



TRINITY *Episcopal* CHURCH
GULPH MILLS

THE FIFTH SUNDAY IN LENT

HOLY EUCHARIST



"Lazarus Blessing", © Jan Richardson.

*Trinity welcomes all, gathering in faith, serving in love,
and proclaiming the abundant life with hope through Jesus Christ.*

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MARCH 26 2023

THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

In the Episcopal Church, the Prelude typically refers to a piece of music that is played immediately before the beginning of a service and generally reflects the theme, liturgical season, or occasion of the day.

Prelude

'Were You There'

W. Held & C. Callahan
(Please stand)

The Processional Hymn 'Hail, Thou Once Despised Jesus' - Hymn 495 (H-1982)

1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -
2 Pas - chal Lamb, by God ap - point - ed, all our sins on
3 Je - sus, hail! en - throned in glo - ry, there for ev - er
*4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy
le - an King! Thou didst suf - fer to re - lease us;
thee were laid: by al - might - y love a - noint - ed,
to a - bide; all the heaven - ly hosts a - dore thee,
to re - ceive; high - est prais - es, with - out ceas - ing,
thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal
thou hast full a - tone - ment made. All thy peo - ple are for -
seat - ed at thy Fa - ther's side. There for sin - ners thou art
right it is for us to give. Help, ye bright an - gel - ic
Sa - vior, bear - er of our sin and shame! By thy mer - it
giv - en through the vir - tue of thy blood: o - pened is the
plead - ing: there thou dost our place pre - pare; ev - er for us
spi - rits, all your no - blest an - thems raise; help to sing our
we find fa - vor: life is giv - en through thy Name
gate of hea - ven, re - con - ciled are we with God.
in - ter - ced - ing, till in glo - ry we ap - pear.
Sa - vior's mer - its, help to chant Em - man - uel's praise!

Words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt. Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710; harm. Roy. F. Kehl (b. 1935).

Opening Acclamation

People ✠ Blessed be God: Father, Son, and Holy Spirit.
And blessed be His kingdom, now and forever.
Amen.

The Collect for Purity

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
cleansing the thoughts of our hearts by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord.
Amen.

Worship begins with God. God takes the initiative, calling us together. Our first act of public worship, then, is to heed God's call and to join with others in praising Him. These words remind us that our worship centers in God, not in ourselves.

Sometimes called a Prayer of Illumination, this Collect asks that the Holy Spirit open our minds and our hearts to the Word so that we may not only hear but understand, believe and praise God.

Trisagion is an ancient hymn of the eastern church. "Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us" (BCP, p. 356). The term is from the Greek, meaning "thrice holy." It is mentioned in the acts of the Council of Chalcedon (AD451). It is normally used at the opening of the rite in Advent and Lent, when the 'Gloria in excelsis' is omitted.

Trisagion

Music: Plainsong, Mode 1; adapt. Bruce E. Ford (b. 1947); acc. Arthur Rhea (b. 1919). Melody: Copyright © 1985 Bruce E Ford. Accompaniment: Copyright © 1985 Arthur Rhea. Used by permission.

This prayer, which follows the Salutation (or 'greeting') asks God to help us serve him faithfully. 'Collect' is from the Latin 'collecta' meaning a gathering together.

The Salutation and Collect

	The Lord be with you.
<i>People</i>	And also with you.
	Let us pray -
	Almighty God,
	you alone can bring into order
	the unruly wills and affections of sinners:
	grant your people grace to love what you command
	and desire what you promise;
	that, among the swift and varied changes of the world,
	our hearts may surely there be fixed where true joys are to be found;
	through Jesus Christ our Lord,
	who lives and reigns with you and the Holy Spirit, one God,
	now and for ever.

People Amen.

(Please sit)

The Lessons

The First Lesson Ezekiel 37:1-14

The valley of dry bones.

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, "Prophecy 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.

At services in the ancient Jewish synagogue, a series of biblical lessons were read, a practice imitated in Christian worship from early times.

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, "Prophecy 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.

The Word of the Lord.

People Thanks be to God.

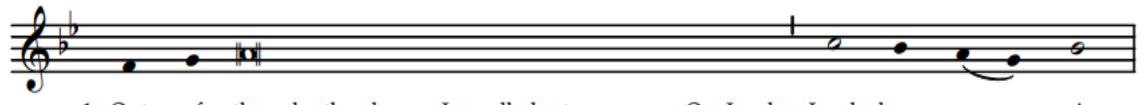
For Jews and Christians, this ancient songbook of prayers is one of the primary resources for worship. The psalms are emotive, repetitious, contradictory, earthy, angry and full of wonder at simple things.

