



St. Dunstan's

EPISCOPAL CHURCH

RITE II - HOLY EUCHARIST

THE FIRST SUNDAY IN LENT

FEBRUARY 22, 2026

11:15AM

THE CLERGY

THE REVEREND DR. ROMAN D. ROLDAN - *Rector*

THE REVEREND STEVE FERGUSON - *Associate Rector*

THE REVEREND NATY MENJIVAR - *Associate Rector*

WELCOME

We are so glad that you are here! If you are new or visiting, please let an usher know so that we can connect with you! Children are welcome at all of our services. We also offer the following opportunities for children every Sunday:

- Nursery: Open 8:45am-12:45pm for children ages infant - 5 years old and located in the Bentley Education Center (BEC). Enter thru the doors under the porte-cochere
- Children's Chapel: After the Collect, the children may follow the cross to Children's Chapel in the BEC and will return to the worship service during the announcements.
- Prayground: A soft space near the choir loft for little ones to get the wiggles out during service while getting a front row seat to worship. Pews available in the area for parental supervision.

Please note that this service is being livestreamed and members of the congregation may be captured on camera during communion and other parts of the service.



*We aspire to live out the Gospel of Christ as a Body of Believers
Rooted in Faith and Growing in Community*

OUR CORE VALUES AND MISSION STRATEGY:

- **CHILDREN AND YOUTH MINISTRIES:** We seek to nurture the spiritual development of children and youth by encouraging their participation in the life of our congregation and larger community.
- **COMMUNITY FELLOWSHIP:** We gather often to build friendships and to share the love of God through interests, hobbies, activities, events, speakers, Bible study and outreach.
- **CHRISTIAN FORMATION:** We share the love and knowledge of Jesus Christ through Biblical teaching and spiritual growth to develop Christian disciples.
- **OUTREACH:** We are passionate about providing Christ-centered ministries beyond the walls of St. Dunstan's by meeting the spiritual, emotional and physical needs of the local and global communities.
- **WORSHIP:** We look forward to celebrating the rich traditions of Episcopal worship while offering a variety of preaching styles, musical expressions, and opportunities to participate.
- **PASTORAL CARE:** We work to meet the spiritual, emotional and physical needs of persons in our parish with well-trained and responsive lay and ordained pastors. Our practice of pastoral care extends beyond times of crisis to encompass our daily lives.

INSTRUCTIONAL EUCHARIST

Today's service will include textboxes throughout the leaflet with explanations of why each section is included in our Eucharist and some of the history behind it.

This is an excellent opportunity to learn more about our Episcopal traditions and we hope you enjoy and learn something new!

THE WORD OF GOD

PRELUDE

The glory of these forty days

Paul Manz
Based on *The Hymnal* 1982 #143

ENTRANCE HYMN *All standing*
Forty days and forty nights

HYMNAL 150

A PENITENTIAL ORDER

Lent is a season of penitence and fasting that leads to Holy Week's Tridium (Maundy Thursday-Good Friday-Easter). During Lent, the service begins with a penitential salutation, followed by the recitation of the Ten Commandments. We also move the General Confession from its usual place after the Prayers of the People to the start of the service. This is followed by the absolution and the Kyrie. The color purple is characteristic of the season and many clergy wear black cassocks instead of white albs. The music is solemn and we "bury" our halleluiahs until Easter.

The Celebrant says

Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

The People kneel, and the Celebrant reads the Decalogue

Hear the commandments of God to his people:

I am the Lord your God who brought you out of bondage. You shall have no other gods but me.

People **Amen. Lord have mercy.**

Celebrant You shall not make for yourself any idol.

People **Amen. Lord have mercy.**

Celebrant You shall not invoke with malice the Name of the Lord your God.

People **Amen. Lord have mercy.**

Celebrant Remember the Sabbath Day and keep it holy.

People **Amen. Lord have mercy.**

Celebrant Honor your father and your mother.

