



St. Boniface Episcopal Church

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The Rt. Rev. Douglas Scharf, DMin., Bishop
The Very Rev. Wayne Farrell, Rector
The Rev. Nikki Seger, Assistant Rector
The Rev. Elisa Hansen, Deacon
Dr. James W. Guyer, Organist/Choirmaster

The Holy Eucharist - Rite II: Fourth Sunday in Lent **March 19, 2023 8:00 & 10:00 a.m.**

Our worship bulletin today and next Sunday includes commentary (as a sidebar) which will shed light on the various elements of the service. Such a teaching service is often known as an “instructed eucharist.” Any verbal instructions given will be brief so that the teaching content respects the integrity of worship. The parallel commentaries explain the principal actions taking place, and the reasons for them.

Please read the paragraphs below before the service formally begins on the next page.

When Episcopalians gather for public worship on a Sunday, we have a service of Holy Communion, also known as the celebration of the Holy Eucharist. We do this because this is the way Christians have worshipped since the earliest days of the Church. When Jesus instituted the first eucharist at the Last Supper, he commanded all of his followers to continue the practice. It is the clearest, strongest way we know to tell the story of Jesus’ death and resurrection, and to maintain our bond with him and with one another.

Episcopal worship is structured, and it uses *The Book of Common Prayer (BCP)* as its source. The texts and patterns of worship in the prayer book are derived from the earliest surviving texts of ancient Christian worship, updated and expanded as times and circumstances have changed. The common words of the prayer book express our most deeply held beliefs, keep us connected to the timeless elements of Christian tradition, and allow us to participate as more than just listeners.

A eucharistic service has two main parts. The first part is known as the **“Liturgy of the Word.”** This is where the commentary will focus today. Next Sunday the commentary will focus on the “Liturgy of the Table.” In the “Liturgy of the Word,” we ***gather*** in the Lord’s name, ***proclaim and respond*** to the Word of God, and ***pray*** for the world, the church and each other. Interestingly, the word “liturgy” means the work of the people (clergy and laity). We do this, not as a group of spectators watching a group of performers, but as the people of God acting together, each with their appointed part to play.

On most Sundays, our service begins on page 355 of the *BCP*. However, during the season of Lent, we start the service with the Penitential Order (p. 351) to put us in mind of our human tendency to disobedience and for the continual need of God’s grace and mercy.

A Penitential Order

10:00 Hymn 567 **Thine arm, O Lord, in days of old**

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

Celebrant Let us confess our sins against God and our neighbor.
a moment of silence

Minister and People **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

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

All stand **Kyrie S-95** 8:00 a.m. all say 10:00 a.m. sung with Cantor
Lord have mercy. **Christ have mercy.** Lord have mercy.

The Collect of the Day

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

Celebrant Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons *be seated*

1 Samuel 16:1-13 The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I

The Prelude is a piece of instrumental music indicating that the service is about to begin. Also this is a preparatory time for worshippers. Silence and prayer are suggested.

After an opening hymn, a responsive Opening Acclamation for the season of Lent is prayed by the Celebrant and people. There are two other unique acclamations used during other seasons. BCP, p. 351.

We pray together a general confession of our sins and listen as the celebrant pronounces God's forgiveness. Some "make the sign of the cross" when the absolution is prayed. This manual act is done by touching first your forehead, then mid-sternum, followed by her left shoulder, and finally your right shoulder, ending by resting your fingertips in the center of your chest. This sign is a reminder that Christ died on the cross for our sins.

During the season of Lent, the Kyrie (Lord have mercy) or the Trisagion (Holy God, Holy and Mighty ...) is prayed/sung instead of a Song of Praise (BCP, 356). This choice reinforces the somber atmosphere of Lenten liturgy.

The gathering rite concludes with The Collect of the Day that reflects the themes of this particular Sunday. It is called a "Collect" because the prayer collects/captures our thoughts for worship. The Collects can be found in the BCP, pp. 211-261

We use a fixed pattern of scripture readings, called a lectionary, that allows us to hear most of the Bible within a three-year period. This makes sure that nothing important is left out, and that preachers don't overlook some passages in favor of others. It has long been a tradition among Christians that lay people read the first & second lessons.

will show you what you shall do; and you shall anoint for me the one whom I name to you.” Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.” But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the Lord chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The Lord has not chosen any of these.” Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.” Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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

remain seated Psalm 23 8:00 BCP p.612, all say 10:00 BCP p.476 choir only

Ephesians 5:8-14 Once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, “Sleeper, awake! Rise from the dead, and Christ will shine on you.” The Word of the Lord. **Thanks be to God.**

10:00 **Hymn 490 I want to walk as a child of the light**

Gospeller The Holy Gospel of our Lord Jesus Christ according to John.

