



Calvary Episcopal Church

CalvaryEpiscopal.org

821 South Fourth Street, Louisville, KY 40203

Phone 502-587-6011

11 a.m. A Penitential Order and Holy Eucharist Rite Two

THE FOURTH SUNDAY IN LENT - LAETARE
MARCH 31, 2019

Welcome to Calvary Episcopal Church.

Calvary is the home of a community of people who seek to make the church a place of welcome, service, and beauty.

**Through the worship and love of God our mission is to:
make the Gospel of Jesus Christ the center of our life and work;
welcome all people into our church family;
love and support one another; and
actively seek out the human needs in our community,
responding vigorously with respect and understanding.**

We are glad you are with us today!

As used in this bulletin, BCP refers to *The Book of Common Prayer*, 1979 edition as amended by the 2006 General Convention, copies of which may be found in each pew rack. Brailled copies of *The Book of Common Prayer* are also available. Please ask should you desire a copy for this service.

Wireless assistive listening devices are available at the Narthex entrance to the Nave.

To receive weekly emails concerning upcoming events and notices, visit our website (www.calvaryepiscopal.org) and select "get updates from us."

Remember to mute your cell phones before services, respecting those in quiet meditation and prayer. If you must enter or leave during the service, please try to do so during musical interludes, avoiding movement during readings, prayers or the sermon.

The Prelude

Adagio e dolce (Sonata III), BWV 527

Johann Sebastian Bach (1685-1750)

The Opening Hymn

Lead us, heavenly Father

Hymnal 559

1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness
3 Spi - rit of our God, de - scend - ing, fill our hearts with

pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us;
heaven - ly joy; love with ev - ery pas - sion blend - ing,

for we have no help but thee, yet pos - ses - sing
thou didst feel its keen - est woe; yet un - fear - ing,
plea - sure that can nev - er cloy; thus pro - vid - ed,

ev - ery bless - ing, if our God our Fa - ther be.
per - se - ver - ing, to thy pas - sion thou didst go.
par - doned, guid - ed, noth - ing can our peace des - troy.

A Penitential Order

BCP 351

The people standing, the Celebrant says

Bless the Lord who forgives all our sins.

People His mercy endures for ever.

The Decalogue

The people remain standing or kneel

The Celebrant says

Hear the commandments of God to his people:

I am the Lord your God who brought you out of bondage.

You shall have no other gods but me.

Amen. Lord have mercy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

Amen. Lord have mercy.

Remember the Sabbath Day and keep it holy.

Amen. Lord have mercy.

Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.

Amen. Lord have mercy.

You shall not commit adultery.

Amen. Lord have mercy.

You shall not steal.

Amen. Lord have mercy.

You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

The celebrant then says

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

Confession of Sin

BCP 352

The Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

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.

The Celebrant then stands and says

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.*

The Word of God

BCP 355

The Trisagion

Hymnal S101

Ho-ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal

One, Have mer - cy up - on us. Ho - ly God,

Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have

mer - cy up - on us. Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The Collect of the Day

BCP 219

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

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 people sit.

A Reading from the Book of Joshua.

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.

Reader The Word of the Lord.

People Thanks be to God.

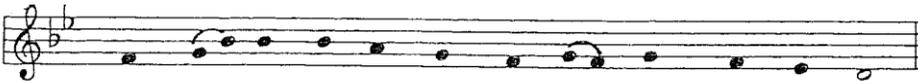
Psalm 32

Beati quorum

BCP 624

Please remain seated. The choir sings the antiphon first, then the congregation sings the antiphon. The congregation sings the antiphon again at the end of the Psalm as indicated.

Antiphon



Hap - py are they to whom the LORD im - putes no guilt.

