thy precious Death and Burial; by thy glorious Resurrection
and Ascension; and by the Coming of thy Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in
the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that
it may please thee to rule and govern thy holy Church
Universal in the right way,



We beseech thee to hear us, good Lord.

(This same response is sung after the petitions that follow)

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the President of the United States (or of this nation), and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,



We beseech thee to hear us, good Lord.

(This same response is sung after the petitions that follow)

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,

We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

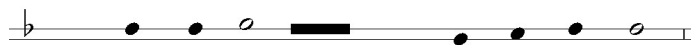
We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departed eternal life and peace,

We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of St. Luke and all the saints, we may attain to thy heavenly kingdom,

We beseech thee to hear us, good Lord.



Officiant Son of God, we beseech thee to hear us.

People Son of God, we beseech thee to hear us.

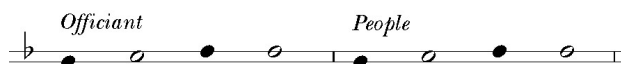


Officiant O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.

People O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.



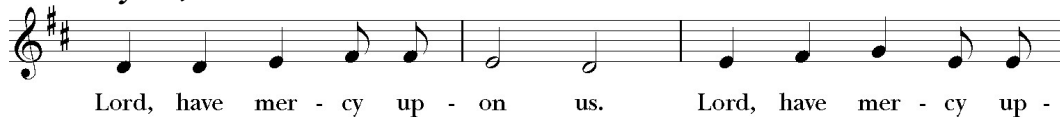
Officiant O Lamb of God, that takest away the sins of the world, Grant us thy peace.



Officiant O Christ, hear us. *People* O Christ, hear us.

When the litany is sung immediately before the Eucharist, the Litany concludes with the Kyries (which may be sung to any setting), and the Eucharist begins with the Salutation and the Collect of the day.

The Kyrie, S-91



Lord, have mer - cy up - on us. Lord, have mer - cy up -



on us. Lord, have mer - cy up - on us. Christ, have mer-cy up -



on us. Christ, have mer - cy up - on us. Christ, have mer - cy up -



on us. Lord, have mer - cy up - on us.



Lord, have mer-cy up - on us. Lord, have mer - cy up - on us.

The Word of God

The Celebrant says

Bless the Lord who forgiveth all our sins.

People ***His mercy endureth for ever.***

The Collect of the Day

The Celebrant says to the People

The Lord be with you.

People ***And with thy spirit.***

Celebrant Let us pray.

The Celebrant says the Collect.

Almighty God, whose blessed Son was led by the Spirit to be tempted of Satan; Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever.

People ***Amen.***

The People sit.

The Lessons

The First Reading: Genesis 2:15-17; 3:1-7

Reader: A Reading from the book of Genesis.

The LORD God took the man and put him in the garden of Eden to till it and keep it. And the LORD God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'"

The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

After the Reading the Reader may say

Reader: The Word of the Lord.

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

Psalm 32

Happy are they whose transgressions are forgiven, *
and whose sin is put away!

Happy are they to whom the LORD imputes no guilt, *
and in whose spirit there is no guile!

While I held my tongue, my bones withered away, *
because of my groaning all day long.

For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.

Then I acknowledged my sin to you, *
and did not conceal my guilt.

I said, “I will confess my transgressions to the LORD.” *
Then you forgave me the guilt of my sin.

Therefore all the faithful will make their prayers to you in time of trouble; *

when the great waters overflow, they shall not reach them.

You are my hiding-place;

you preserve me from trouble; *

you surround me with shouts of deliverance.

“I will instruct you and teach you in the way that you should go; *

I will guide you with my eye.

Do not be like horse or mule, which have no understanding; *

who must be fitted with bit and bridle,

or else they will not stay near you.”

Great are the tribulations of the wicked; *

but mercy embraces those who trust in the LORD.

Be glad, you righteous, and rejoice in the LORD; *

shout for joy, all who are true of heart.

The Second Reading: Romans 5:12-19

Reader A Reading from the Paul's letter to the Romans.

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

more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

After the Reading the Reader may say

Reader: The Word of the Lord.