The Psalm Psalm 130

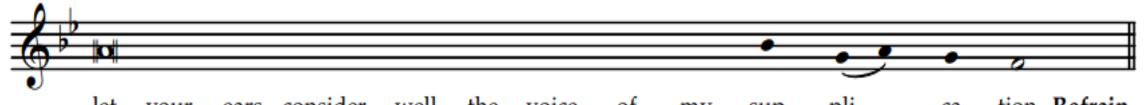
Refrain



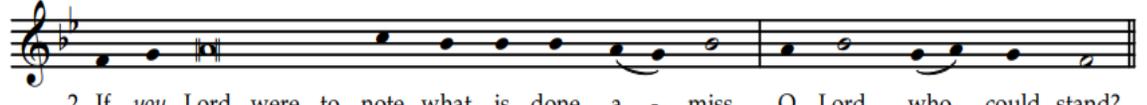
With the Lord there is mer - cy and plen - teous re - demp - tion.



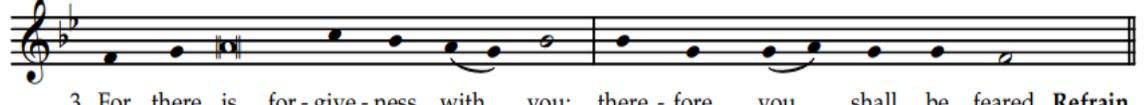
1. Out of the depths have I called to you, O Lord; Lord, hear my voice;



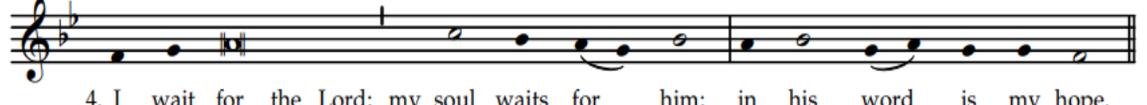
let your ears consider well the voice of my sup - pli - ca - tion. Refrain



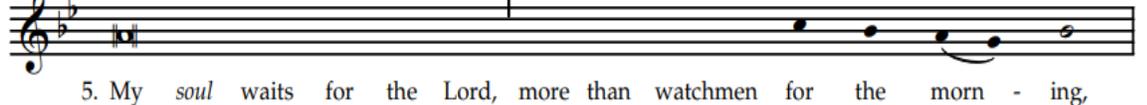
2. If you, Lord, were to note what is done a - miss, O Lord, who could stand?



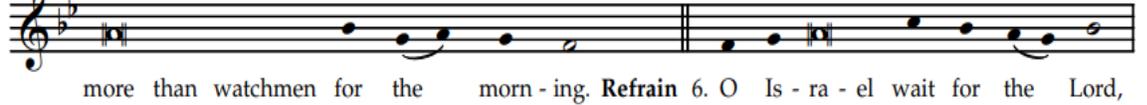
3. For there is for - give - ness with you; there - fore you shall be feared. Refrain



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 morn - ing,



more than watchmen for the morn - ing. Refrain 6. O Is - ra - el wait for the Lord,

for with the Lord there is mer-cy; 7. With him there is plen-teous re - demp - tion,
and he shall redeem Is - ra - el from all their sins. Refrain

from *Gradual Psalms for the RCL*, ed. Bruce E. Ford,
Church Publishing Incorporated.

The Second Lesson (often one of the Epistles) is usually read in sequence, and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings.

The Second Lesson Romans 8:6-11
Life in the Spirit.

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.

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

(Please stand)

The Gradual Hymn ‘O Sacred Head, Sore Wounded’ - Hymn 658 (H-1982)

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,
king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

The reading from the Gospels, the climactic reading, has attracted special ceremonies, such as standing, at least as far back as the late fourth century. The reading of the Gospel and the book itself symbolize the presence of Christ in the liturgy of the word just as the Eucharistic prayer and the Eucharistic elements symbolize His presence in the liturgy of the altar.

The Holy Gospel

John 11:1-45

The Lord be with you.

People

And also with you.

People

✠ The Holy Gospel of our Lord Jesus Christ according to John.
 Glory to you, Lord Christ.

I am the resurrection and the life, says the Lord;
 whoever believes in me, even if he dies, will never die.

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.

People The Gospel of the Lord.
Praise to you, Lord Christ.

