

*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.**

**The Great Litany**

**March 5, 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 First Sunday in Lent

**Organ Voluntary:** *Partita on 'St. Flavian'*

Healey Willan  
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 finger.

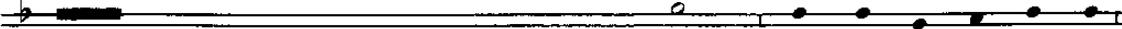
## The Litany

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

### The Great Litany in Procession

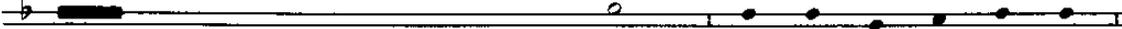
*The Officiant at the Litany may be a lay cantor.*

Officiant People



O God the Father, Creator of heaven and earth, Have mer - cy up - on us.

Officiant People



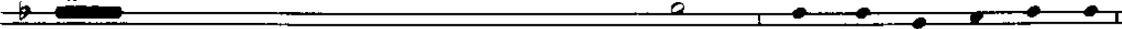
O God the Son, Redeemer of the world, Have mer - cy up - on us.

Officiant People



O God the Holy Ghost, Sanctifier of the faith - ful, Have mer - cy up - on us.

Officiant People



O holy, blessed, and glorious Trinity, one God, Have mer - cy up - on us.

Officiant



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

People



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

Officiant



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



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

People



Good Lord, de - liv - er us.

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



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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

That it may please thee to grant that, in the fellowship of the blessed Virgin Mary and all the saints, we may attain to thy heavenly kingdom,

*We beseech thee to hear us, good Lord.*



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

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



*Officiant*

*People*

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

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



*Officiant*

*People*

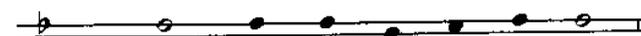
O Lamb of God, that takest away the sins of the world, Grant us thy peace.



*Officiant*

*People*

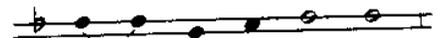
O Christ, hear us. O Christ, hear us.



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

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

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



Ky-ri-e e-lei-son.

Chri-ste e-lei-son.

Ky-ri-e e-lei-son.

*or*

# The Opening Rite

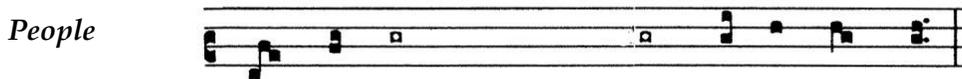
## The Asperision of Holy Water

*Congregation remains standing while the cantor sings and the people respond.*

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

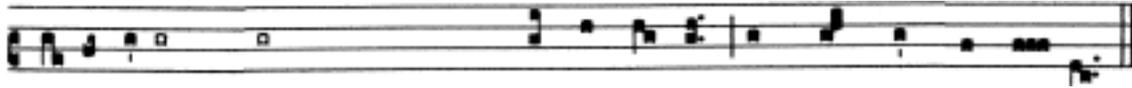
### The Antiphon: *Asperges me*

*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.



*Have mer-cy upon me, O God after thy great good-ness:*

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

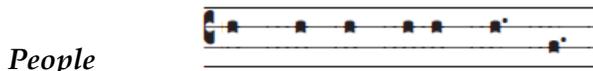


*People* *As it was in the beginning, is now and ev-er shall be, world with-out end. A-men*

*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.*

*Cantor* O Lord, show thy mercy upon us.



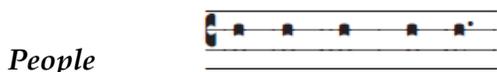
*And grant us thy sal - va - tion,*

*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.*

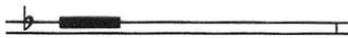
*Celebrant* Bless the Lord who forgiveth all our sins.

*People*   
*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.

*People*   
*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 Collect of the Day

*Sung or said by the Celebrant with the people standing.*

*Celebrant* Let us pray.

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

## The Liturgy of the Word

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

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

*Lector:* A reading from the Book of Genesis

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden'?" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

*Lector*            The Word of the Lord.

*People*            *Thanks be to God.*



- 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!
- 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.
- 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.
- 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."
- 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.

**The Epistle:** *Romans 5:12-19*

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

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.