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

The Sequence Hymn: H142, *Lord, who throughout these forty days* (vv. 1-3)

1 Lord, who through-out these for - ty days for us didst fast and pray,
 2 As thou with Sa - tan didst con - tend, and didst the vic - tory win,
 3 As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,

1 teach us with thee to mourn our sins, and close by thee to stay.
 2 O give us strength in thee to fight, in thee to con - quer sin.
 3 to die to self, and chief - ly live by thy most ho - ly word.

Words: Claudia Frances Hernaman (1838-1898). Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901).

The Gospel: Matthew 4:1-11

Then, all standing as able, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of Our Lord Jesus Christ according to Matthew.

People ***Glory be to thee, O Lord.***

After Jesus was baptized he was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'" "Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" "Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" "Then the devil left him, and suddenly angels came and waited on him.

After the Gospel, the Reader says

The Gospel of the Lord.

People ***Praise be to thee, O Christ.***

The Sermon: The Rev. John Rule

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.*

The Confession of Sin

The Deacon or Celebrant says the following

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

Silence may be kept.

Minister and People together

*Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins
and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter*

*serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.*

The Celebrant says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Peace

The Celebrant says to the People

The peace of the Lord be always with you.

People **And with thy spirit.**

Then the Ministers and People may greet one another in the name of the Lord.

The Offertory Sentence

The Offertory Hymn: H150, *Forty days and forty nights* (vv. 1-3)

1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
 2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
 3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!

Words: George Hunt Smytтан (1822-1870), alt. Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.; harm. William Henry Monk (1823-1889).

The Holy Communion

The Great Thanksgiving:

Eucharistic Prayer I

The Doxology

*Praise God from whom all blessings flow,
 Praise him all creatures here below,
 Praise him above ye heavenly hosts,
 Praise Father, Son, and Holy Ghost.
 Amen.*

The People stand as able. The Celebrant faces them and sings or says

The Lord be with you.
People ***And with thy spirit.***
Celebrant Lift up your hearts.
People ***We lift them up unto the Lord.***
Celebrant Let us give thanks unto our Lord God.
People ***It is meet and right so to do.***

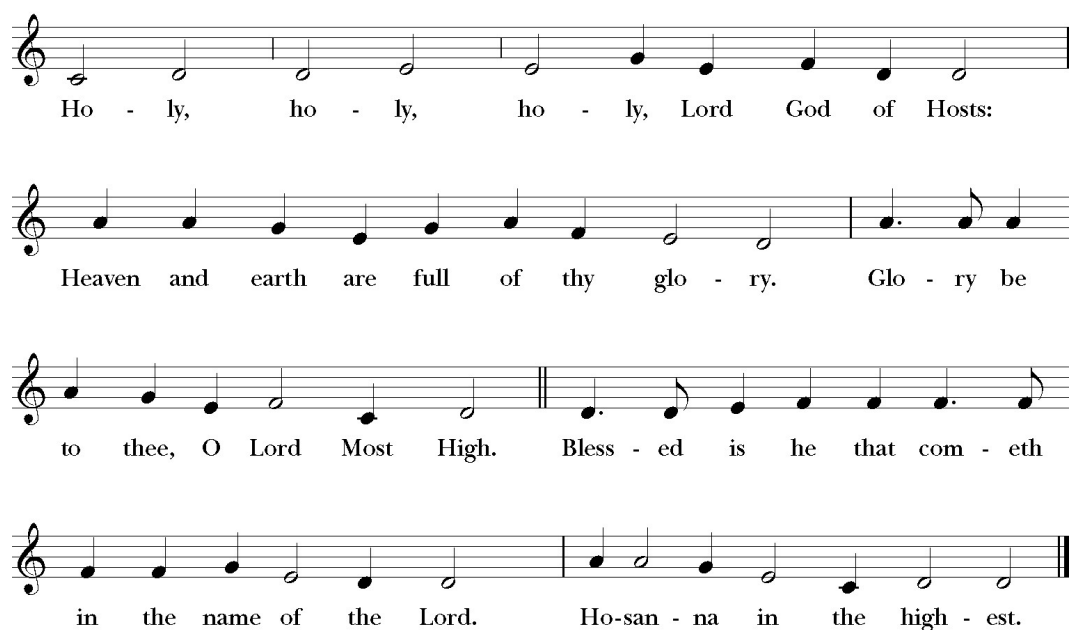
Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; By whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

The Sanctus, S-113



Ho - ly, ho - ly, ho - ly, Lord God of Hosts:
Heaven and earth are full of thy glo - ry. Glo - ry be
to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho-san - na in the high - est.

