



The Fifth Sunday in Lent 10:30 a.m., March 26, 2023



LENT

Established 1855 in the Episcopal Diocese of Missouri
The Rt. Rev. Deon Johnson, Bishop

Welcome! We are blessed by your presence with us this morning and hope that you will find strength, comfort and fulfillment through our worship. Children are welcome to stay through the service or attend Sunday School in the North Parish Hall. Nursery care is also provided in the North Parish Hall. We welcome all seekers of God to Holy Communion and look forward to meeting you following the service.

Trinity Episcopal Church, 600 North Euclid, St. Louis MO 63108
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THE HOLY EUCHARIST – RITE II

THE WORD OF GOD

Prelude

Alla Siciliana

Antonio Vivaldi

Introit

Oh, May My Soul Commune with Thee

Lorin F. Wheelwright

Oh, may my soul commune with thee
And find thy holy peace;
From worldly care and pain of fear,
Please bring me sweet release.

Oh, bless me when I worship thee
To keep my heart in tune,
That I may hear thy still, small voice,
And, Lord, with thee commune.

The Decalogue

Hear the commandments of God to his people:

Celebrant, Deacon, or Cantor *People*

(Each commandment monotoned) A - men. Lord, have mer - cy.

Setting: Howard E. Galley (1929-1995)
© 1985, Howard E. Galley, Jr.

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 Hymnal 1982, #594

God of Grace

Cwm Rhondda

1 God of grace and God of glo - ry, on thy peo - ple pour thy power;
2 Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!
3 Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;
4 Save us from weak res - ig - na - tion to the e - vils we de - plore;

crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.
From the fears that long have bound us free our hearts to faith and praise;
shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.
let the gift of thy sal - va - tion be our glo - ry ev - er - more.

The image shows a musical score for the hymn 'God of Grace'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are printed below the vocal line. The first system contains the first four lines of the hymn, and the second system contains the remaining lines.



Grant us wis - dom, grant us cour - age, for the fac - ing of this
grant us wis - dom, grant us cour - age, for the liv - ing of these
Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's
Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -

hour, for the fac - ing of this hour.
days, for the liv - ing of these days.
goal, lest we miss thy king - dom's goal.
dore, serv - ing thee whom we a - dore.

Words: Harry Emerson Fosdick (1878-1969), alt. By permission of the author. Music: *Cym Rhondda*, John Hughes (1873-1932).

Celebrant Bless the Lord who forgives all our sins;
People ***His mercy endures for ever.***

Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse 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.***

Confession

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

*God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.*

*We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.*

*Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.*

Trisagion (Hymnal S102) *Sung three times.*

The image shows a musical score for the Trisagion hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor). The first system of music has the lyrics: "Ho - ly God, Ho - ly and Might - y,". The second system of music has the lyrics: "Ho - ly Im - mor - tal One, Have mer - cy up - on us." The piano accompaniment consists of simple chords and moving lines in the bass.

Absolution

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

Salutation

Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Let us pray.

Collect of the Day

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. *Amen.*

First Reading

Ezekiel 37:1-14

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. 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.

Reader Hear what the Spirit is saying to God’s people.

People **Thanks be to God.**

Lift Every Voice, #508 Breathe on me, Breath of God

Nova Vita

The image shows a musical score for the hymn 'Lift Every Voice, #508'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed below the vocal line. The first system contains the first four lines of the hymn, and the second system contains the remaining lines.

1 Breathe on me, Breath of God, fill me with life a - new,
2 Breathe on me, Breath of God, un - til my heart is pure,
3 Breathe on me, Breath of God, till I am whol - ly thine,
4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.
un - til with thee I will one will, to do or to en - dure.
till all this earth - ly part of me glows with thy fire di - vine.
but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Pease (1885-1969).

Second Reading

Romans 8:6-11

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.

Reader Hear what the Spirit is saying to the churches.