*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:** *Qui hábitat*

*Psalm 91:1-7, & 11-16*

*Who-so dwelleth under the defense of the Most High, shall abide under the shadow of the Almighty.  
I will say unto the Lord, Thou art my hope and my stronghold: my God, in him I will trust.  
For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.  
He shall defend thee under his wings, and thou shalt be safe under his feathers.  
His faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night;  
nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness;  
nor for the sickness that destroyeth in the noonday.  
A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee,  
for he shall give his Angels charge over thee, to keep thee in all thy ways.  
They shall bear thee in their hands, that thou hurt not thy foot against a stone.  
Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.  
Because he hath set his love upon me, therefore will I deliver him.  
I will set him up, because he hath known my Name.  
He shall call upon me, and I will hear him. Yea, I am with him in trouble. I will deliver him,  
and bring him to honor: with long life will I satisfy him, and show him my salvation.*

**The Sequence Hymn #150:** *Forty days and forty nights*

*Aus der Tiefe rufe ich*

All stand.

## **The Holy Gospel: Matthew 4:1-11**

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

*Deacon*        The Holy Gospel of our Lord Jesus Christ according to Matthew

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

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

*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 Reverend Bobby Smith

*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 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:** *Scápulis suis*  
*Chanted by the Cantor.*

*Psalm 91:4-5*

*He shall defend thee under his wings, and thou shalt be safe under his feathers.  
His faithfulness and truth shall be thy shield and buckler.*

**The Offertory Interlude:** *Ostinato on 'What Wondrous Love Is This'*

John Eggert  
American (b. 1946)

**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 is arranged in four staves. The first two staves are for the Celebrant and People, with the Celebrant's part on the top line and the People's part on the bottom line. The third and fourth staves are for the Celebrant and People respectively, with the Celebrant's part on the top line and the People's part on the bottom line. The lyrics are: "The Lord be with you. And with thy spirit. Lift up your hearts. We lift them up unto the Lord. Let us give thanks unto our Lord God. It is meet and right so to do."

*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 the Word and Sacraments, they may come to the fullness of grace which thou 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 is arranged in four staves, each with a single melodic line. 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."

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.*

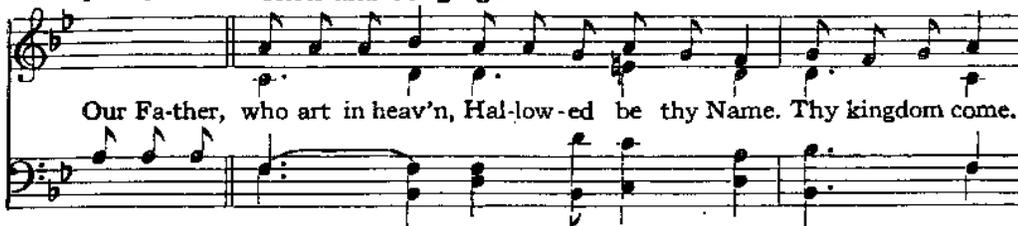
And now as our Savior Christ hath taught us, we are bold to say,