(Please sit)

The Sermon

(Please stand)

The Nicene Creed

People We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

The sermon may teach; it may even be therapeutic; it may offer a more profound knowledge of the biblical text, but these are all side effects, not the main point of preaching. Though the reading and preaching of the Word are not a sacrament, it is sacramental.

The Nicene Creed is a statement of belief widely used in Christian liturgy. It is called Nicene because it was originally adopted in the city of Nicaea (present-day İznik, Turkey) by the First Council of Nicaea in 325. In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. It defines Nicene Christianity. The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

The BCP uses the title "Prayers of the People" for the oratio fidelium or general intercessions in the Eucharist. Such prayers have a long and venerable history. Their existence was first mentioned by Justin Martyr about the year 150, and for centuries they formed a vital part of the Daily Office and Eucharistic liturgy. In the early church they usually included a long series of biddings that were chanted by a deacon, to each of which the people responded with Kyrie eleison.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.

For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.

✠ We look for the resurrection of the dead,
and the life of the world to come.
Amen.

(Please kneel)

The Prayers of the People

The Parish Prayer

People

Let us pray -
Gracious Father,
your loving providence
has brought us into the sacred fellowship of this parish.

Help us to praise you with such holy worship;
serve you with unselfish love;
and to give so generously for the spread of your kingdom
that we may be worthy members
of the one holy catholic and apostolic Church,
faithfully fulfilling our mission:
to make known your truth,
help the needy
and proclaim the abundant life in your name.

This we pray through Jesus Christ, our Lord.
Amen.

An intercession is a prayer for another or others. Intercession “brings before God the needs of others” (BCP, p. 857). It is one of the seven principal kinds of prayer (BCP, p. 856).

The Intercessions

Jesus, our resurrection and life,
raise our vision and center it on your eternity.
Breathe into your Church the vitality of your Spirit.
Make us, we pray, a holy dwelling place for you.
Lord, in your mercy:
hear our prayer.

Jesus, our resurrection and life,
look with compassion on your world.
Make the dry bones of political intrigue come to life
that all may rejoice in your freedom.
Loose the bonds of corruption
and set free all that enhances godly living.
Lord, in your mercy:
R/-

Jesus, our resurrection and life,
draw together into one body dispersed and fractured peoples.
Connect the strands of society uniting people
of all races, ages, and gender.
Dwell among us, Lord, that we may behold your glory.
Lord, in your mercy:
R/-

Jesus, our resurrection and life,
be with all who are ill in mind or body:
Give comfort to all in distress or adversity, we pray.
Reveal your glory in our frailty.
Lord, in your mercy:
R/-

Jesus, our resurrection and life,
you restore life where it has been lost,
and we rejoice in the warmth of your love.
May we hear you call us from the place of death
to delight in your new creation for eternity.
Lord, in your mercy:
R/-

The Two Great Commandments

‘Hear, O Israel: the Lord our God, the Lord is one;
you shall love the Lord your God with all your heart,
and with all your soul, and with all your mind,
and with all your strength.’

Jesus said, ‘The second is this,
‘You shall love your neighbor as yourself.’
There is no other commandment greater than these.’
(Mk. 12:28-31)

Confession of Sin

People

Let us confess our sins against God and our neighbor.
Most merciful God, we confess that we have sinned against you
in thought, word, and deed, by what we have done, and by what
we have left undone.

When Christ condenses all the commandments into just two verses, he is giving us a blueprint on how we should live. He simplifies following God in our everyday lives and in this way shows us how it is possible to obey all of the commands.

Confession of Sin is the corporate acknowledgment of our sin (missing the mark) and our desire to live into the fullness of God’s call for us.

We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of Your Name.

Amen.

In the Absolution the priest proclaims God's abundant grace and declares forgiveness to all.

The Absolution

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

People

Amen.

(Please stand)

The Peace is an ancient practice among Christians. It is a sign of love, affection, reconciliation, and greeting.

The Peace

The peace of the Lord be always with you.

People

And also with you.

(We greet one another in the name of the Lord)

The Offertory Hymn 'My God, Thy Table Now is Spread' - Hymn 321 (H-1982)

1 My God, thy ta - ble now is spread, thy cup with
 2 O let thy ta - ble hon - ored be, and fur - nished
 3 Drawn by thy quick - ening grace, O Lord, in coun - tless
 4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren
 well with joy - ful guests; and may each soul sal -
 num - bers let them come and gath - er from their
 world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.
 va - tion see, that here its sa - cred pledg - es tastes.
 Fa - ther's board the Bread that lives be - yond the tomb.
 all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816).