People **Amen. Lord have mercy.**

Celebrant You shall not commit murder.

People **Amen. Lord have mercy.**

Celebrant You shall not commit adultery.

People **Amen. Lord have mercy.**

Celebrant You shall not steal.

People **Amen. Lord have mercy.**

Celebrant You shall not be a false witness.

People **Amen. Lord have mercy.**

Celebrant You shall not covet anything that belongs to your neighbor.

People **Amen. Lord have mercy.**

Celebrant If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

THE CONFESSION OF SIN

The Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept. All saying

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.

The Celebrant then pronounces the absolution of sins

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

THE KYRIE ELISON

This nine-fold litany is an ancient prayer dating back to the fourth century of the Church. The expression “Kyrie Elison” was used in secular contexts as a salutation at the approach of an emperor. The Kyrie must be said or sung when the Gloria or another hymn of praise is not used. (Paraphrased from Hatchett, “Commentary on the American Prayer Book, 320).

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

THE COLLECTS FOR LENT

The collects for Lent carry a penitential theme. On the first Sunday, we ask for protection for those who are tempted by the devil. On the second, for the return of those who strayed from God’s ways (left the faith). On the third, we acknowledge that we have no power in ourselves to help ourselves and we ask God’s protection and help. On the fourth, we ask for the bread that gives life to the world (Jesus Christ), and on the fifth, we acknowledge that God alone can bring into order the unruly wills and affections of sinners and ask for our eyes to be fixed on Jesus, where “true joys are to be found”.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

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

At this time, all children ages 3-3rd grade are invited to meet at the back of the church and follow the Children’s Chapel Cross and adult leaders to your designated Chapel space in the BEC. The Children will return to the service during the announcements.

THE LESSONS

The RCL (Revised Common Lectionary) assigns a different Gospel to each year of the 3-year cycle: Matthew for year A, Mark for year B, and Luke for year C. The Gospel of John is left for special occasions. In 2026, four of the five Sundays of Lent will come from John. Today is the only Sunday for Matthew. Next week we will have John 3: 1-17, then John 4:5-42. Followed by John 9:1-41, and John 11:1-45 on the Sunday before Palm Sunday.

FIRST READING *The people sit.***GENESIS 2:15-17, 3:1-7**

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.

The Word of the Lord.

People **Thanks be to God.**

PSALM 32 *Chanted by Choir; Congregation joins at Antiphon response printed below*

Hap - py are — they whose trans - gres - sions are for - giv - en and whose sin — is — put a - way.

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

2 *Happy are they to whom the Lord imputes no guilt, *
and in whose spirit there is no guile! ANT.*

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

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

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

6 *I said, "I will confess my transgressions to the Lord." *
Then you forgave me the guilt of my sin. ANT.*

7 *Therefore all the faithful will make their prayers
to you in time of trouble; *
when the great waters overflow, they shall not reach them.*

8 *You are my hiding-place;
you preserve me from trouble; **

you surround me with shouts of deliverance. ANT.

9 *"I will instruct you and teach you in the way that you should go; *
I will guide you with my eye.*

10 *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." ANT.*

11 *Great are the tribulations of the wicked; *
but mercy embraces those who trust in the Lord.*

12 *Be glad, you righteous, and rejoice in the Lord; *
shout for joy, all who are true of heart. ANT.*

SECOND READING**ROMANS 5:12-19**

Just 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.

The Word of the Lord.

People **Thanks be to God.**

SEQUENCE HYMN *All standing.
Creator of the earth and skies***HYMNAL 148**

THE GOSPEL

MATTHEW 4:1-11

The Priest reads the Gospel, first saying

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

People **Glory to you, Lord Christ**

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.

The Gospel of the Lord.

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

THE SERMON

The Rev. Dr. Roman D. Roldan

THE NICENE CREED *All standing and saying together,*

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 PRAYERS OF THE PEOPLE

Prayers of the people date back to as early as the second century of our Church and always followed the readings and the sermon. The BCP provides a number of prayers of the people (pages 383 to 393,) but many churches, like ours, create their own prayers. These prayers always conclude with a collect.