People **Thanks be to God.**

The Hymnal 1982, #457

Thou art the Way

St. James

1 Thou art the Way, to thee a - lone from sin and death we flee;
2 Thou art the Truth, thy word a - lone true wis - dom can im - part;
3 Thou art the Life, the rend - ing tomb pro - claims thy con - quering arm;
4 Thou art the Way, the Truth, the Life: grant us that way to know,
and all who would the Fa - ther seek, must seek him, Lord, by thee.
thou on - ly canst in - form the mind and pu - ri - fy the heart.
and those who put their trust in thee nor death nor hell shall harm.
that truth to keep, that life to win, whose joys e - ter - nal flow.

Words: George Washington Donne (1799-1859), alt. Music: *St. James*, Raphael Courteville (d. 1735).

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

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

People **Glory to you, Lord Christ.**

The Gospel

John 11:1-45

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.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

The Rev. Jeff Goldone

A period of silent reflection is observed.

The Nicene Creed

*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

Leader Siblings, Christ was crucified in faithfulness for the cause of love and justice that all might be reconciled to the creator, and to each other, in peace. Let us pray that through the cross of Christ his example may be realized in our world and in our lives.

Silence

Leader As Jesus was lifted high upon the cross that he might draw the whole world to himself, may we take up our cross and follow him in pursuit of the work of reconciliation in our world. We pray that our Lenten journey of prayer, fasting and good works may give us penitent hearts, open and receptive to the abundant forgiveness and love of God. God, in your mercy:

People **Hear our prayer.**

Leader Let us pray for the poor, hungry, neglected, and those who have no choice but to fast every day, that their cries for daily bread may inspire works of

mercy among those to whom much has been given. Let us pray for an end to the divisions and inequalities that scar creation, particularly the barriers to freedom faced by God's children throughout the world. We pray for the guidance of our elected leaders and all who serve the common good throughout the world. God, in your mercy:

People **Hear our prayer.**

Leader Let us pray for an end to the desecration of God's creation, that the fruits of our world might be shared equally with all. Inspire us with wisdom to share the riches of creation that all may be empowered to seek freedom from poverty, famine, injustice, and oppression. God, in your mercy:

People **Hear our prayer.**

Leader Let us pray for an end to sickness and disease throughout the world and in our own families, for those who struggle with physical, mental, or spiritual health. O God, the strength of the weak and the comfort of the suffering, grant your saving health to all who are afflicted by illness including Joan, Kevin, David, Jim, Betsey, Pat, Ray, Denver, Gwen, Barbara, Charlene, Bruce and especially for those we now name _____. Bless the labors of all who minister with love and compassion to the sick so that illness may be turned to health and sorrow to joy. God, in your mercy:

People **Hear our prayer.**

Leader Let us pray for the departed, especially our siblings who have died as a result of poverty, hunger, disease, violence, or hardness of human heart. We commend to your mercy all who have died especially those we now name, _____. We pray that all may share in the joy of your heavenly kingdom. God, in your mercy:

People **Hear our prayer.**

During this time of our rector search, let us pray together:

Dear God who shepherds and searches, help us to delight in your will and walk in your ways as we travel our transition path. We see that you are making all things new, and ask for the courage to do our part. Amen.

The Peace

The peace of Christ be always with you.

People **And also with you.**

Welcome and Announcements

If you would like to make a contribution, text the amount to **314 648 8344**.

THE HOLY COMMUNION

Choir Anthem: *A Prayer of St. Richard of Chichester*

L. J. White

O holy Jesus,
most merciful redeemer,
friend and brother,
may I know thee more clearly,
love thee more dearly,
and follow thee more nearly.
Amen.

The Hymnal 1982, #269 Ye who claim the faith of Jesus *Den des Vaters, Sinn geboren*

Yesterday (March 25) was the Feast of The Annunciation.

