

# GRACE EPISCOPAL CHURCH

The Rev. Dr. Dustin Trowbridge, *Rector*    Brandon Beachamp, *Organist & Choirmaster*  
130 First Avenue, Nyack, NY 10960    www.gracechurchnyack.org    845.358.1297

## THE HOLY EUCHARIST: A Penitential Order—Rite Two

The Fourth Sunday in Lent    March 19, 2023—11:00am

**Voluntary**    Psalm-Prelude Set 1, No. 3

Herbert Howells

*Though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me; your rod and your staff, they comfort me.*

**Hymn in Procession # 646** (*in The Hymnal 1982*)    The King of love my shepherd is  
(*All Standing, as able.*)

*Dominus regit me*

### The Penitential Acclamation

Celebrant:    Bless the Lord who forgives all our sins.

People:    *His mercy endures forever.*

### The Confession

Celebrant:    Jesus said, “The first commandment is this: Hear, O Israel, the Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.

Let us confess our sins against God and our neighbor.

(*All kneel, as able.*)

All:    *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.  
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.*

Celebrant:    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. *Amen.*

**Lord, have mercy #S 96** (*The front of The Hymnal 1982*)

*Kyrie eleison*

Lord, have mer-cy. Lord, - have mer-cy. Christ, have mer-cy.  
Christ have mer-cy. Lord, have mer-cy. Lord have  
mer-cy. Lord, have mer-cy, have mer-cy.

## The Collect of the Day

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Celebrant: 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.*

## The Lessons

### The First Reading

1 Samuel 16:1-13

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Lector: The Word of the Lord.

People: *Thanks be to God.*

### Psalm 23 *(Verses sung by choir; congregation sings refrain as indicated)*

#### Refrain



The Lord is my shep-herd; I shall not be in want.

1 The Lord is my shepherd; \*

I shall not be in want.

2 He makes me lie down in green pastures \*

and leads me beside still waters. *(Refrain)*

3 He revives my soul \*

and guides me along right pathways for his Name's sake.

4 Though I walk through the valley of the shadow of death, I shall fear no evil; \*

for you are with me; your rod and your staff, they comfort me. *(Refrain)*

5 You spread a table before me in the presence of those who trouble me; \*  
you have anointed my head with oil, and my cup is running over.

6 Surely your goodness and mercy shall follow me all the days of my life, \*  
and I will dwell in the house of the Lord for ever. (*Refrain*)

### The Second Reading

Ephesians 5:8-14

Once you were darkness, but now in the Lord you are light. Live as children of light-- for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, "Sleeper, awake! Rise from the dead, and Christ will shine on you."

Lector: The Word of the Lord.

People: *Thanks be to God.*

**Gradual Hymn # 144** (*The Hymnal 1982*) Lord Jesus, Son of Righteousness  
(*All Standing, as able.*)

*Cornhill*

### The Gospel

John 9:1-41

Celebrant: The Holy Gospel of our Lord Jesus Christ according to John.

People: *Glory to you, Lord Christ.*

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from."

The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

Celebrant: The Gospel of the Lord.

People: Praise to you, O Christ.

## The Sermon

*The Rev. Dr. Dustin Trowbridge*

## The Nicene Creed (All Stand, as able)

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

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

## **The Prayers of the People Form V**

*(found in The Book of Common Prayer, p. 389)*

*Subdeacon:* In peace, let us pray to the Lord, saying, “Lord, have mercy.”

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.

*Here, and after every petition, the People respond with:*

**“Lord, have mercy.”**

*(The Subdeacon continues with the petitions....)*

...Rejoicing in the fellowship 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 Peace**

*Celebrant:* The peace of the Lord be always with you.

*People:* *And also with you.*

*(Then the Ministers and People may greet one another in the name of the Lord.)*

### **Announcements**

## **The Holy Communion**

*The Celebrant begins the Offertory with an Offertory Sentence.*

*The people’s offerings are collected during the Anthem, and brought to the Altar during the Presentation Hymn.*

### **Offertory Anthem**

**Presentation Hymn #465** Eternal light, shine in my heart  
*(All standing, as able)*

*Ach bleib bei uns*

## The Great Thanksgiving

(*Eucharistic Prayer B, The Book of Common Prayer, p. 367*)

The musical notation is written on four staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is for the Celebrant and the second for the People. The lyrics are: "The Lord be with you. And al - so with you." The third staff is for the Celebrant and the fourth for the People. The lyrics are: "Lift up your hearts. We lift them to the Lord." The fifth staff is for the Celebrant and the sixth for the People. The lyrics are: "Let us give thanks to the Lord our God." The seventh staff is for the People. The lyrics are: "It is right to give him thanks and praise."

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## *Sanctus* #S 122

*Holy, holy, holy Lord*

(All)

*adapt.  
Mason  
Martens*

The musical notation is written on four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, hea - ven 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."

Celebrant: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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."

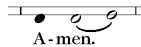
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

*All: We remember his death, We proclaim his resurrection, We await his coming in glory.*

Celebrant: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.



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

### The Lord's Prayer

*All: 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, forever and ever. Amen.*

### The Breaking of the Bread

*(The Celebrant breaks the consecrated Bread.)*

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

People:   
There-fore let us keep the feast.

### Fraction Anthem #S 160

*Agnus Dei*

*adapt.  
Mason  
Martens*

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.

### The Invitation to Communion

Celebrant: 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.

## The Communion of the People

### Communion Anthem

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants;  
and that they may obtain their petitions, make them to ask such things as shall please thee;  
through Jesus Christ our Lord, Amen.

Music: Thomas Mudd (d.1667)

**Communion Hymn #490** (*The Hymnal 1982*) I want to walk as a child of the light  
(*Sung by all*)

*Houston*

### Postcommunion Prayer

Celebrant: Let us pray.

*All: 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 Solemn Prayer over the People

Celebrant: Bow down before the Lord.

*(The people kneel, as able.)*

Celebrant: Look down in mercy, Lord, on your people who kneel before you; and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord. Amen

### The Dismissal

Celebrant: Let us bless the Lord

*People: Thanks be to God.*

**Hymn in Procession #145** (*The Hymnal 1982*) Now quit your care and anxious fear *Quittez, Pasteurs*  
(*All Standing, as able*)

**Voluntary** Chorale Prelude on *Herzlich tut mich verlangen*

Richard Purvis (1913-1994)

*In each of the five Sundays in Lent, the concluding voluntary is a setting of the Passion Chorale (“O sacred head, sore wounded” – Hymn #168, The Hymnal 1982). Perhaps most recognized throughout J. S. Bach’s St. Matthew Passion, the original Latin text is attributed to the medieval poet Arnulf of Leuven (d. 1250) and the tune, written by Hans Leo Hassler, first appeared in print in 1601. The five variations presented throughout Lent represent distinct stylistic and period interpretations from the Baroque, Classical and Romantic eras and with two 20<sup>th</sup> century interpretations.*