

To be, rather than to seem to be, a friend of God.
Gregory of Nazianzus

Trinity Episcopal Church

1011 Vermont Street
Lawrence, Kansas 66044

Solemn High Mass: 6:00 p.m.

March 12, 2017

Prayers of Preparation Before Receiving Holy Communion

Come, O Lord, in mercy to my soul, and dwell there forever. Give me thyself. Let me seek thee with the full strength of my being, and with an earnest longing of my soul; and, finding thee, let my life show forth the glory of thy Name in the flowers of good works and the fruit of holy living. *Amen.*

O come to my heart, Lord Jesus; there is room in my heart for thee. I offer this Holy Eucharist unto thee, O Holy Father, first for thy honor and glory and in grateful remembrance of our Saviour's sacrifice upon the Cross; In thanksgiving for all thy blessings. For the forgiveness of my sins. For the increase of grace. For thy Holy Church, our Parish, the clergy, and people (especially...) For those near and dear to me (especially...) For those in trouble, sorrow, need, sickness, or any other adversity (especially...) For the peace of the world. Grant, O Holy Father, that we may come to thine Altar in faith, hope, charity, and gratitude; through Jesus Christ our Lord. *Amen.*

Lord Jesus Christ, take all my freedom, my memory, my understanding, and my will. All that I have and cherish Thou hast given me. I surrender it all to be guided by thy will. Thy grace and thy love are wealth enough for me. Give me these Lord Jesus and I ask for nothing more. *Amen.*
(From *St. Ignatius of Loyola*)

Singing the Psalm

At Solemn High Mass we sing the Psalm using Anglican Chant, which was created for chanting the Psalter in the English language.

The following guidelines apply to singing Anglican Chant. In its modern form the four "pointings" or marks which indicate exactly when to stay on the same note or when to move on to a new note are:

 Corresponds to the bar lines of the chant. Thus, you usually change pitches when you move past this mark.

 Connects two syllables (occasionally three) to one note.

 Identifies one syllable to be sung to two chords.

 Indicates that the first note of that half of the chant is left out.

The main thing to remember when singing Anglican Chant is that you are merely "reading the psalm on musical pitches." If there is a comma or other punctuation where you would normally pause, do the same while singing, and we will all stay together.

—*Elizabeth Stephens and Onva Boshears, Ph.D.*

The Second Sunday in Lent

Opening Voluntary: *Prelude on 'Old 124th'*

Healey Willan
Anglo/Canadian (1880-1968)

People prepare for participation in the Mass by silence and in prayer. Holy Water is placed in the Baptismal Font at the entrance to the Nave for use of the people as a reminder of our baptismal promises. You may wish to make the sign of the cross after touching the Holy Water with your fingers.

The Entrance Rite

All stand, as able, at the ringing of the bell announcing the beginning of the Mass.

The Introit: *Tibi dixit cor meum*

Psalm 27:11, 12, & 1

Chanted by the Cantor. Congregation standing.

*My heart hath talked of thee. Seek ye my face.
Thy face, Lord, will I seek. O hide not thy face from me.
The Lord is my light and salvation.
Whom then shall I fear?*

The Entrance Hymn #149: *Eternal Lord of love, behold your Church*

Old 124th

Congregation standing.

The Aspersion of Holy Water

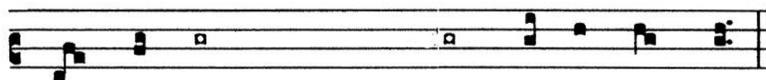
Congregation remains standing while the Cantor sings and the people respond.

The Celebrant sprinkles the congregation with holy water, a weekly reminder of baptism.