The People respond to all the petitions with

Lord, have mercy.

The prayers conclude with

In the communion of Blessed Dunstan, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

People **To you, O Lord Our God.**

The Celebrant says

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

THE PEACE

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

At this time you may exchange the sign of peace with those around you - wave, bow, give the peace sign, etc. or verbally acknowledge those around you saying "peace be with you" or "good morning".

ANNOUNCEMENTS & OFFERING

Scan The QR code to go directly to our PayPal donation site, or you can give online at www.saintdunstans.org/give. Thank you for your generosity.



The Celebrant says

Ascribe to the Lord the honor due his Name; bring offerings and come into his courts.

THE HOLY COMMUNION

The celebration of the Lord's Supper dates to the earliest Christian communities in the First Century. Eucharistic prayers were not "fixed" as we have today. Our current Eucharistic Prayers have evolved over time and have endured revision by various versions of the Book of Common Prayer. We believe in Christ's spiritual real presence in the Elements and hold the reception of Holy Communion in great esteem. All baptized Christians are welcome to receive the consecrated bread and wine.

OFFERTORY ANTHEM

A Lenten Prayer

Robert J. Powell

*Lord, I ask a blessing for my soul today
Give me peace from heaven as I kneel and pray
Forty days did Jesus face temptation strong
Give me strength to conquer
Knowing right from wrong*

*Lord, I ask a blessing for my soul today
Give me peace from heaven as I kneel and pray
I would be like Jesus turning from all sin
With His love to keep me true and faithful within*

*Lord, I ask a blessing for my soul today
Give me peace from heaven as I kneel and pray
When I look to Jesus, he will show the way
Help me come to meet him
Pure on Easter Day*

ST. CECILIA CHOIR. EMILY CLAMAN - FLUTE

THE PRESENTATION OF ALMS AND OBLATIONS

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts.

The People stand while the offerings are presented and placed on the Altar, singing

The Doxology

Hymn 143, vs. 5

***O Father, Son, and Spirit blest,
to thee be every prayer addressed,
who art in threefold Name adored,
from age to age, the only Lord.***

The Celebrant says

All things come of Thee, O Lord,

People **and of Thine own have we given Thee.**

EUCCHARISTIC PRAYER D

This prayer is adapted from the Liturgy of Saint Basil (330-379). It continues to be used on certain Sundays and feasts of special solemnity in the Greek and Slavic churches. An adaptation is also used among Coptic Christians, and an abbreviated form is one of the four eucharistic prayers of the Roman Church's sacramentary under Pope Paul VI. In its current form and substance, this prayer is authorized among more Christians than any other eucharistic prayer. "In this prayer we have a text of historic and ecumenical significance encompassing most of the themes found in the other eucharistic prayers." (Hatchett, 377).

The people remain standing. The Celebrant says,

The Lord be with you.

People **And also with you**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

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

Then, facing the Holy Table, the Celebrant proceeds

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

SANCTUS AND BENEDICTUS *Sung*

S-114

Holy, holy, holy, Lord God of Hosts:

Heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

Then the Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People say

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember our bishops, Andrew, Jeff, Kai, Hector, and Brian, and all who minister in your Church. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Blessed Dunstan, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

Amen.

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

People and Celebrant, kneeling

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

S-158

The Celebrant breaks the consecrated Bread and a period of silence is kept, then is said

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
grant us thy peace.**

The Celebrant says

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.

All baptized Christians are welcome at the Lord's Table. To receive Holy Communion follow the direction of the ushers towards the altar. Place your hands together (palms upward), receive the host, and carefully dip the host in the chalice before consuming, or drink from the cup. If you wish to only receive a blessing, cross your arms over your chest. Prayer teams offering prayers for healing and thanksgiving are stationed in the chapel. You may go before or after you receive the Eucharist.

