

# THE FOURTH SUNDAY IN LENT

Sunday 27 March 2022 ♦ 10:00 AM  
Grace Episcopal Church, Hinsdale, IL



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## GATHERING TOGETHER

### PRELUDE

### WELCOME

### THE ACCLAMATION

*Presider* Bless the Lord who forgives all our sins:

*People* **God's mercy endures for ever.**

*Presider* 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."

*All kneel or stand, as able.*

### CONFESSION OF SIN AND ABSOLUTION

*Presider* Let us confess our sins against God and our neighbor.

*Silence is kept.*

*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.**

*Presider* 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 KYRIE ELEISON



*All stand for the Collect.*

## THE COLLECT OF THE DAY

*Presider* The Lord be with you.

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

*Presider* 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.

## THE WORD OF GOD

### THE FIRST READING

Joshua 5:9-12

**T**he 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.

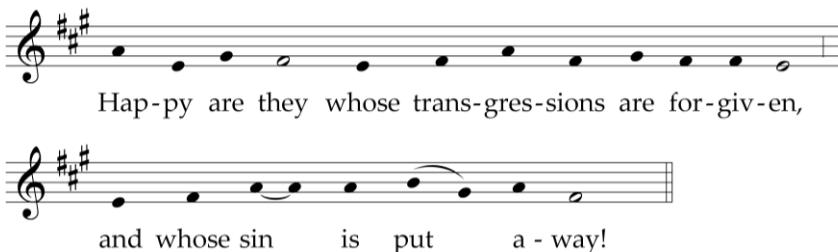
While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

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

## THE PSALM

Psalm 32

### Response



Hap-py are they whose trans-gres-sions are for-giv-en,  
and whose sin is put a-way!

- 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! *Response*
- 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. *Response*
- 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. *Response*
- 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. *Response*

**THE SECOND READING**

2 Corinthians 5:16-21

**F**rom 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.

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

**SEQUENCE HYMN**

“Our Father, We Have Wandered”

PASSION CHORALE

1 Our Fa - ther, we have wan - dered and hid - den from your face;  
 2 And now at length dis - cern - ing the e - vil that we do,  
 3 O Lord of all the liv - ing, both ban - ished and re - stored,  
 in fool - ish - ness have squan - dered your leg - a - cy of grace.  
 be - hold us, Lord, re - turn - ing with hope and trust to you.  
 com - pas - sion - ate, for - giv - ing, and ev - er - car - ing Lord,  
 But now, in ex - ile dwell - ing, we rise with fear and shame,  
 In haste you come to meet us and home re - joic - ing bring,  
 grant now that our trans - gres - sing, our faith - less - ness may cease.



as, dis - tant but com - pel - ling, we hear you call our name.  
in glad - ness there to greet us with calf and robe and ring.  
Stretch out your hand in bless - ing, in par - don, and in peace.

## THE GOSPEL

Luke 15:1-3, 11b-32

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

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

**A**ll 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.'"

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

## REFLECTION

Donna Ialongo

## THE AFFIRMATION OF FAITH

*The Apostles' Creed*

I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

## THE PRAYERS OF THE PEOPLE – Form 2

*The Book of Common Prayer*

*During the silence after each bidding, the People offer their own prayers, either silently or aloud.*

*Reader*          I ask your prayers for God's people throughout the world;

for our bishops: Michael, Paula, and Chilton; for this gathering;  
and for all ministers and people. Pray for the Church.

*Silence*

I ask your prayers for peace; for goodwill among nations;  
and for the well-being of all people. Pray for justice and peace.

*Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed,  
and those in prison. Pray for those in any need or trouble.

*Silence*

I ask your prayers for all who seek God, or a deeper knowledge  
of God. Pray that they may find and be found by God.

*Silence*

I ask your prayers for the departed. Pray for those who have died.

*Silence*

*Members of the congregation may ask for the prayers or thanksgivings of those present*

I ask your prayers for \_\_\_\_\_.

I ask your thanksgiving for \_\_\_\_\_.

*Silence*

Praise God for those in every generation in whom Christ has been  
honored. Pray that we may have the grace to glorify Christ in our own  
day.

*Silence*

*Presider*

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.**

## THE PEACE

*Presider*      The peace of Christ be always with you. **And also with you.**

## THE HOLY COMMUNION

### THE OFFERTORY

#### Offertory Sentence

*With joy, we give thanks to God for all who support this community of love and faith.  
Now more than ever, your gifts truly do continue the mission and ministries of Grace Church.*

*If you wish to give electronically, please scan the QR code  
or follow the link to our electronic giving platform.*



<http://www.gracehinsdale.org/give>

**Anthem**                      “There’s a Wideness in God’s Mercy”                      Maurice Bevan (1921-2006)

There’s a wideness in God’s mercy like the wideness of the sea;  
there’s a kindness in his justice which is more than liberty.  
there is no place where earth’s sorrows are more felt than up in heaven;  
there is no place where earth’s failings have such kindly judgement given.