The Antiphon: *Asperges me*

Cantor Thou shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

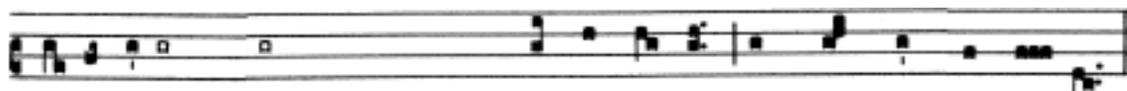
People



Have mercy upon me, O God after thy great good-ness:

Cantor Glory be to the Father, and to the Son; and to the Holy Ghost;

People



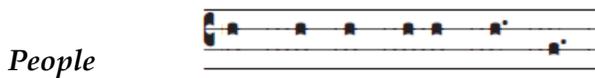
As it was in the beginning, is now and ev-er shall be, world with-out end. A-men

Cantor Thou shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

As the antiphon is repeated, the Priest who has sprinkled the People, returns to the sanctuary.

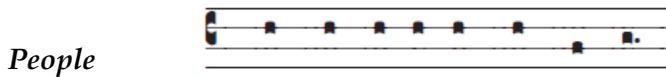
The Preces

Cantor O Lord, show thy mercy upon us.



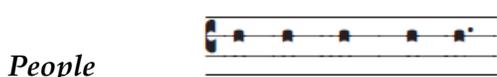
And grant us thy sal - va - tion,

Cantor O Lord, hear my prayer.



And let my cry come un - to thee.

Cantor The Lord be with you.



And with thy spi - rit.

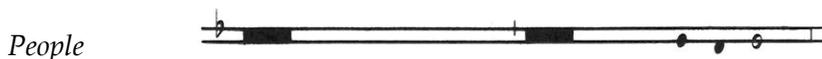
Cantor Let us pray.

Graciously hear us, O Lord, Holy Father Almighty, everlasting God; and send thy holy Angel from heaven to guard and cherish, to protect and visit, and to defend all who dwell in this thy holy habitation; through Christ our Lord. *Amen.*

The Opening Acclamation

Sung or said by the Celebrant with the people standing.

Celebrant Bless the Lord who forgiveth all our sins.



His mercy endureth for ev-er. Amen.

The Collect for Purity

Sung or said by the Celebrant with the people standing.

Celebrant The Lord be with you.



And with thy spirit.

Celebrant Let us pray.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

The Summary of the Law

Said by the Celebrant with the people standing.

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

The Kyrie Eleison: *First Anglican Mass, 1549*

John Merbecke

Sung by the choir and congregation with the people kneeling.

JOHN MERBECKE, 1549

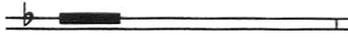
In unison

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

The Collect of the Day

Sung or said by the Celebrant with the people standing.

Celebrant The Lord be with you.

People 
And with thy spirit.

Celebrant Let us pray.

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

The Liturgy of the Word

The people sit. A moment of silence is kept after each lesson.

The First Lesson: *Genesis 12:1-4a*

Lector: A reading from the Book of Genesis

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the Lord had told him.

Lector The Word of the Lord.

People *Thanks be to God.*

The Gradual Psalm: *Levavi oculos*

Psalm 121

Tune: Robert Knox Kennedy (b.1945)



- 1 I lift up my eyes to the hills; *
from where is my help to come?
- 2 My help comes from the Lord, *
the maker of heaven and earth.

- 3 He will not let your foot be moved *
and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;

- 5 The Lord himself watches over you; *
the Lord is your shade at your right hand,
- 6 So that the sun shall not strike you by day, *
nor the moon by night.

- 7 The Lord shall preserve you from all evil; *
it is he who shall keep you safe.
- 8 The Lord shall watch over your going out and your coming in, *
from this time forth for evermore.

The Epistle: *Romans 4:1-5, 13-17*

Lector: A reading from the Letter of Paul to the Romans

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

Lector *The Word of the Lord.*

People *Thanks be to God.*

All stand.

The Cantor chants the Tract prior to the Sequence Hymn.

The Tract: *Commovisti*

Psalm 60:4, 6

*Thou hast moved the land, O Lord, and divided it.
Heal the sores thereof, for it shaketh;
that they may triumph because of the truth;
that thy beloved may be delivered.*

The Sequence Hymn #448: *O Love, how deep, how broad, how high*
All stand.

Deus tuorum militum

The Holy Gospel: John 3:1-17

All standing, the Deacon reads or chants the Gospel, first saying,

Deacon The Holy Gospel of our Lord Jesus Christ according to John

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

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

Deacon The Gospel of the Lord.