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

John 9:1-41 As Jesus walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can

In this part of the Liturgy of the Word we sit in order to listen to readings from the Bible. It is our custom to stand, sit, or kneel at different parts of the service. Most of these postures are optional, but we find them useful in helping to worship with our bodies and not just our minds. Typically, we follow the biblical Jewish and Christian traditions of standing to praise God and to pray; sitting in order to listen; and kneeling in order to express penitence or devotion. If you have a physical condition which makes any of these difficult, you are always welcome to adopt a more comfortable position. You may also notice that some people engage in various acts of personal devotion, such as bowing or making the sign of the cross. These also are optional, used by some in order to enhance their individual experience of worship.

The Psalms (also a part of Holy Scripture) are the ancient hymnal of the Jews, and Christians have always continued to use them – usually in sung form at our 10 am service. The Psalm is also selected to be a “response” to the first reading from the Hebrew scriptures.

The second reading is from the New Testament – from the letters (also known as “epistles”) that follow the gospels in the Bible.

A hymn follows this lesson. It is referred to as the “Sequence” and often is a response to the first two readings.

The final reading at a eucharistic service is always from one of the four gospels. Christians have long given special importance to the gospels because that is where we hear directly the words and actions of Jesus. We express this importance by having an ordained minister do this reading, and by standing as we listen. If there is a deacon present, it is always the deacon’s prerogative to do the gospel reading.

work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.”

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, “He is of age; ask him.”

So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And

There are four gospels: Matthew, Mark, Luke and John. The first three are known as the “synoptics” because they are similar to each other and tell the story of Jesus’ life in a biographical style. The gospel of John is written in a philosophical or mystical style.

The gospel reading selected depends on the lectionary year. Matthew is read in Year A (note: starting with the season Advent in 2022, we are now in Year A). Mark is read in Year B. Luke is read in Year C. The gospel of John is sprinkled throughout the three years falling primarily in the Lent or Easter seasons.

Most gospel readings are not as long as the one we hear today.

who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshiped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”
The Gospel of the Lord. **Praise to you Lord Christ.**

The Sermon

The Rev. Niki Seger

All standing 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 worshipped 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 Prayers of the People

In this season of penitence, let us humbly pray...

All powerful Lord, hear our prayers for the church and its mission, for our Presiding Bishop Michael, our Bishop Douglas, and all members of St. Boniface. May we join in the grace of the Holy Spirit to respond to the call of your church.

Watch o'er thy Church, O Lord...**perfect it in thy love.**

Hymn 302, v.2

Merciful Lord, we humbly beseech you to accept our prayers for our nation and its leaders. Look with mercy on our neighbors. Let us be guided by you to seek justice and peace for all in our land.

Teach me your ways, O Lord...**and I will walk in your truth.**

Ps. 86:11

Forgiving Lord, you have graciously appointed this island home to

The sermon is the proclamation of the gospel and perhaps the other scripture readings.

We conclude our response to God's Word by standing and saying together the Nicene Creed. This summary statement of Christian belief was adopted by the undivided church in the fourth century and is one of the oldest texts of Christian worship.

In the last portion of the Liturgy of the Word, we pray for the church and for the world, and make our final preparation for the Communion part of the service. Our prayers always include the entire universal Church, the nation, the welfare of the world, the concerns of the local community, those who suffer or are in trouble, and those who have died. We usually use a pattern of prayer that allows everyone in the congregation to make responses.

There are forms for the Prayers of the People found in the prayer book starting on p. 383. However, these prayers recently are being written by a new ministry team of lay people for each liturgical season.

our protection and care. Teach us in your ways of nurturing our fragile Earth and help us cultivate resources of healing and growth.

I will put my spirit within you, and you shall live... **and I will place you on your own soil.** Ez 37:14

Healing Lord, bring your loving presence to all who suffer in mind, body, and spirit. Respond with your healing and make haste to lighten their tribulation.

If you satisfy the needs of the afflicted,... **then your light shall rise in the darkness.** Is. 58:10

Welcoming Lord, embrace those who in faith and hope have departed this life to enter your eternal kingdom. Comfort those who mourn with your gracious being.

Lord, hear my voice! **Let your ears be attentive to the voice of my supplications!** Ps. 30:2

Benevolent Lord, we thank you for your bountiful and uncountable gifts, especially for those celebrating this week: Doriel Boyce, Catherine Bricker, Mary Jane Cooper, Anita Countryman, Diane Davidson, Steve Grantham, Mimi Henderson, Rea Hinch, Beatrice McCarthy, Becky Trotsky, Charlotte & John Calhoun, Mimi & Ron Henderson.

Celebrant Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. Amen.

