

*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.**

**April 2, 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 Fifth Sunday in Lent

**Opening Voluntary:** *My soul hath a desire and longing to enter the courts of the Lord* George Oldroyd  
[from *Three Liturgical Improvisations*] British (1887-1956)

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:** *Iudica me, Deus* Psalm 43: 1, 2, 3  
Chanted by the Cantor. Congregation standing.

*Give sentence with me, O God, and defend the cause of my soul against the ungodly people.  
Deliver me, and rid me from the deceitful and wicked man;  
for thou, O Lord, art my God and my strong salvation.  
O send out thy light and thy truth, that they may lead me,  
and bring me unto thy holy hill, and to thy dwelling.*

**The Entrance Hymn #495:** *Hail, thou once despised Jesus!* In Babilone  
Congregation standing.

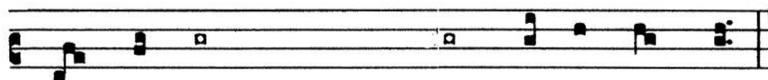
### The Asperision of Holy Water

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.

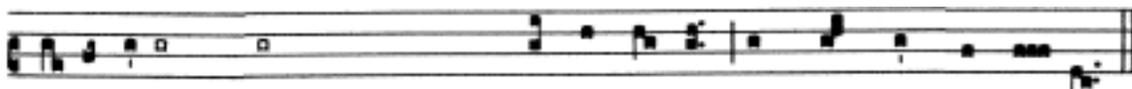
*People*



*Have mercy upon me, O God after thy great goodness:*

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

*People*



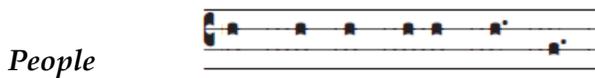
*As it was in the beginning, is now and ever shall be, world without end. Amen*

*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.



## 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**

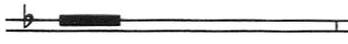
*In unison*

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 Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ 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:** *Ezekiel 37:1-14*

*Lector:* A reading from the Book of Ezekiel

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

*Lector*            The Word of the Lord.

*People*            *Thanks be to God.*

The Gradual Psalm: *De profundis*

Psalm 130

Tune: Robert Knox Kennedy (b.1945)



- 1 Out of the depths have I called to you, O Lord;  
Lord, hear my voice; \*  
let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to note what is done amiss, \*  
O Lord, who could stand?
- 3 For there is forgiveness with you; \*  
therefore you shall be feared.
- 4 I wait for the Lord; my soul waits for him; \*  
in his word is my hope.
- 5 My soul waits for the Lord,  
more than watchmen for the morning, \*  
more than watchmen for the morning.
- 6 O Israel, wait for the Lord, \*  
for with the Lord there is mercy;
- 7 With him there is plenteous redemption, \*  
And he shall redeem Israel from all their sins.

**The Epistle:** *Romans 8:6-11*

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

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

*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:** *Sæpe expugnaverunt me*

*Psalm 129: 1-4*

*Many a time have they fought against me from my youth up.  
May Israel now say: yea many a time have they vexed me from my youth up.  
But they have not prevailed against me.  
The plowers ploughed upon my back and made long furrows;  
but the righteous Lord hath hewn the snares of the ungodly in pieces.*

**The Sequence Hymn #715:** *When Jesus wept, the falling tear*  
*All stand.*

*When Jesus Wept*

## **The Holy Gospel: John 11:1-45**

*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 a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They

followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in 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.*

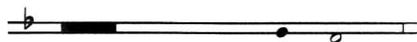
For \_\_\_\_\_, we pray to you, O Lord.

*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: *Confitébor tibi*

*Psalm 119:7, 10, 17, 25*

*Chanted by the Cantor.*

*I will give thanks unto the Lord with my whole heart.  
O do well unto thy seroant, that I may live, and keep thy word.  
Quicken thou me, according to thy word, O Lord.*

## The Offertory Interlude: *Le Prie-Dieu*

[The Prayer to God]

George Oldroyd  
British (1887-1956)

## 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 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.*

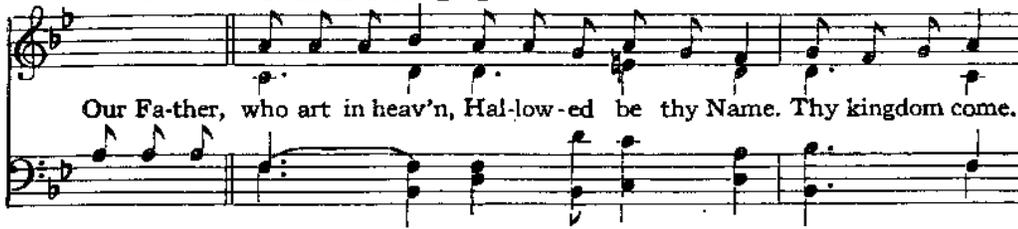
And now as our Savior Christ hath taught us, we are bold to say,

# The Lord's Prayer

John Merbecke

All kneeling. Sung by the congregation and choir.