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

People are seated after a short prayer by the preacher.

The Sermon

The Very Reverend Robert E. Baldwin

A brief period of silence is kept after the sermon to reflect on the Good News.

The Nicene Creed

All standing.

Said by the Celebrant and the congregation.

**I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;**

**And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.**

**And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and Son;
who with the Father and the Son together is worshipped
and glorified;
who spake by the prophets.
And I believe one holy Catholic and apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. *Amen.***

The Prayers of the People

All standing. The prayers are chanted with the people and choir responding.

Deacon or other leader In peace, let us pray to the Lord, saying,



People

Lord, have mer - cy.

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

Lord, have mercy.

For Justin, Archbishop of Canterbury, for Michael, our Presiding Bishop, for all bishops and other ministers, for Rob, our Rector, and for our priests and deacons, and for all the holy people of God, we pray to you, O Lord.

Lord, have mercy.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

Lord, have mercy.

For those in positions of public trust, especially Donald our President and Sam our Governor, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord.

Lord, have mercy.

For all who live and work in this community especially students, faculty, and staff at our schools and universities, we pray to you, O Lord.

Lord, have mercy.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord.

Lord, have mercy.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

Lord, have mercy.

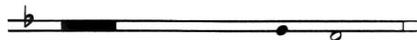
For _____, we pray to you, O Lord.

Lord, have mercy.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Lord, have mercy.

Rejoicing in the fellowship of the ever-blessed Virgin Mary and of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.



To you, O Lord our God.

Silence.

The Celebrant adds the following Doxology.

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. *Amen.*

The Confession

Exhortation to Confession, said by the Celebrant.

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 take this holy Sacrament to your comfort and make your humble confession to Almighty God, devoutly kneeling.

The congregation kneels.

Celebrant and People.

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

The Absolution and Comfortable Words

The congregation remains kneeling.

The Celebrant stands and 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 Celebrant then says one or more of the following sentences, first saying,

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world.

1 John 2:1–2

The Peace

All stand.

The Peace is offered by the Celebrant with the congregation and choir responding.

Then the congregation may greet one another with a sign of Peace.

Celebrant The peace of the Lord be always with you.

People *And with thy spirit.*

Greetings and Announcements

Congregation seated.

The Holy Communion

The Offertory Sentence

Said by Celebrant or assisting Clergy. The congregation remains seated.

During the Offertory Verse and Interlude, the Deacon of the Mass prepares the Altar.

The ushers receive the offering of the people.

The Offertory Verse: *Meditábor*

Psalm 119:47, 48

Chanted by the Cantor.

*My delight shall be in thy commandments, which I have loved.
My hands also will I lift up unto thy commandments, which I have loved*

The Offertory Interlude: *My Savior and My God*

Jay Althouse
American (b. 1951)

*My life, my love, I give to Thee,
Thou Lamb of God who died for me.
O may I ever faithful be,
my savior and my God.*

*I'll Live for Him who died for me;
how richer then my life will be.
I'll bow to Him on bended knee,
my Savior and my God.*

*O Thou who died on Calvary,
To save my soul and set me free.
I dedicate my life to Thee,
my Savior and my God.*

*My life, my love, I give to Thee,
Thou Lamb of God who died for me.
O may I ever faithful be,
my Savior and my God.*

*I'll live for Him who died for me,
How richer then my life will be.
I'll bow to Him on bended knee,
my Savior and my God.*

Guest Cantor:

Maggie Hires

The Offertory Hymn #379: *God is Love, let heaven adore him*

Abbot's Leigh

The Congregation stands for the hymn, and representatives of the congregation bring the people's offerings of bread and wine and money and other gifts, to the deacon or celebrant. These gifts are presented and placed at the Altar.

Following the Offertory Hymn, the Celebrant faces the people and says,

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God the Father Almighty.

People

May the Lord receive this holy sacrifice at thy hands, to the praise and glory of His Holy Name, and to our benefit and that of all his holy Church.

The Great Thanksgiving

The Sursum Corda

Sung by the Celebrant with the people standing.