# 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.



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



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,



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

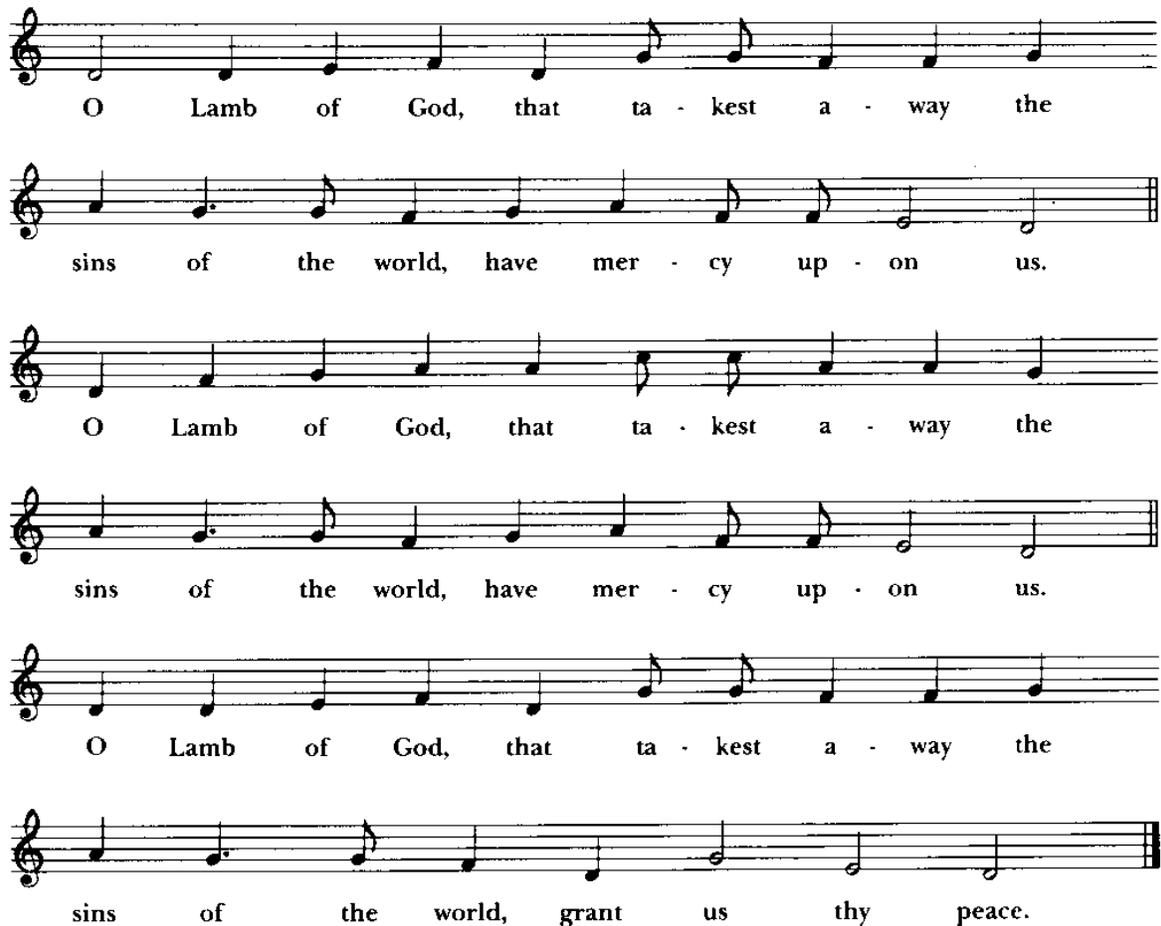
## The Breaking of the Bread

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: Scápuilis suis**

*Psalm 91:4-5*

*Chanted by the Cantor*

*The Lord shall defend thee under his wings, and thou shalt be safe under his feathers.  
His faithfulness and truth shall be thy shield and buckler.*

*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 #144: Lord Jesus, Sun of Righteousness**

*Cornhill*

## **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 #563:** *Go forward, Christian soldier*  
*All stand.*

*Lancashire*

## **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:** *Prelude in e minor*

J. S. Bach  
German (1685-1750)

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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*

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## 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

On this first Lenten Sunday, the Old Testament reading is the account of the creation of the human race and its fall, through disobedience, from communion with God.

Our choices determine who we are and our relationship to God and to others. As the first humans chose to be independent from God, Jesus in his temptations chose faithfulness. The story of the Temptation is the story of Jesus beginning to turn humanity around from disobedience to faithfulness. Each of the temptations was one that the Israelites failed during their Exodus journey.

In the passage from Romans, Paul expands on this. Jesus is the new humanity. Through his death and resurrection, he has opened the way for us, in baptism, to be made part of that new humanity rather than remaining in the state of the old.

In some congregations, those who have been called by God to baptism at Easter will be enrolled as baptismal candidates today. In those congregations, the candidates will be the center of parish life during Lent. However, even in parishes with no baptismal candidates, our focus on each of these Lenten Sundays is still baptism and our preparation to renew our own baptism at Easter. Please keep all candidates for baptism in your prayers daily.

*From The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year.*  
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**Trinity Episcopal Church  
Lawrence, Kansas 66044**

Church Office (Mailing Address): 1027 Vermont Street

Office Hours: 9:00 a.m. – 3:00 p.m.; Monday – Friday

Phone: 843-6166

Fax: 843-6984

office@trinitylawrence.org

**Clergy**

The Very Reverend Robert E. Baldwin, Rector – rb@trinitylawrence.org

The Reverend Susan Terry, Assistant Priest – st@trinitylawrence.org

Stephen L. Segebrecht, Deacon – stephen.segebrecht@gmail.com

Rob Schwaller, Deacon – schwallr@gmail.com

Dick B. Tracy, Deacon, Ret.

Rita V. Tracy, Deacon, Ret.

**Staff**

Mark Stotler, Senior Organist/Music Director, Solemn High Mass– markevanstotler@gmail.com

Douglas Lawrence, Choirmaster, Morning Eucharist – dl@trinitylawrence.org

Lucy Hires, Cantor, Solemn High Mass - lucy.hires@gmail.com

Dan Spicer, Youth Director – ds@trinitylawrence.org

Jenn Holloway, Parish Administrator – office@trinitylawrence.org

Sheryl Poole, Office Administrator – sp@trinitylawrence.org

Sarah Johnson, Communications – sj@trinitylawrence.org

**Vestry**

The Very Reverend Robert Baldwin, *Ex Officio*;

Steven King, Senior Warden;

David Severance , Junior Warden;

Jennifer Attocknie; Katie Bieker; Brenda Clary; Nora Clark;

Andrew Hoyt, Kim Mandle; Allison Marker;

Dusty McCoy; Katherine McGillivray; Charles Olcese;

Maria Thompson, Clerk