For in these forty days you lead us into the desert of repentance that through a pilgrimage of prayer and discipline we may grow in grace and learn to be your people once again. Through fasting, prayer and acts of service you bring us back to your generous heart. Through study of your holy word you open our eyes to your presence in the world and free our hands to welcome others into the radiant splendor of your love. As we prepare to celebrate the Easter feast with joyful hearts and minds, we bless you for your mercy and join with saints and angels for ever praising you and singing:

In the Sanctus (meaning 'holy') and Benedictus (meaning 'blessed' or 'praised') we join with saints and angels and all of creation in a song of praise and thanksgiving to God.

Sanctus and Benedictus

People

Ho - ly ho - ly, ho - ly Lord, God of pow-er and
might, heav - en and earth are full of your glo - ry, Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

(Please kneel)

Jesus did four important things when he shared bread with the disciples: he took bread, blessed it, broke it, and gave it. And after he rose from the dead, the disciples recognized Jesus by these same four actions. He did the same when he fed the crowd of five thousand people who had heard him come to preach (Matt. 14).

Words of Institution

Holy and gracious Father:
In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my Body, which is given for you. Do this for the remembrance of me."

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

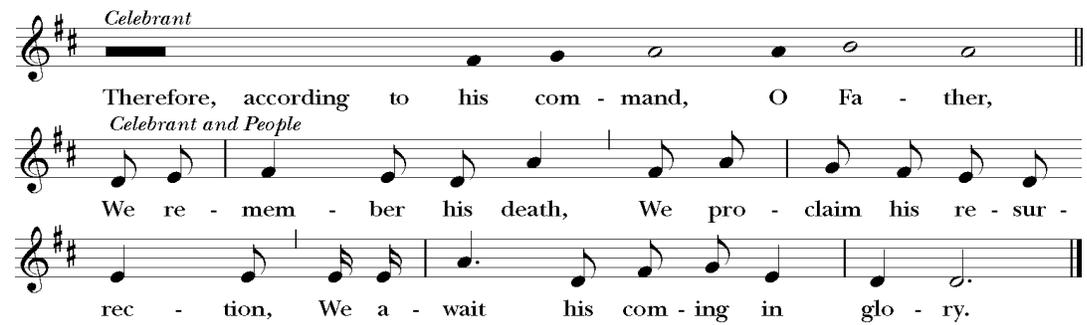
These Words of Institution ('Do this for the remembrance of me') are addressed not to the congregation, but to God. This is not a re-enactment of the Last Supper, but a prayer to God.

The Memorial Acclamation follows the Institution narrative - the words Jesus used at the Last Supper over bread and wine. It is our response to God's coming to dwell among us, particularly in the transformation of bread and wine into Christ's Body and Blood.

The term 'epiclesis' was borrowed from ancient Greek into the Christian tradition, where it designates the part of the Anaphora (Eucharistic Prayer) by which the priest invokes the Holy Spirit (or the power of God's blessing) upon the Eucharistic bread and wine. In the historic practice of the Western Christian Churches, the consecration is effected at the Words of Institution.

The Lord's Prayer forms the natural climax of our participation in Christ's self-offering. Our corporate recitation binds us together at a focal point in the celebration and expresses our unity with one another in Christ.

The Memorial Acclamation



Celebrant
Therefore, according to his com - mand, O Fa - ther,

Celebrant and People
We re - mem - ber his death, We pro - claim his re - sur -

rec - tion, We a - wait his com - ing in glo - ry.

Epiclesis

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving.

Recalling his death, resurrection, and ascension, we offer you these gifts.

- ✠ Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

People

Amen.

The Lord's Prayer

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

People

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom and the power, and the glory, for ever and ever. Amen.

Bread is broken in order to be shared. Symbolically Christians have seen in the breaking of the bread a reminder of the Lord's body broken on the cross and of our own need to be broken in order both to share in the life of Christ and to share that life with others.

Agnus Dei is the Latin name under which the "Lamb of God" is honored within the Eucharist and, by extension, other Christian liturgies descending from the Latin tradition.

Ecce Agnus Dei ('Behold the Lamb of God') was spoken by John the Baptist immediately before he baptized Christ.

The final part of Holy Communion proclaims our going out. Unlike all other prayers in the service, here we proclaim our readiness to go out into the world to love and to serve God. Nourished with the body and blood of Christ, we are ready to do God's work in the world.

The Fraction Anthem

Celebrant

Christ our Pass - o - ver is sac - ri - ficed for us;

People

There-fore let us keep the feast.