1 Ye who claim the faith of Je - sus, sing the won - ders that were done
2 Bless - ed were the cho - sen peo - ple out of whom the Lord did come;
3 There - fore let all faith - ful peo - ple sing the hon - or of her name;
4 "Mag - ni - fy, my soul, God's great - ness; in my Sa - vior I re - joice;

when the love of God the Fa - ther o - ver sin the
bless - ed was the land of prom - ise fa - shioned for his
let the Church, in her fore - shad - owed, part in her thanks -
all the a - ges call me bless - ed, in his praise I



vic - tory won, when he made the Vir - gin Ma - ry
 earth - ly home; but more bless - ed far the mo - ther,
 giv - ing claim; what Christ's mo - ther sang in glad - ness
 lift my voice; he has cast down all the might - y,
 mo - ther of his on - ly Son. Hail Ma - ry, full of grace.
 she who bore him in her womb. Hail Ma - ry, full of grace.
 let Christ's peo - ple sing the same: Hail Ma - ry, full of grace.
 and the low - ly are his choice." Hail Ma - ry, full of grace.

Words: Sts. 1-3, Vincent Stucky Stratton Coles (1845-1929), alt.; st. 4, F. Bland Tucker (1895-1984) metrical *Magnificat*.
 Music: *Den des Vaters Sinn geboren*, melody from *Hundert Arien*, 1694; harm. Conrad Kocher (1786-1872).

The Great Thanksgiving

Eucharistic Prayer A

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 our thanks and praise.***

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, 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 (Hymnal S130)

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -

The image shows a four-system musical score for the Sanctus. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is B-flat major (two flats) and the time signature is 4/4. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly, ho - ly Lord, God of power and might, hea - ven and earth are full, full of your glo - ry. Ho -". The piano accompaniment features a steady bass line with chords and some melodic movement in the right hand.

san - na in the high - est. 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. Ho - san - na in the high - est.

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

The people stand or kneel.

Then the Celebrant continues

Holy and gracious God: 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 maker of all.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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.

On the night he was handed over to suffering and death, our Savior 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 Jesus 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 we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ’s 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 Christ. 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 Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

As our Savior Christ has taught us, we now pray,

The Lord's Prayer *traditional*

*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.*

Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

Invitation and Welcome to Communion

The sacrament of Holy Communion is central to the Christian community. As Christ gave freely of himself so the sacred meal in his name is also freely given. Rejoicing in the spirit of Christ's inclusive love all are warmly invited to receive the bread and wine at the Supper of the Lord.

Gluten-free wafers are available: please assist us by crossing your right arm over your chest so we may serve you correctly. *If you do not receive wine* you may touch the chalice when it is offered, or simply cross both arms after receiving the bread. *Those unable to come to the altar rail* are asked to notify an usher, and we will bring Communion to you.

Due to our Diocesan health policy, we ask you not to dip your communion bread/wafer into the chalice when receiving communion (i.e., intinction). You are welcome to receive just the bread or you may touch the chalice when it comes to you, if you are not comfortable with drinking directly from the chalice.

Communion of the People

Lift Every Voice, #194

Lead Me, Guide Me

Lead me, guide me, a - long the way,

For — if you lead me, I can - not stray.

Lord, — let me walk each day with Thee.

The musical score is written in 3/4 time with a key signature of two flats (B-flat and E-flat). It consists of three systems, each with a vocal line and a piano accompaniment. The piano accompaniment features a steady bass line and a treble line with chords and triplets. The lyrics are: "Lead me, guide me, a - long the way," "For — if you lead me, I can - not stray." and "Lord, — let me walk each day with Thee."

Fine

Lead me, Oh Lord, lead me.

1. I am weak and I need thy strength and power to—
 2. Help me tread in the paths of right - eous - ness, be my
 3. I am lost if you take your hand from me, I am

1. help me o - ver my weak - est hour; Help me
 2. aid when sa - tan and sin op - press; I am
 3. blind with - out thy light to see; Lord, just

1. through the dark-ness thy face to see,
 2. put - ting all my trust in thee.
 3. al - ways let me thy ser - vant be.

D.C.

1. Lead me, Oh Lord, lead me.
 2. Lead me, Oh Lord, lead me.
 3. Lead me, Oh Lord, lead me.

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Postcommunion Prayer

Celebrant and People

*Eternal God, heavenly Father,
 you have graciously accepted us as living members
 of your Son our Savior Jesus Christ,
 and you have fed us with spiritual food
 in the Sacrament of his Body and Blood.
 Send us now into the world in peace,
 and grant us strength and courage
 to love and serve you*

*with gladness and singleness of heart;
through Christ our Lord. Amen.*

Prayer over the People

*In Lent, in place of a seasonal blessing, a solemn Prayer over the People is used, as follows:
The Deacon or, in the absence of a deacon, the Celebrant says*

Bow down before the Lord.