1 Happy are they whose transgressions are forgiven, *
and whose sin is put away!

2 Happy are they to whom the Lord imputes no guilt, *
and in whose spirit there is no guile!

3 While I held my tongue, my bones withered away, *
because of my groaning all day long.

4 For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.

5 Then I acknowledged my sin to you, *
and did not conceal my guilt.

6 I said, "I will confess my transgressions to the Lord." *

Then you forgave me the guilt of my sin.

7 Therefore all the faithful will make their prayers to you in
time of trouble; *

when the great waters overflow, they shall not reach them.

8 You are my hiding-place;

you preserve me from trouble; *

you surround me with shouts of deliverance.

9 "I will instruct you and teach you in the way that you
should go; *

I will guide you with my eye.

10 Do not be like horse or mule, which have no understanding; *

who must be fitted with bit and bridle,

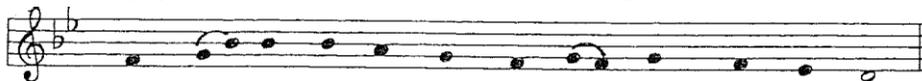
or else they will not stay near you."

11 Great are the tribulations of the wicked; *

but mercy embraces those who trust in the Lord.

12 Be glad, you righteous, and rejoice in the Lord; *

shout for joy, all who are true of heart. **Antiphon.**



Hap - py are they to whom the LORD im - putes no guilt.

The Epistle

2 Corinthians 5:16-21

A Reading from the Second Letter of Paul to the Corinthians.

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. 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.

Reader The Word of the Lord.

People Thanks be to God.

The Sequence Hymn *There's a wideness in God's mercy* Hymnal 469

All standing.

Introduction



1 There's a wide-ness in God's mer - cy like the wide-ness
2 There is no place where earth's sor - rows are more felt than
3 For the love of God is broad - er than the mea - sure



of the sea; there's a kind - ness in his jus -
up in heaven; there is no place where earth's fail -
of the mind; and the heart of the E - ter -



tice, which is more than lib - er - ty. There is wel - come
ings have such kind - ly judg - ment given. There is plen - ti -
nal is most won - der - ful - ly kind. If our love were



for the sin - ner, and more gra - ces for the good; there is mer - cy
ful re - demp - tion in the blood that has been shed; there is joy for
but more faith - ful, we should take him at his word; and our life would

Interlude/Conclusion



with the Sa - vior; there is heal - ing in his blood.
all the mem - bers in the sor - rows of the Head.
be thanks - giv - ing for the good - ness of the Lord.



The Holy Gospel

Luke 15:1-3, 11b-32

Then, the Celebrant reads the Gospel, first saying

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

People Glory to you, Lord Christ.

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So Jesus 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.'"

Celebrant The Gospel of the Lord.

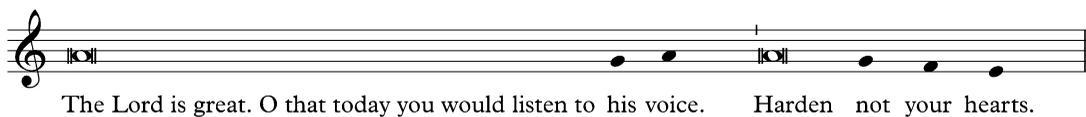
People Praise to you, Lord Christ.

The Gospel Lenten Acclamation

The choir and the people sing the Tract:



Choir:



All repeat the Tract.

The people sit.

The Sermon

The Rev. Dr. Lee F. Shafer

The Nicene Creed

BCP 358

All standing.

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 III, BCP 387

The people remain standing or kneel.

The leader and people pray responsively

Father, we pray for the Church of the Province of the Indian Ocean; for those discerning a call to ordination in our diocese; and for all your holy Catholic Church;

That we all may be one.