The People kneel or stand as able.

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice,

oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again. For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

AMEN.

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

People and Celebrant

***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

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then the Celebrant may sing or say

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

The Fraction Anthem: O Lamb of God, S-158, *Agnus Dei*

O Lamb of God, that ta - kest a -

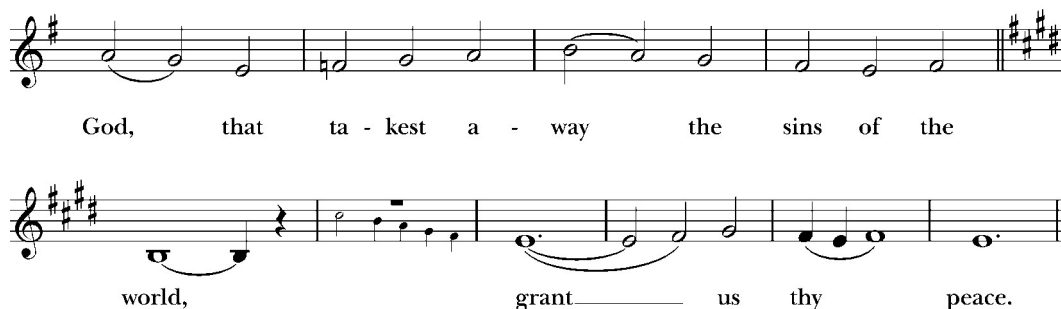
way the sins of the world, have mer - cy up -

on us. O Lamb of God, that

ta - kest a - way the sins of the world, have

mer - cy up - on us. O Lamb of

continued on next page



Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968). By permission of Oxford University Press.

The Prayer of Humble Access

We do not presume to come to this thy 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 thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the People, the Celebrant says the following Invitation

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.

The Distribution of Communion

All baptized Christians are invited and encouraged to receive the Body and Blood of Christ at the altar of this parish church. Gluten-free wafers are available.

The Communion Hymn: H147, *Now let us all with one accord*



1 Now let us all with one ac - cord, in
 2 The cov - e - nant, so long re - vealed to
 3 Your love, O Lord, our sin - ful race has
 4 Re - mem - ber, Lord, though frail we be, in
 5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
 2 those of faith in for - mer time, Christ by his own ex -
 3 not re - turned, but fal - si - fied; au - thor of mer - cy,
 4 your own i - mage were we made; help us, lest in anx -
 5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
 2 am - ple sealed, the Lord of love, in love sub - lime.
 3 turn your face and grant re - pent - ance for our pride.
 4 i - e - ty, we cause your Name to be be - trayed.
 5 ev - er live, in love and u - ni - ty and peace.

The Postcommunion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Birthdays and Anniversaries

The Blessing of the Children

The Solemn Prayer over the People

In Lent, in place of a seasonal blessing, a solemn Prayer over the People is used, as follows:

The Deacon or, in the absence of a deacon, the Celebrant says

Bow down before the Lord.

The People kneel as able and the Celebrant says the following Prayer:

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. **Amen.**

The Closing Hymn: H688, *A mighty fortress is our God*



1 A might - y for - tress is our God, a bul - wark nev - er
 2 Did we in our own strength con - fide, our striv - ing would be
 3 And though this world, with dev - ils filled, should threat - en to un -
 4 That word a - bove all earth - ly powers, no thanks to them, a -

fail - ing; our help - er he a - mid the flood
 los - ing; were not the right man on our side,
 do us; we will not fear, for God hath willed
 bid - eth; the Spi - rit and the gifts are ours

of mor - tal ills pre - vail - ing; for still our an - cient foe
 the man of God's own choos - ing; dost ask who that may be?
 his truth to tri - umph through us; the prince of dark - ness grim,
 through him who with us sid - eth: let goods and kin - dred go,

doth seek to work us woe; his craft and power are great,
 Christ Je - sus, it is he; Lord Sa - ba - oth his Name,
 we trem - ble not for him; his rage we can en - dure,
 this mor - tal life al - so; the bo - dy they may kill:

and, armed with cru - el hate, on earth is not his e - qual.
 from age to age the same, and he must win the bat - tle.
 for lo! his doom is sure, one lit - tle word shall fell him.
 God's truth a - bid - eth still, his king - dom is for ev - er.