The people kneel and the Celebrant says

Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord. **Amen.**

The Hymnal 1982, #665

All my hope on God is founded

Michael



1 All my hope on God is found - ed; he doth still my
2 Mor - tal pride and earth - ly glo - ry, sword and crown be -
3 God's great good - ness e'er en - dur - eth, deep his wis - dom
*4 Dai - ly doth the al - might - y Giv - er boun - teous gifts on
5 Still from earth to God e - ter - nal sac - ri - fice of



1 trust re - new, me through change and chance he
2 tray our trust; though with care and toil we
3 pass - ing thought: splen - dor, light, and life at -
4 us be - stow; his de - sire our soul de -
5 praise be done, high a - bove all prais - es



1 guid - eth, on - ly good and on - ly true. God un -
2 build them, tower and tem - ple fall to dust. But God's
3 tend him, beau - ty spring - eth out of nought. Ev - e -
4 ligh - teth, plea - sure leads us where we go. Love doth
5 prais - ing for the gift of Christ, his Son. Christ doth



1 known, he a - lone calls my heart to be his own.
2 power, hour by hour, is my tem - ple and my tower.
3 rmore from his store new-born worlds rise and a - dore.
4 stand at his hand; joy doth wait on his com - mand.
5 call one and all: ye who fol - low shall not fall.

Dismissal

Postlude

Shout On

arr. Edward Broughton

Sunday Service Schedule

8:00 AM Rite I - Spoken
10:30 AM Rite II - Sung Eucharist

Family Service

2nd Sundays at 9:15 AM October –
May

Weekday Service Schedule

Wednesday Mass at 7:00 AM

Parish Office Hours

Sunday 7-2:30, Wednesday &
Thursday 8-4, Friday 8-2:30



Sunday, April 2: Palm Sunday, 8 am & 10:30 am

Wednesday, April 5: Holy Eucharist, 7 am

Maundy Thursday, April 6: 7 pm

Choral Eucharist with feet washing

Good Friday, April 7

* 11 am: Stations of the Cross

* Noon: Good Friday service with communion from the reserved sacrament

* 6 pm: Stations of the Cross

* 7 pm: Good Friday service with communion from the reserved sacrament

Easter Morning, April 9: 8 and 10:30 am.

Transition Prayer

Dear God who shepherds and searches, help us to delight in your will and walk in your ways as we travel our transition path. We see that you are making all things new, and ask for the courage to do our part.

Festive Easter Coffee Hour

The Community Life committee is in the process of planning an informal, but festive Easter coffee hour to occur between the two services in the SPH. We are encouraging parishioners from both services to join us starting after the early service, around 9:00, to enjoy coffee, juice, pastries, and other special finger foods to celebrate Easter. Please bring an Easter goodie to share, and anyone willing to help, please see Lisa Will-Smith. (Due to time limitations, we will not be having a sit-down Easter breakfast/brunch, but there will be some seating available for those who want it. Please note, that there will definitely be time to celebrate together.)

Small Groups

Looking for an opportunity to build deeper relationships within our parish community? Joining a small group might be just the thing! Last summer, several special interest groups were formed for a couple months' worth of meetings. A dedicated group of Trinity women have continued to meet on a weekly basis, leading to a deeper connection and mutual support. Small groups can take on any format and schedule its members select - whether it's a Bible study, prayer group, support group, or any other format. If you are interested in forming or joining a small group, please contact Senior Warden Joyce LaFontain (joyce.lafontain.jd@gmail.com).

Church Security

During this interim time, we have discovered that Father Jon did a lot of small tasks that now need to be shared among us all. One such task is locking up the church. The process we have in place right now is for the ushers to lock the front doors at the end of service. Our parish administrator, Bill Ader, checks the doors

and locks the interior doors of the sanctuary at 2:30 p.m. after it has been cleaned. The main obstacle to the practice of having the ushers lock the front door is that once the weather warms up, we sometimes have people who gather on the front steps long after the ushers leave. Because we need a definitive way of securing the front door, this is the plan for now. Please be aware that the ushers will be locking the front doors at the end of service. If you wish to come back in the church after it's locked, please enter via the parking lot door near Bill's office.