Agnus Dei

People

Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

Ecce Agnus Dei

✕ Behold the Lamb of God,
 behold him who takes away the sins of the world.
 Happy are we who are called to his supper.
 Lord, I am not worthy to receive you;
 but speak the word only and my soul shall be healed.

People

The Invitation

The Gifts of God for the People of God.
 Take them in remembrance that Christ died for you,
 and feed on him in your hearts by faith, with thanksgiving.
 Come.

(Please kneel)

The Post-communion Prayer

People

Let us pray -
 Almighty and everliving God,
 we thank you for feeding us with the spiritual food
 of the most precious Body and Blood
 of your Son our Savior Jesus Christ;
 and for assuring us in these holy mysteries
 that we are living members of the Body of your Son,
 and heirs of your eternal kingdom.

And now, Father, send us out to do the work
 you have given us to do,
 to love and serve you as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit,
 be honor and glory, now and for ever.
 Amen.

The Lenten Canticle



1. We praise thee, O God; we acknowledge thee to be the Lord.



All the earth doth worship thee, the Father ev - er - last - ing.



2. To thee all Angels cry aloud, the Heavens and all the Powers there - in.



To thee Cherubim and Seraphim con - tin - ual - ly do cry:



3. Holy, holy, holy, Lord God of Sa - ba - oth;



Heaven and earth are full of the majesty of thy glo - ry.



4. The glorious company of the apostles praise thee. The goodly



fellowship of the pro - phets praise thee. 5. The noble army of



martyrs praise thee. The holy Church throughout all the world



doth ac - know - ledge thee, 6. the Father, of an infinite majesty,



thine adorable, true, and on - ly Son, also the Holy Ghost the Com - fort - er.



7. Thou art the King of glo - ry, O Christ. Thou art the everlasting



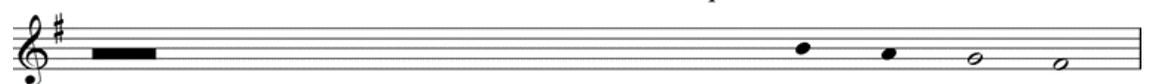
Son of the Fa - ther. 8. When thou tookest upon thee to de - liv - er man,



thou didst humble thyself to be born of a Vir - gin.



9. When thou hadst overcome the sharp - ness of death,



thou didst open the kingdom of heaven to all be - liev - ers.

10. Thou sittest at the right hand of God, in the glory of the Fa-ther.
 We believe that thou shalt come to be our judge. 11. We therefore pray thee,
 help thy ser-vants, whom thou hast redeemed with thy pre-cious blood.
 12. Make them to be numbered with thy saints, in glory ev-er-last-ing.

Music: Plainsong, Tone 8; adapt. And acc. Alastair Cassels-Brown (b. 1927). Setting: Copyright © Church Publishing Inc.

The Blessing is not a closing prayer but God's blessing pronounced by the priest on the congregation as it is about to leave. We go out to meet joys and obligations, pleasures and troubles, secure in the shelter of God's trustworthy Word, and strong in its power.

The Blessing

Parish Announcements

(Please stand)

The Recessional Hymn 'Lord, Who throughout these Forty Days' - Hymn 142 (H-1982)

1 Lord, who through-out these for-ty days for us didst fast and pray,
 2 As thou with Sa-tan didst con-tend, and didst the vic-tory win,
 3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,
 4 And through these days of pen-i-tence, and through thy Pas-sion-tide,
 5 A-bide with us, that so, this life of suf-fering o-ver-past,
 1 teach us with thee to mourn our sins, and close by thee to stay.
 2 O give us strength in thee to fight, in thee to con-quer sin.
 3 to die to self, and chief-ly live by thy most ho-ly word.
 4 yea, ev-er-more, in life and death, Je-sus! with us a-bide.
 5 an Eas-ter of un-end-ing joy we may at-tain at last!

Words: Claudia Frances Hernaman (1838-1898). Music: St. Flavian, melody from Day's Psalter, 1562; adapt. and harm. Richard Redhead (1820-1901).

The Dismissal

Deacon
 Let us go forth into the world, rejoicing in the pow-er of the Spi-rit.
 People
 Thanks be to God.

The term 'Dismissal' comes from the Latin *ite, missa est*, "Go, it is the sending."

Postlude is the lesser-known counterpart to "prelude". At the root of both terms is the Latin verb *ludere* ("to play"), and a postlude is essentially "something played afterward."