Grant that our staff, our vestry, and every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Terry, our Bishop; Lee, our Priest; and for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for Donald, our President; Matthew and Eric, our Governors; Greg, our Mayor; and for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

We commend to your gracious care and keeping the men and women of our armed forces, and others in the service of our government, at home and abroad;
Defend them day by day with your heavenly grace; and grant them a sense of your abiding presence wherever they may be.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on all Christians who suffer persecution; our guests of the food and clothing ministry; those affected by war, disaster, and tragedy throughout the world; those for whom our prayers are requested; and all those who suffer from any grief or trouble;
That they may be delivered from their distress.

Silence is kept for a time as the people pray for individuals aloud or silently.

Give to LaNell Barnes and all the departed eternal rest;
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.
Silence.

The People may add their own petitions.

The Collect at the Prayers

BCP 394

The Celebrant adds a concluding collect.

Almighty God, to whom our needs are known before we ask, help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord.
Amen.

Silence

The Peace

BCP 360

All stand.

Celebrant The peace of the Lord be always with you.

People And with you.

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

Greeting, Announcements, and recognitions

Those with birthdays, those graduating from high school or university, and those with other achievements are asked to come forward and be recognized.

The Celebrant then says

Let us pray.

Celebrant and Congregation together

O God, our times are in your hand: Look with favor, we pray, on your servant(s) as *they* begin(s) another year. Grant that *they* may grow in wisdom and grace, and strengthen *their* trust in your goodness all the days of their life; through Jesus Christ our Lord. Amen.

The Holy Communion

BCP 361

The Offertory

The Celebrant says

Walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:12*

Representatives of the congregation bring the people's offerings of bread and wine to the celebrant.

Anthem at the Offertory

O For a Closer Walk C. V. Stanford (1852-1924)

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

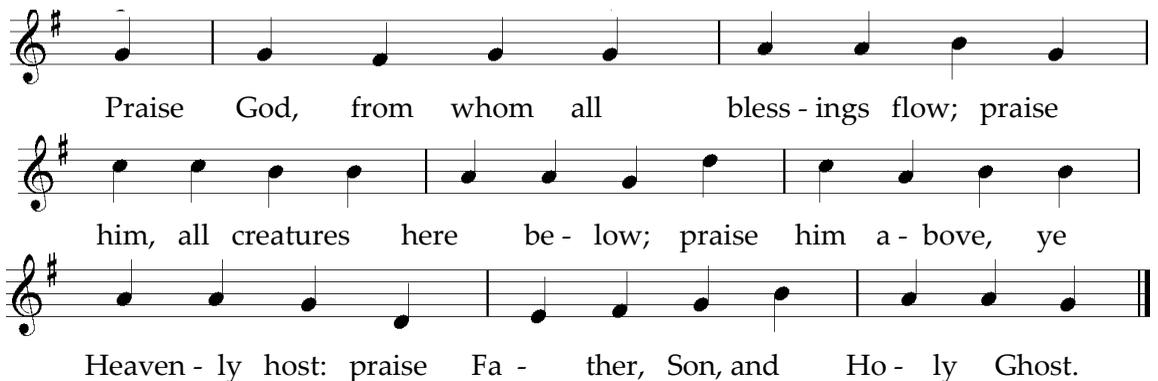
Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Hymn at the Offertory: Doxology

Hymnal 43, v. 4

Representatives of the congregation bring the people's offerings of money or other gifts, to the celebrant. The people stand while the offerings are presented and placed on the Altar.



Praise God, from whom all bless - ings flow; praise
him, all creatures here be - low; praise him a - bove, ye
Heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

The Great Thanksgiving

Eucharistic Prayer B, BCP 367

The people remain standing.

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing . . .

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 and Benedictus

Hymnal S129

Ho - ly, ho - ly, ho - ly Lord, God of pow-er 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. _____

The musical score is written on four staves in G-clef and 3/4 time. It features a melody with various note values including quarter, eighth, and sixteenth notes, as well as rests. There are three triplet markings (indicated by a '3' above a bracket) over the notes 'ven' in the second line, 'ed' in the third line, and 'na' in the fourth line. The piece concludes with a double bar line.