After service, the junior warden locks the exterior door near the Rector's office, and our live streamer, Riley Luebbers has graciously agreed to check the door and lock it if the junior warden is absent or forgets. Bill Ader also checks the doors, locks the door near his office and sets the alarm at 2:30 p.m. The NPH doors are locked at the end of the hot lunch by The Reverend Barbi Click or a designee.

Despite these efforts, we have had unlocked doors in recent weeks. I checked one door on a Monday when I had occasion to be at the church and found it unlocked. We also had a break in via the window in the SPH by someone who used a screw driver to pry the window out. The window has been replaced and is much more secure now as plexiglass has been added to the outside to deter another break in. We cannot find anything missing, which is a blessing, but the cost to replace that window, including labor, was \$400.

If you have objections or wish to discuss the current practices we have in place to secure the church, please speak to one of the wardens or a vestry member.

Trinity Food Ministry

If you indulge in social media and have not yet found @TrinityFoodMinistry on Facebook, I encourage you to follow that page. I post articles that deal with food insecurity, such as a most recent one – an article about the “hunger cliff” that many are in the process of falling off as SNAP/Food Stamps are dramatically cut or eliminated. The understanding that even with this supplemental nutrition program people still needed to supplement the supplement by coming to the pantry should tell us that it was not enough. Now, with the cuts, people are in serious danger of truly falling off of a cliff.

The Pantry is seeing more and more families and singles who are affected by this cut. Again and again, I talk about abundance vs scarcity. Yet 65 people walking through the pantry on a Tuesday and Thursday can erase the desire to live into our abundance because the scarcity is so obvious.

Sixty-five households = 162.5 individuals. That is the average number of people we have served per week during the past three months. And this number is growing each week.

So, what do we do? Should we go backwards, returning to the way it was? Should we cut back on how often we allow people to come to pantry? Should we cut back on the number of eggs we give (one dozen per household)?

While I will listen to anyone who has a thought on this, I will give you a hint that I firmly believe the answer to any of the questions posed is a resounding NO. However, can we continue to keep up with this need? That answer is that we cannot do so alone. So, I ask you to pray as if your own family is so hungry, yet you have no idea from where the food will come.

This is a perfect opportunity to advocate for those who are hungry. Hunger is a factor in crime. Hungry people do desperate things. Hunger is a curable problem. People should not have to choose between rent and food.

- Deacon Barbi

Needs this week at Pantry

Thank you to all who responded last week. The Pantry needs remain the same. Remember those who must come to the Pantry for food because they cannot afford food plus rent.

Did you know?

Since 2006, the Episcopal Church uses a Revised Common Lectionary which includes the Scriptures appointed to read at public worship, in a 3 year cycle. As part of this, the Gospel of Matthew is read during one year, Mark in another and Luke in the third year. What about John you say?? Well, John is scattered throughout the 3 year cycle, used mainly during Lent and Easter. Also, the Episcopal Church has authorized 14 different English translations of the Bible. To find out more: <https://www.episcopalchurch.org/what-we-believe/bible/>

This Week's Core Value: Food - Physical & Spiritual Nourishment

We believe in sharing Bread from the Altar and food from the pantry. We are a wellspring of Christ-centered spiritual and physical nourishment.

Diocesan News

Diocese Day at Busch Stadium: Saturday, May 6 at 1:15 p.m.

Join the Diocese of Missouri for a day at the ballpark! We have 100 tickets to see the St. Louis Cardinals take on the Detroit Tigers on Saturday, May 6. Tickets are \$30 each and will be sold on a first-come, first-served basis. (See links in Etimes for more information.)