The Dismissal

The Celebrant or Minister appointed dismisses the People, who respond
People Thanks be to God.

Our Lord Jesus Christ
Head of the Church

The Right Reverend
Poulson Reed
Bishop of Oklahoma

The Rev. John Rule
Vicar

Jack Kelly
Senior Warden

Craig Cottrell
Junior Warden

Lee Ann Henley
Treasurer

Melissa Mullen
Secretary

Susan Moffatt
Clerk

Yvonne Baker
Altar Guild Directress

+THE MINISTERS OF THE LITURGY+

Ministers: The Congregation of St. Luke's
Celebrant & Preacher: The Rev. John Rule
Eucharistic Ministers: Carle Robbins
Lectors: Kay Eason, Rick Vivion
Intercessor: Janice Drummond
Acolytes: Bill Hiddle
Oblationers: Nancy Robbins, Carol Vivion
Organist: Drew Ashley
Ushers: Sue Dishong, Craig Cottrell
Counters: Melissa Mullen, Jack Kelly

Dr. Kryder's Prayer

Risen Lord:

Give us a heart for simple things:
love, laughter, bread, wine, dreams.
Fill us with green growing hope. And
make us an Easter people, whose
song is Alleluia,
whose sign is Peace,
and whose name is Love.

Amen.

Those For Whom We Pray
THE MEMBERS OF OUR CHURCH

Prayers for Healing: Drew, Claudette & John, Linda, Charlotte, John, Joseph & Tera, Yvonne

[Please let Fr. John or Melissa Mullen know if you wish to add someone to the Prayer List]

Those in Retirement Homes:

Those in the Armed Forces: For all who serve around the world

Christian People in the World: The people of Ukraine

The Clergy: Sarah the Archbishop of Canterbury; Sean our Presiding Bishop; Poulson, our Bishop; John, our Vicar

Wardens: Jack Kelly, Craig Cottrell

The Bishop's Committee: Zac Cox, Sue Dishong, Anne Ghost Bear, Melita Hiddle, Nancy Robbins, Susan Moffatt, Dedee Cottrell, Susan Soulsby and Rick Vivion

Our Parish Office Staff: Lee Ann Henley, Treasurer, Melissa Mullen, Secretary, Susan Moffatt, Bookkeeper

Our Organist: Drew Ashley

Our Choir: Lee Ann, Melissa, Betty, Janice

The Faithful Departed: as a result of gun violence

Birthdays & Anniversaries We Celebrate

Linn Bishop's Birthday.....February 23
Sunny Teegarden's BirthdayFebruary 23
Caroline McElroy's Birthday February 24
Zac Cox's Birthday..... February 24
John & Karen Abney's Anniversary February 22

*You are invited to come forward, at the invitation of the priest,
to receive a birthday or anniversary blessing.*

Lenten Soup Suppers & Study

During the Wednesdays in Lent, beginning February 25, we will have soup suppers and study in the Parish Hall starting at 6:00 p.m. We will be using a book and video series by Amy-Jill Levine called *Witness at the Cross* (video introduction is available [at this link](#)).

We will experience Holy Friday from the perspective of those who watched Jesus die: Mary his mother; the Beloved Disciple from the Gospel of John; Mary Magdalene and the other women from Galilee; the two men, usually identified as thieves, crucified with Jesus; the centurion and the soldiers; Joseph of Arimathea and Nicodemus. Jews and Romans, friends and strangers, the powerful and the powerless, the hopeful and the despairing. The story of Jesus's death is not something we just read: we think about it, and we experience it; we hear the taunts of the soldiers, the priests, and the passersby even as we hear the famous "seven last words" from the cross.

If you wish to buy the book, it's available [at this link](#), \$10.49 for paperback, \$9.97 Kindle version.

Please plan to participate.