The musical notation for 'The Sursum Corda' is presented in four staves. The first two staves are for the Celebrant and People, with lyrics: 'The Lord be with you. And with thy spi - rit.' The third and fourth staves are for the Celebrant and People, with lyrics: 'Lift up your hearts. We lift them up un - to the Lord. Let us give thanks un - to our Lord God. It is meet and right so to do.' The notation includes a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Then, facing the Altar, the Celebrant proceeds with the preface.

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. Who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thy Word and Sacraments, they may come to the fullness of grace, which thou hast prepared for those who love thee. 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 and Benedictus: First Anglican Mass, 1549

John Merbecke

The musical notation for 'The Sanctus and Benedictus' is presented in four staves. The lyrics are: '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 notation includes a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Setting: John Merbecke (1510?-1585?); adapt. *Hymnal 1982*

The Canon of the Mass

Congregation kneeling.

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.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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 offenses, through Jesus Christ our Lord;

By whom, and with whom, and in 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 hath taught us, we are bold to say,

The Lord's Prayer

John Merbecke

All kneeling. Sung by the congregation and choir.

Choir and Congregation

Our Fa-ther, who art in heav'n, Hal-low-ed be thy Name. Thy kingdom come.

The first system of musical notation for the choir and congregation. It consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Our Fa-ther, who art in heav'n, Hal-low-ed be thy Name. Thy kingdom come."

Thy will be done, On earth as it is in hea-ven. Give us this day our

The second system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: "Thy will be done, On earth as it is in hea-ven. Give us this day our"

dai - ly bread. And for - give us our tres-pass - es, As we for - give

The third system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: "dai - ly bread. And for - give us our tres-pass - es, As we for - give"

those who tres-pass a - gainst us. And lead us not in - to temp - ta - tion,

The fourth system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: "those who tres-pass a - gainst us. And lead us not in - to temp - ta - tion,"

But de - liv - er us from e - vil. For thine is the king - dom,

The fifth system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: "But de - liv - er us from e - vil. For thine is the king - dom,"

and the power, and the glo - ry, for ev - er and ev - er. A - men.

The sixth and final system of musical notation. The melody concludes in the treble clef, and the accompaniment concludes in the bass clef. The lyrics are: "and the power, and the glo - ry, for ev - er and ev - er. A - men."

The Breaking of the Bread

All kneeling. Silence is kept.

The Agnus Dei: First Anglican Mass, 1549

John Merbecke

All kneeling. Sung by the congregation and choir.

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 God, that ta - kest a - way the
sins of the world, grant us thy peace.

Setting: John Merbecke (1518?-1585?); adapt. *Hymnal 1982*

The Prayer of Humble Access

All kneeling. Said by the Celebrant and congregation.

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.*

The Invitation to Holy Communion

People kneeling.

Facing the people, the Celebrant says the following invitation,

+ Behold the Lamb of God; behold the one that taketh away the sins of the world.

Celebrant and people

Lord, I am not worthy that thou shouldst come under my roof: but speak the word only and my soul shall be healed.

All baptized Christians are invited to receive the Blessed Sacrament of the Body and Blood of Christ. Those who do not wish to receive Communion may come forward to receive a blessing from the Celebrant.

The ministers receive the Sacrament in both kinds, and then immediately offer the gifts to the people.

The Communion Verse: *Visionem*

Matthew 17:19

Chanted by the Cantor

*Tell the vision to no man,
until the Son of Man be risen again from the dead.*

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

The Communion Hymn #691: *My faith looks up to thee*

Olivet

The Postcommunion Prayer

All kneeling.

Celebrant 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.

A Lenten Prayer

All remain kneeling as we join in praying the following Lenten prayer.

Leader I make my prayer to you, O God; * be merciful to me.

People *I make my prayer to you, O God; * be merciful to me.*

Leader Heal my soul, for I have sinned against you:

People *Be merciful to me.*

Leader Create in me a clean heart, O God:

People *And renew a right spirit within me.*

The Closing Hymn #637: *How firm a foundation, ye saints of the Lord*
All stand.

Lyons

The Dismissal

Said by the Deacon with the Congregation responding.

Deacon Let us go forth into the world, rejoicing in the power of the Spirit.