Diocesan happenings and news:

You can have the latest news from the bishop's office and the Diocese of Missouri delivered to your inbox each Wednesday by subscribing to iSeek. This weekly email newsletter contains important notices, event announcements, feature articles, and photographs from around the diocese. To subscribe: <https://www.diocesemo.org/diocesan-mailing-lists/>

Prayer List

Anglican Communion: Pray for the Church of the Anglican Church of South America.

Diocese of Missouri: In our Diocese of Missouri, we pray for the people and ministry of St. Paul's Episcopal Church (1870) in Ironton and Richard, their Vicar.

We keep in our prayers those who are ill or in need

Joan Dunbar

Kevin Whalen

The Rev. David K. Fly

Jim O'Bannon

Betsey Gardner

Pat Way

Ray Becvar

Denver Wright

Gwen Sims

Barbara Bradshaw

Charlene Wright

Bruce Baldwin

Friends and Relatives:

Jay Shuldiner, friend of Brian Alms, recovering from two falls.

Robbie Rhodes, Carter Whitson's cousin on the kidney transplant waiting list

Linda Dickens, Carter Whitson's friend with breast cancer

Warren Frank Moseley (Cynthia Fox's son), and his friend, Janese Julien for comfort and healing

Hope, health challenges.

Romerico Lansang, friend of Brian Alms, lung cancer.

Phyllis, the Rev. Steve Lawler's mother-in-law

Jim Whalen, Kevin Whalen's father in hospice
Family and friends of Brooke Leaton.
Teresa, Eliza Williamson's stepmother, chronic illness
Mike, Jeannette Lehrmann's brother, prostate cancer.
Frank, Cynthia and Patrick Fox's son.
Dorothy and James Gray, sister and brother-in-law of Willie Meadows, grieving death of their son.
Ulric Dunbar, Joan Dunbar's nephew, heart trouble
Mary Seager
The Rev. Ken Yerkes, friend of Brian Alms
Buelane Daugherty, friend of Brian Alms, increasing dementia
Ken Dunbar, Joan Dunbar's nephew, renal failure
The Trimble Family
Mary Feldmeier (friend of Anne H. & Jeanette Swallow), cancer recurrence
Pat R., friend of Cathy Tierney, bladder cancer
Lois Underwood, Sharron Underwood's sister
Robin Hendry, Helen Hendry's son, continuing health problems
Frank Menkhus, Pat Way's friend with heart problems
Sally Moylan, Pat Way's friend with multiple health problems

Diocesan Clergy: The Revs. David K. Fly, Jan O'Neal, Schelly Reid-Levy.

Trinity Food Ministry and its volunteers.

Birthdays: March 26 - April 1: Carlos Daughaday, Jan Kasalko, Karen Layher, Kim Corliss.

Bereavement: Jim Andris, Nan Sweet, Steven Forsyth, John Biggs, Dolores Friesen, Jerry Martin, Ray Becvar.

Easter Lilies Order Form

\$15 each

Quantity: _____

In memory of _____

In thanksgiving for _____

NAME _____

TRINITY EPISCOPAL CHURCH

AN OPEN AND INCLUSIVE CONGREGATION

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trinitycwe.org

www.facebook.com/TrinityStL

Deacon

The Venerable Harry Leip

harry@trinitycwe.org

Choirmaster and Organist

Jeffery Nall

jeff@trinitycwe.org

Parish Administrator

Bill Ader

bill@trinitycwe.org

Food Ministry Manager

The Rev. Barbi Click

barbi@trinitycwe.org

Childcare

Katie Wolf

Sextons

Karen Jackson

Angelo Shell

Readings for Sunday, April 2 Sunday of the Passion: Palm Sunday

The Liturgy of the Palms

Matthew 21:1-11

Psalm 118:1-2, 19-29

The Liturgy of the Word

Isaiah 50:4-9a

Philippians 2:5-11

Matthew 26:14- 27:66 *or* Matthew 27:11-54

Psalm 31:9-16

Vestry

Senior Warden: Joyce LaFontain

Junior Warden: Lisa Will-Smith

2024

Matt Bernico

Joyce LaFontain

Abby Thacker

Barbara Uhlemann

Lisa Will-Smith

2025

Amy Barnes

Mary Moore

Hal Morgan

2026

Bill von Glahn