The people remain standing or kneel. The Celebrant continues

We give thanks to you . . .

Therefore, according to his command, O Father,

Celebrant and People

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you . . .

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. *AMEN.*

The Celebrant then continues

BCP 364

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

People and Celebrant

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.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Celebrant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

Agnus Dei

Hymnal S163

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

BCP 364

The Celebrant then says

The Gifts of God for the People of God.

All are welcome to receive Holy Communion. Please tell the clergy if you need gluten-free bread. If you come to the communion rail for a blessing instead, please cross your arms on your chest. If you are interested in being baptized, please contact the Rector of the parish.

Music during Communion *O sacrum convivium* William Byrd (1543-1623)

O sacrum convivium!
in quo Christus sumitur:
recolitur memoria passionis eius:
mens impletur gratia:
et futurae gloriae nobis pignus datur.

O sacred banquet!
in which Christ is received,
the memory of his Passion is renewed,
the mind is filled with grace,
and a pledge of future glory to us is
given.

Let us pray.

The People kneel and join in saying this prayer.

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 Blessing

The Celebrant blesses the people.

The Closing Hymn

Guide me, O thou great Jehovah

Hymnal 690

All standing.

The musical score is presented in two systems, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are as follows:

1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun-tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
 stream doth flow; let the fire and cloud - y pil - lar
 fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
 lead me all my jour - ney through; strong de - liv - erer,
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
 strong de - liv - erer, be thou still my strength and
 songs of prais - es, I will ev - er give to

more, shield. feed me now and ev - er - more.
 shield, be thou still and my strength and shield.
 thee, I will ev - er give to thee.

The Dismissal

BCP 366

Celebrant Go in peace to love and serve the Lord.

People Thanks be to God.

The Postlude *Nun danket alle Gott*, BWV 657 Johann Sebastian Bach (1685-1750)

Copyright information:

Service Music: S101 Setting: John Rutter. S129 & S163 Setting: Robert Powell; H43 Words: Thomas Ken. Music: *The Eighth Tune*, Thomas Tallis.

Hymns: *The Hymnal* 1982. H690 Words: William Williams; tr. Peter Williams. Music: *Cwm Rhondda*, John Hughes. H469 Words: Frederick William Faber. Music: *St. Helena*, Calvin Hampton. H559 Words: James Edmeston. Music: *Dulce carmen*, from *An Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motetts or Antiphons*, ca. 1840; harm. William Henry Monk.

MUSIC NOTES

Charles Villiers Stanford was a conductor, an organist, and a prolific composer of many genres, both sacred and secular. He received doctorates from both Oxford and Cambridge, and served as Professor of music at Cambridge from 1887 until his death in 1924. He also taught at the Royal College of Music and conducted the London Bach Choir for seventeen years and the Leeds Triennial Festival for nine years. **O for a closer walk with God** is an arrangement of the hymn in three stanzas. The first is set simply to a soprano unison with organ interlude between the lines. The second opens up to the four-part choir with some subtle variation on the melody. For the final stanza, Stanford paints the text “calm and serene” followed by “So purer light shall mark the road.”

William Byrd is considered by some to be the William Shakespeare of music. He was a Catholic, Latin scholar, and a prolific and versatile composer of the late Renaissance. His extensive choral output includes both sacred and secular, Latin and English works. Despite his Catholic faith, he enjoyed the favor of the Queen, serving in the Chapel Royal and receiving, along with his friend Thomas Tallis, the privilege of music printing granted by the Queen. This led to a publication in 1575 made by both Tallis and Byrd titled, *Cantiones Sacrae*. Byrd is one of many composers to set the text **O sacrum convivium**, attributed to Saint Thomas Aquinas. The text reflects on the mystery of the Eucharist as “sacred banquet.” With imitative texture, the language is typical of Byrd with several delightful cross-relations (moments where the major and minor third either occur in very close proximity or simultaneously).