The Peace

Celebrant The peace of the Lord be always with you.

People **And also with you.**

Greet one another with a nod, or a bow, in the name of the Lord.

Welcome and Announcements

The Holy Communion

Celebrant Let us with gladness present the offerings and oblations of our life and labor to the Lord

8:00 a.m. Offertory **Hymn 380 From all that dwell below the skies**

10:00 a.m. Offertory

My shepherd will supply my need *John Carter*
My Shepherd will supply my need: Jehovah is His Name; In pastures fresh He makes me feed, Beside the living stream. He brings my wandering spirit back When I forsake His ways, And leads me, for His mercy's sake, In paths of truth and grace. When I walk through the shades of death His presence is my stay; One word of His supporting grace Drives all my fears away. His hand, in sight of all my foes, Doth still my table spread; My cup with blessings overflows, His oil anoints my head. The sure provisions of my God Attend me all my days; O may Thy house be my abode, And all my work be praise. There would I find a settled rest, While others go and come; No more a stranger, nor a guest, But like a child at home.

A new ministry is being started by the Hospitality & Welcome team arising from the Strategic Plan. Once a month at coffee hour, a special celebration will be held for those with birthdays, anniversaries and special events falling within that month. Come to coffee hour to be recognized!

Now we are prepared to exchange God's Peace and briefly greet those nearby in the name of the Lord. The ancient custom of passing the Peace expresses our unity in Christ and our readiness to receive Communion. It marks the end of the Liturgy of the Word.

Next week, we will concentrate on details of the "Liturgy of the Table" – so stay turned!

10:00 a.m. Presentation Hymn 380 vs. 3

Praise God, from whom all blessings flow; praise him, all creatures here below;
praise him above, ye heavenly host: praise Father, Son, and Holy Ghost.

The Great Thanksgiving

Eucharistic Prayer A

BCP, p. 361

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Celebrant It is right, and a good and joyful thing, ...

... Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus S-122 *8:00 all say 10:00 all sing*

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

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

Celebrant Holy and gracious Father: In your infinite love ...

... Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith,

Celebrant and People **Christ has died. Christ is risen. Christ will come again.**

Celebrant We celebrate the memorial of our redemption, ...

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

The Lord's Prayer

8:00 a.m. And now, as our Savior Christ has taught us, we are bold to say,

People **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.**

10:00 a.m. Celebrant: As our Savior Christ has taught us, we now pray,

People **Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

The Breaking of the Bread

Fraction Anthem S-172 *8:00 a.m. all say 10:00 a.m. Cantor, then all*

(Ant.) Blessed are those who are called to the Supper of the Lamb.

Cantor: Praise the Lord, all you nations; laud him, all you peoples. For his loving-kindness toward us is great, and the faithfulness of the Lord endures for ever. **(Ant.)**

Celebrant The Gifts of God for the People of God.

All seeking Christ are invited to receive the Holy Communion

Communion Music

Instrumental

Air from Pezold Partita in F for Viola d'Amore

Choir

Christ hath a garden *Gerald Near*

Hymn WLP 831 Ubi caritas

Ubi caritas et amor, ubi caritas Deus ibi est.

Hymn 339 Deck thyself, my soul, with gladness

After Communion, the people stand as the Celebrant says Let us pray.

Celebrant and People **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

A Eucharistic Visitor may be sent out using these words:

Celebrant We send you forth bearing the Gifts of God that those to whom you go may share with us in the communion of Christ's body and blood.

People **We who are many are one body, because we all share one bread, one cup.**

Blessing

Celebrant 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.

Dismissal

Minister Let us bless the Lord. *People* **Thanks be to God.**

Closing Hymn 429 I'll praise my Maker while I've breath

Postlude

Gigue, Courant, Menuet from Pezold partita in F for viola d'amore

Core Values: Vibrant Community; Open and Affirming; Welcoming; Joyful; Outreach

Mission: We are a joyful and inclusive Christian community. Our mission is to live and reflect God's love through worship, teaching, healing, and outreach to all creation.

Vision: St. Boniface Episcopal Church will be a community that transforms the greater community through action and unconditional love.