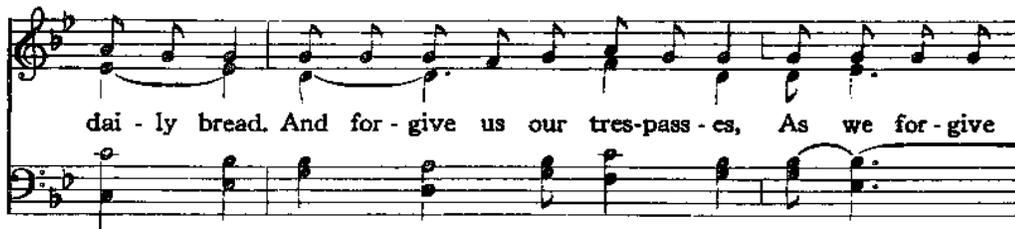
## Choir and Congregation



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



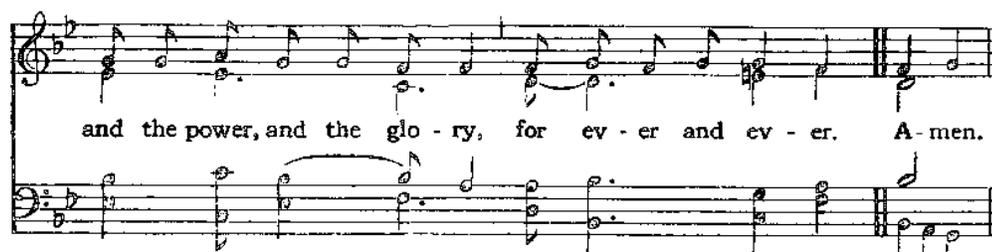
dai - ly bread. And for - give us our tres-pass - es, As we for - give



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:** *Videns Dóminus*

*John 11:33, 35, 43, 44, 39*

*Chanted by the Cantor*

*When the Lord saw the sister of Lazarus weeping at the tomb, and the Jews also weeping,  
he cried with a loud voice, Lazarus come forth;  
And he that was dead came forth bound hand and foot with grave-clothes.*

*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 #309:** *O food to pilgrims given*

*O Welt, ich muss dich lassen*

## **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 #547: *Awake, O sleeper, rise from Death***  
*All stand.*

*Marsh Chapel*

## 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:** *Fugue No. 2*  
[from *Praeludium*, Bux WV 149]

Dietrich Buxtehude  
German (1637-1707)

## 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

### Music Copyright acknowledgements:

All rights reserved. Reprinted under One-License.net #A-711997

---

*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

The story of the raising of Lazarus is the final one of the Lenten gospels that opens the minds of the baptismal candidates to the meaning of baptism (and it reminds us of the resurrection life we have already received by water and the Holy Spirit). We hear in this story the growing awareness of the disciples of Jesus as the Christ and as the source of resurrection and life.

The Old Testament reading looks forward to resurrection as the final conclusion of God's plan of salvation. In the prophet's vision of the valley of dry bones, note that it is God's Word who raises them up, and God's Spirit who gives them flesh and life. So it is with us who are baptized. Christ, the Word of God, and God's Spirit have given us a share in the resurrection life of God's Kingdom.

The second reading contrasts those who live in the flesh, that is, the unredeemed world, with those who live in the Spirit of Christ. All baptized persons live in that Spirit and, says Paul, God gives life to our mortal bodies through the Spirit.

The resurrection of Christ becomes our resurrection as we engage in the Eucharistic feast and meet the one who is the Resurrection and the Life.

*From The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year.*  
Copyright © 2009 by Michael W. Merriman. Church Publishing Incorporated, New York.

# **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](mailto:office@trinitylawrence.org)

## **Clergy**

The Very Reverend Robert E. Baldwin, Rector – [rb@trinitylawrence.org](mailto:rb@trinitylawrence.org)

The Reverend Susan Terry, Assistant Priest – [st@trinitylawrence.org](mailto:st@trinitylawrence.org)

Stephen L. Segebrecht, Deacon – [stephen.segebrecht@gmail.com](mailto:stephen.segebrecht@gmail.com)

Rob Schwaller, Deacon – [schwallr@gmail.com](mailto: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](mailto:markevanstotler@gmail.com)

Douglas Lawrence, Choirmaster, Morning Eucharist – [dl@trinitylawrence.org](mailto:dl@trinitylawrence.org)

Lucy Hires, Cantor, Solemn High Mass - [lucy.hires@gmail.com](mailto:lucy.hires@gmail.com)

Dan Spicer, Youth Director – [ds@trinitylawrence.org](mailto:ds@trinitylawrence.org)

Jenn Holloway, Parish Administrator – [office@trinitylawrence.org](mailto:office@trinitylawrence.org)

Sheryl Poole, Office Administrator – [sp@trinitylawrence.org](mailto:sp@trinitylawrence.org)

Sarah Johnson, Communications – [sj@trinitylawrence.org](mailto: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