There is a sign up sheet for the soup in the hallway by Parish Hall





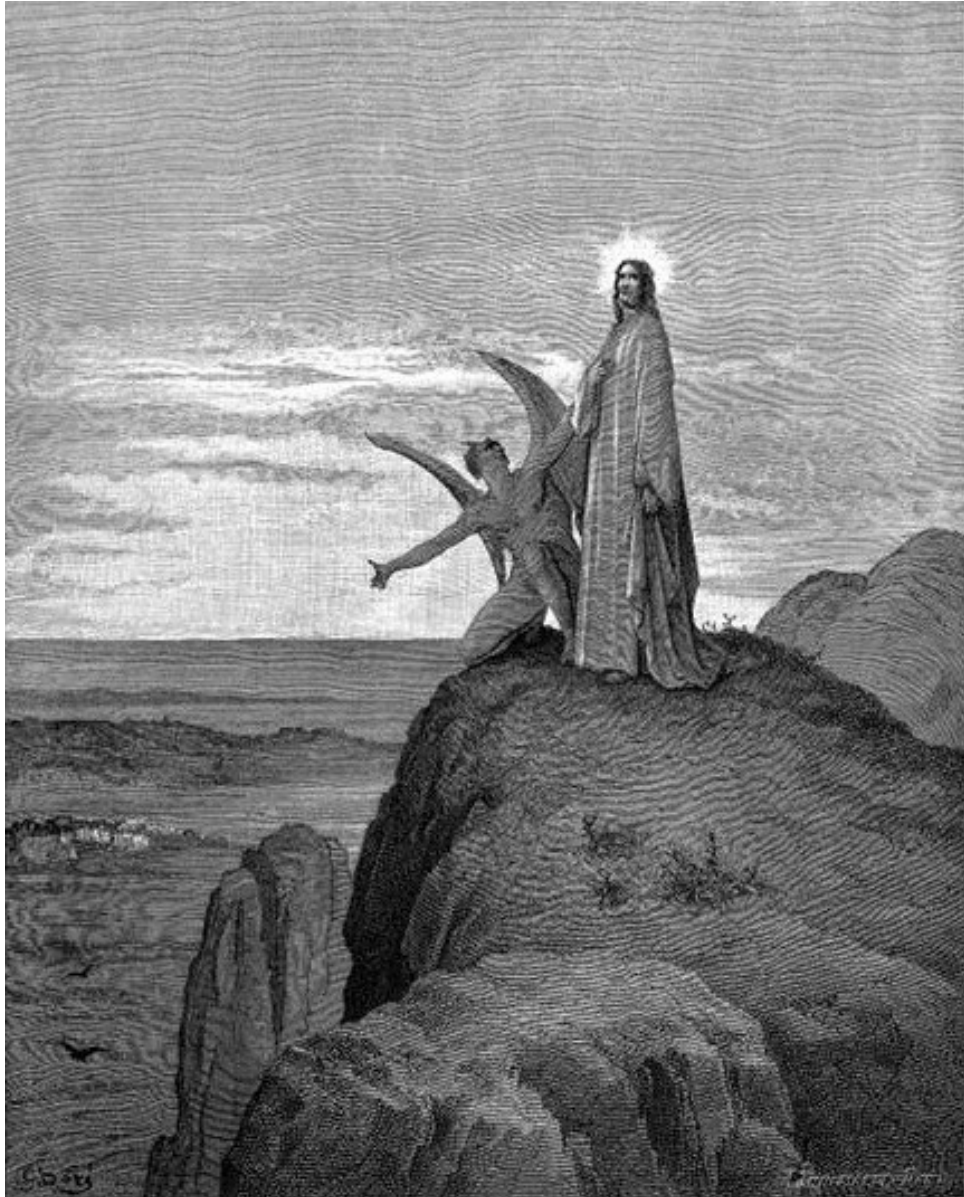
The Book Fair
is drawing closer!

I hope everyone is getting excited!

Friday, March 6th; 10-2
and
Saturday, March 7th; 10-4



The Temptations of Christ
Botticelli (1481-820)



The Temptation of Christ on the Mountain
Gustave Doré (1866)

Welcome Visitors

We are glad you chose to worship with us today.
We would appreciate it if you would complete the card
found in your pew and place it in the alms basin,
or sign our guest register at the north or south entrance to the church.



May our Lord Jesus Christ bless your worship experience this day
and go with you throughout the week.

Our Mission Statement

To know Christ and make him known through worship, prayer,
study, fellowship, outreach, and witness in our daily walk.



Saint Luke's Episcopal Church

Ninth & Yale

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Tulsa, Oklahoma 74112-4240

(918) 834-4800

Please visit our website at stlukestulsa.com
and like us on Facebook [St. Luke's \(Tulsa\)](https://www.facebook.com/St.LukesTulsa)