COMMUNION HYMN

LEVAS 188

It is well with my soul

When peace, like a river, attendeth my way,
When sorrows like seabillows roll;
Whatever my lot, thou hast taught me to say,
It is well, it is well with my soul.

**It is well with my soul,
It is well, it is well with my soul.**

Though satan should buffet, though trials should come,
Let this blest assurance control,
That Christ has regarded my helpless estate,
And has shed His own blood for my soul.

My sin oh, the bliss of this glorious thought
My sin not in part, but the whole
Is nailed to the cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

And, Lord, hast the day when the faith shall be sight,
The clouds be rolled back as a scroll,
The trump shall resound and the Lord shall descend,
'Even so' it is well with my soul.

POSTCOMMUNION PRAYER

The People kneel. The Celebrant and People say

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.

THE BLESSING *The Priest blesses the people*

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; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People **Amen.**

HYMN OF MISSION

HYMNAL 142

Lord, who throughout these forty days

THE DISMISSAL

From the back of the church, the Priest dismisses the people, who respond

Thanks be to God.

POSTLUDE

O love, how deep, how broad, how high

*Gary Bachlund
Based on The Hymnal 1982 #449*

*The altar flowers are given to the glory of God and in celebration of Dave & Kelley Helmick's 26th Wedding Anniversary
given by Dave & Kelley.*

ANNOUNCEMENTS

2026 PLEDGES

Please remember to submit your pledges if you haven't already! Pledges help us create a faithful budget and plan how we will support the ministries of St. Dunstan's in the coming year. If you have any trouble with our new online giving forms, please feel free to call the office or stop by during office hours. Kyra or Manette would be happy to help walk you through the process. Thank you for your generosity!



COMING UP

STATIONS OF THE CROSS

Every Sunday during Lent, parishioners are invited to participate in the Stations of the Cross at 10:15am in the nave (English), or in the Parish Hall (Spanish).

LENTEN TAIZE - MARCH 15

Enjoy a service of meditative song and prayer this lenten season. Sunday, March 15 4:00pm.

SAVE THE DATE FOR VBS! - JUNE 22-26, 2026

Mark your calendars now for Vacation Bible School at St. Dunstan's June 22-26!

GET INVOLVED

DOMINICAN REPUBLIC MISSION TRIP

It's time to gather our team for the Dominican Republic Mission trip June 6-13! This trip is an incredible experience and you will absolutely be blessed by it. Please let Fr. Roman know as soon as possible if you wish to attend! froman@saintdunstans.org

MONDAY BIBLE STUDY

All are welcome to join the Monday Bible Study group which meets each Monday from 1:00-2:30 pm in BEC 309. Our purpose is to study God's word together and apply it in our daily lives. We read a selected book of the Bible aloud in a round-table format and then discuss the passages. This ministry allows individuals to better understand scripture in a relaxed group setting, encouraging varying opinions and interpretations. Bring any translation that you have to share. If you are interested, contact facilitator Betsy Sullivan at boodles411@att.net.

SUNDAY FLOWERS

Remember or honor a loved one with our beautiful Sunday altar flowers! Have their name printed in the service leaflet and read during the prayers of the people. Visit www.saintdunstans.org and fill out the Sunday Flowers Form to donate. Remember to list your dedication and what date you're requesting in the form! **Upcoming available dates: March 15, 22, April 19, 26**

TO KEEP OUR SPACES CLEAN AND PROTECTED, PLEASE NOTE THAT NO FOOD OR DRINKS ARE ALLOWED IN ANY SPACE BEING USED FOR WORSHIP (NAVE AND PARISH HALL). IF YOU NEED WATER DURING A SERVICE, WATER IS AVAILABLE IN THE WELCOME CENTER AND THE MACE ROOM. THANK YOU FOR HELPING US TAKE CARE OF OUR CAMPUS!

ST. DUNSTAN'S LINKTREE

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