People *Thanks be to God.*

Closing Voluntary: *Postlude on a Ground*

Herbert Murrill
British (1909-1952)

HOLY WEEK SERVICES

April 9	6:00 P.M.	The Sunday of the Passion Palm Sunday
April 13	7:00 P.M.	Maundy Thursday Service
April 14	7:00 P.M.	Good Friday Service
April 15	8:00 P.M.	The Great Vigil of Easter
April 16	8:00 & 10:30 A.M.	Easter Service

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*Thou hast made us for Thyself, O Lord,
and our hearts are restless until they rest in Thee.*

St. Augustine of Hippo

Prayers after Communion and at the Close of Worship

O Lord Jesus Christ, who in a wonderful Sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Within Thy wounds hide me. Suffer me not to be separated from Thee. From the malignant enemy, defend me. In the hour of my death, call me. And bid me come to Thee. That with Thy saints I may praise Thee. *Amen*

O Lord, make my soul perceive the sweetness of thy presence, make it taste and see how gracious Thou art, that filled with thy love, it may seek nothing other than Thee wherein to rejoice; for Thou, O Lord, art the joy of my heart, and my portion forever. *Amen.*

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give thy angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for thy love's sake. *Amen.*

A Meditation for Lent

The season of Lent begins with Ash Wednesday, one of the most somber days in the Christian year. In its liturgy, a simple Biblical image is made central; we are signed with ashes and told, “Remember that you are dust, and to dust you shall return” (cf. Gen. 3:19). The tragic elements of human existence—sin and death—are made visible, not only to ourselves but to all who look upon us.

Unlike other seasons of the Church year, we do not say that we celebrate Lent. Rather, we say that we observe it. Traditional observance incorporates a fast for the whole season in which we refrain each day from some small delight, such as one type of food or a particular pastime. But in Lent, sacrifice is about far more than just letting go. The site of our sacrifice becomes a site for remembrance. In the place of emptied pleasure, we may better hear the angelic question asked in Jesus’ empty tomb: “Why do you seek the living among the dead?” (Lk. 24:5)

Dust and ashes thus direct us not towards paralysis, but towards *movement*—the movements of repentance, restoration, and renewal. Other Lenten devotional practices, most notably the Stations of the Cross, are also far from stationary. We hear all of this quite clearly in the devotional poem “Lent,” written by the seventeenth-century poet-priest George Herbert. In the sixth stanza, he writes, “It’s true, we cannot reach Christ’s forti’th day; / Yet to go part of that religious way, / is better than to rest” (ll. 31 – 33). In meditating upon our movement from dust to dust, our toil may be inspired. The Lenten pilgrimage is made on our feet—and Lent itself has already begun.

Benjamin Guyer

Commentary on the Readings

Today's readings focus on the theme of journey. Whenever we travel, we undergo the pain of leaving behind familiar things and the uncertainty of a new future. In Lent, Christians remember that they are life-long "pilgrims in a strange land," people on a journey into the future that God has prepared for us.

The Old Testament reading tells of the story of Abraham's calling by God, and the beginning of his journey into the Promised Land. In this new and unknown place, God opened up new rivers of grace for Abraham and Sarah. In the second reading, Paul expounds on Abraham as the father of faith and as our ancestor in the faith. The journey begun by Abraham and Sarah is a journey that continues in our lives and a journey begun this Lent by all those among us who seek baptism at Easter.

Nicodemus is also interested in a journey -- the journey into God's Kingdom. Here a leading rabbi comes to discuss God's Word with Jesus, whom he recognizes as a fellow rabbi. John tells us this was Passover season and it was accounted specially blessed for rabbis to discuss God's Word through the night during that season. Jesus reveals the way into God's Kingdom to be a new birth, a birth from heaven (the original text means both) through water and the Holy Spirit.

We gather to support each other in our journey, to pray for those who will be baptized, and to be nourished by Christ in his Word and Sacraments -- they are our food for the journey.

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Andrew Hoyt, Kim Mandle; Allison Marker;

Dusty McCoy; Katherine McGillivray; Charles Olcese;

Maria Thompson, Clerk