Announcements ~ March 19, 2023

Worship

- ◆ **We receive the wine by chalice** during Holy Communion. Receiving the bread only is also sufficient. If you desire the wafer dipped into the wine, your chalice bearer will do so and return it to your hand. (Note: the wafer will not be placed in your mouth).
- ◆ Daily **Morning** (9:00) and **Evening** (5:00) **Prayer** in the Chapel.
- ◆ **Tuesday 10:00 a.m.**, Holy Eucharist in the Chapel.
- ◆ Funeral service for **Charlotte Simpson** Tuesday, March 21, 12pm
- ◆ **Contemplative Prayer** meets via Zoom bi-monthly at 10:30 am on the first and third Wednesdays of the month (**March 1 & 15**) ID: 892 2764 4433 Passcode: 772976).
- ◆ **Wednesday worship and potluck** gathers in the Parish Hall at **5:30 pm** for Evening Prayer (Eucharist first Wednesdays of the month). Please bring a salad, main dish, drink or dessert to share. Contact Katherine Johnson for info, 941-927-2066.
- ◆ **Thursday Eucharist & Bible Study!** Join us at noon for a short service then Bible Study in the Studio. Contact Priest Nikki for the study readings.
- ◆ Funeral service for **Marge Wright** Thursday, March 30 11:30 am
- ◆ **Taizé, Saturday, April 1** at 6:00 pm. This beautiful service of simple music, reflection and prayer is held in the inside chapel, and will be a special offering, *Stay and Watch With Me: A Prelude to Holy Week*.
- ◆ Anyone who feels called to **baptism** at the Easter Vigil (April 8) or **confirmation** late in the spring, contact the clergy

Fellowship

- ◆ Join us in the Parish Hall following worship today for **fellowship**, conversation, a beverage and goodies. Contact the church office to provide items for an upcoming Sunday.
- ◆ **Boniface Artists Group** An exhibit in the Parish Hall features artist and parishioner, Bill Logan, showcasing Watercolor, Acrylic, Charcoal, Digital Art, and Photography.
- ◆ **Durufle's Requiem, Sunday, March 26**, 6:00 p.m. Join us for this special event featuring the Choir of St. Boniface Church and organist Jeremy Filsell for an epic performance of Durufle's masterpiece. Tickets \$30 general admission, \$15 w/ College ID, Free for 18 & under.

Healing

- ◆ **Prayer Shawl Ministry** meets on Tuesdays at 1:00 p.m. to knit prayers together into shawls for those needing to be wrapped in God's healing love. For info, contact Meg Larrabee, meglarrabee@hotmail.com.

- ◆ **The Healing Mission** is open Mondays 10:00a - 12:00p and 2nd & 4th Wednesdays 1:00 - 3:00p. During your half hour, we pray for all needs of body, mind and spirit. Call 941-349-5616 ext. 335 for an appointment.
- ◆ Help us help you! For those in our community who need prayer, are ill, hospitalized, homebound or in spiritual distress, our **clergy and pastoral care team** (prayer circle and Eucharistic Visitors) are ready. Add names to the prayer list in the narthex and call the office/clergy directly with specific needs. We will visit, and make Holy Communion available as desired.
- ◆ **Beyond the Broken Heart** meets third Sundays (**TODAY**) at 11:30 am in the Healing Mission for those dealing with grief and loss. Contact Rita Piovane, 610-442-0984 or drritav@gmail.com.

Teaching

- ◆ **Lenten Study Groups** meet weekdays at St. Boniface - pick up a schedule of courses, times, locations in the church entry, or view on our website.
- ◆ **Church School** *Weaving God's Promises* Children in Pre-K4 to 5th grade gather Sundays at 10:00 a.m, then return to their parents in church just before Communion. The first Sunday of the month children join their families for the entire service.
- ◆ **Sunday** morning 9:00 a.m. **Bible Study** with Fr. Jeff Hamblin (jlh@jeffreyhamblin-md.com) meets in the Library and Zoom.
- ◆ The **Sunday Book Group** meets at 8:45 am in the Studio, in person and on Zoom. Contact Vince Brennan 941-356-4400.
- ◆ **Círculo español**, St. Boniface Church's Spanish conversation group, is a casual virtual gathering, welcoming all language levels. meeting weekly on Wednesdays by Zoom, 1:30 pm Eastern. Contact Mary Gordon, 941-923-2302 or email jmkpl@aol.com.
- ◆ Join fellow parishioners for an educational presentation by Becky McDonough, executive director of **ALSO Youth**, on Sunday, **March 26th**, 11:30 am in the Boniface Center. Becky will discuss issues affecting LGBTQ+ youth in Sarasota and Florida, and ALSO's mission to empower LGBTQ+ youth and their allies, creating a more inclusive community. This educational event is offered as part of our Strategic Plan. Coffee and goodies provided by the **Caring for Youth and Families Committee**.

Outreach

- ◆ **Episcopal Relief & Development** is mobilizing with its partners to respond to the earthquakes in Turkey and Syria. Please give online at www.episcopalrelief.org or to St. Boniface noting "quake" in the memo line.

The Brady Chapter **witness for gun safety** meets at the Sarasota Bayfront (along US 41 at the southern end of the parking lot) Thursdays from 4:00 – 5:00 p.m. For information