

IV LENT
March 27, 2022

10 AM HOLY EUCHARIST RITE II
The service begins on page 355 of the Book of Common Prayer

During Lent, there will be no organ prelude or postlude in keeping with the season's penitential quality.

Processional Hymn 411 *O bless the Lord, my soul!*

Celebrant: Bless the Lord who forgives all our sins

People: **His mercy endures forever**

Kyrie Eleison (Hymnal S 90) ** Merbecke

Collect of the Day Insert

THE WORD OF GOD

The First Lesson JOSHUA 5:9-12 Insert

Psalm 32 Insert



The Second Lesson 2 CORINTHIANS 5:16-21 Insert

Gradual Hymn 690 *Guide me, O thou great Jehovah*

The Holy Gospel LUKE 15:1-3, 11b-32 Insert

Before: **Glory to you, Lord Christ**

After: **Praise to you, Lord Christ**

The Sermon The Rev. J. Gregory Morgan

The Nicene Creed BCP p. 358

The Prayers of the People (Form IV) BCP p. 388

Confession and Absolution BCP p. 360

The Peace Response: **And also with you**

Offertory Sentence

Offertory Hymn 470 *There's wideness in God's mercy*

Doxology (Hymn 380, vs. 3)

THE HOLY COMMUNION

The Great Thanksgiving (Eucharistic Prayer B) BCP p. 367

Sanctus & Benedictus (Hymnal S 113) Merbecke

In the final section of the Eucharistic Prayer, after the priest invokes the Holy Spirit, the people join the priest in saying:

Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

It is customary to make the sign of the cross upon praying this petition.

The Lord's Prayer (S 119) Plainsong

The Breaking of the Bread BCP p. 364

Agnus Dei (Hymnal S 157) Merbecke

The Communion*

Please form a single-file line in the center aisle, observing safe distancing, and receive the host in your hand from the Priest.

Communion Hymn 693 *Just as I am, without one plea*

Prayer After Communion BCP p. 366

The Blessing

Processional Hymn 620 *Jerusalem, my happy home*

Dismissal BCP p. 366

Response: **Thanks be to God**

**In the Episcopal Church all baptized Christians are invited to take communion regardless of denominational affiliation. If you prefer to receive a blessing, come to the railing and cross your arms over your chest as a signal to the priest.*

**Our service music during Lent by John Merbecke (c.1510- c.1585) was compiled-composed for use with his newly-published Booke of Common Praier Noted, (1550), the first of its kind in English; used widespread for centuries throughout the Anglican World Communion.

Our Kyrie eleison (Lord, have mercy upon us) follows a sacred nine-fold pattern [of repeat phrases]: representing-engaging the Celestial Hierarchy: angels ranked from lowest to highest into the following nine orders: angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim, and seraphim. Thus when sung complete, it engages our mundane world singing together with those "heavenly choirs."



4 LENT
Fourth Sunday in Lent



Revised Common Lectionary

COLLECT

Sunday, March 27, 2022

Traditional

GRACIOUS FATHER, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Contemporary

GRACIOUS FATHER, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

FIRST READING: Joshua 5:9-12

THE LORD said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day. While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

Refrain

Happy are they whose transgressions are forgiven;
and whose sin is put away.

Psalm 32 from the Book of Common Prayer

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| <p>1 Happy are they whose transgressions are forgiven, * and whose sin is put away!</p> <p>2 Happy are they to whom the LORD imputes no guilt, * and in whose spirit there is no guile!</p> <p>3 While I held my tongue, my bones withered away, * because of my groaning all day long.</p> <p>4 For your hand was heavy upon me day and night; * my moisture was dried up as in the heat of summer.</p> <p>5 Then I acknowledged my sin to you, * and did not conceal my guilt.</p> <p>6 I said, "I will confess my transgressions to the LORD." * Then you forgave me the guilt of my sin.</p> <p>7 Therefore all the faithful will make their prayers to you in time of trouble; *</p> | <p>when the great waters overflow, they shall not reach them.</p> <p>8 You are my hiding-place; you preserve me from trouble; * you surround me with shouts of deliverance.</p> <p>9 "I will instruct you and teach you in the way that you should go; * I will guide you with my eye.</p> <p>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."</p> <p>11 Great are the tribulations of the wicked; * but mercy embraces those who trust in the LORD.</p> <p>12 Be glad, you righteous, and rejoice in the LORD; * shout for joy, all who are true of heart.</p> |
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SECOND READING: 2 Corinthians 5:16-21

FROM NOW ON, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

GOSPEL: Luke 15:1-3, 11b-32

NOW ALL THE TAX COLLECTORS and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So he told them this parable: "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am

dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'" So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate. Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

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