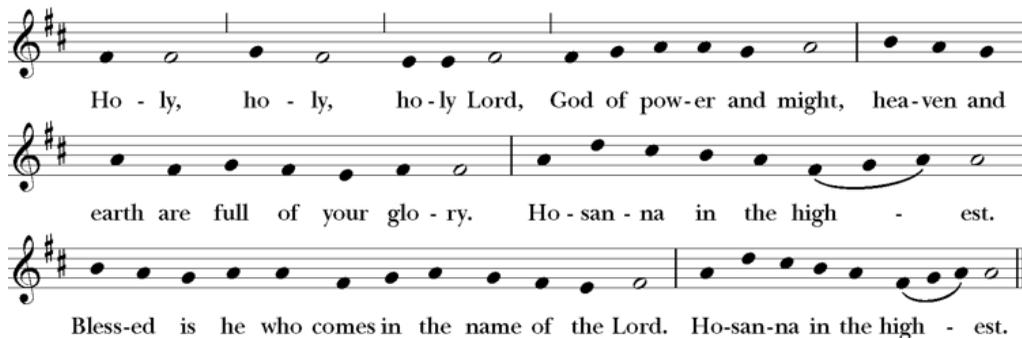
For the love of God is broader than the measure of man’s mind;  
and the heart of the eternal is most wonderfully kind.  
But we make God’s love too narrow by false limits of our own;  
and we magnify God’s strictness with a zeal he will not own.

There is plentiful redemption in the blood that has been shed;  
there is joy for all the members in the sorrows of the Head.  
There is grace enough for thousands of new worlds as great as this;  
there is room for fresh creations in that upper home of bliss.

If our lives were but more simple, we should take him at his word;  
and our lives would be all gladness in the joy of Christ our Lord.



to stand in your presence and be reunited with your grace.  
And so we give you thanks, gathering around the table of your kingdom  
with angels and archangels and all the company of heaven,  
singing your unending praise.



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.

*Presider*

God of blessing, you are the host of our joy;  
in Christ you have made every preparation for this feast,  
even giving your own body that we might never be hungry again.  
Send down your Holy Spirit,  
that we may once again belong in your house as your daughters and sons,  
and that these signs of sustaining bread and renewing wine  
may be for us the body and blood of your Son Jesus Christ;  
who, at supper with his disciples, took bread, gave you thanks,  
broke the bread, and gave it to them, saying,  
"Take, eat: this is my body which is given for you;  
do this in remembrance of me."  
After supper he took the cup.  
Again he gave you thanks, and gave it to his disciples, saying,  
"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.  
Do this, as often as you drink it, in remembrance of me."

Great is the mystery of faith.

*All*

**Christ has died; Christ is risen; Christ will come again.**

*Presider*

Gathering God, when we languish with the pigs  
in a humiliation of our own making,  
may this broken body heal, restore, and renew our bodies.  
when we lurk in the shadows in a resentment of our own devising,

may this shed blood soften and cleanse and refresh our hearts.  
Strengthen our hands, that we may seek a world  
where there is no hunger except hunger for you.  
Empower our spirits, that we may strive for a world  
where there is no thirst except thirst for your righteousness.  
Hasten the day when this body shows us your desire for our well-being,  
and this blood reveals how far you go  
to save us from ourselves and restore us in the image of your Son,  
through whom, and with whom, and in whom  
all honor and glory are yours, now and for ever. Amen.

## THE LORD'S PRAYER

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

*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,  
for ever and ever. Amen.**

## THE BREAKING OF BREAD

*The bread is broken. Silence is kept.*

### Fraction Anthem

*Cantor, then All*

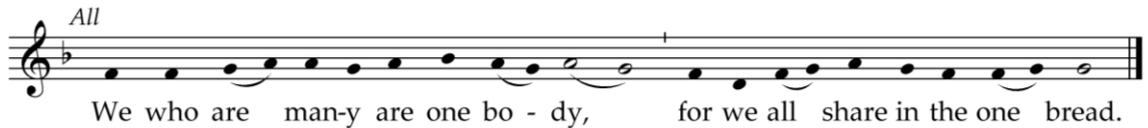


We who are many are one bo - dy, for we all share in the one bread.

*Cantor*



We break this bread to share in the Bo-dy of Christ.



## The Invitation

*From a sermon by St. Augustine*

*Presider* Behold what you are;  
*People* **May we become what we receive.**

## THE COMMUNION

**Anthem** "Wash Me, Thoroughly" Samuel S. Wesley (1810-1876)

Wash me thoroughly from my wickedness, and forgive me all my sin.  
For I acknowledge my faults, and my sin is ever before me. (Psalm 51:2-3)

## THE POST-COMMUNION PRAYER

*Presider* Let us pray.

*All* **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.**

## THE BLESSING

*Presider* Bow down before the Lord.

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.**

1 Now quit your care and anx - ious fear and wor - ry; for  
 2 To bow the head in sack - cloth and in ash - es, or  
 3 For is not this the fast that I have cho - sen? (The  
 4 For right - eous - ness and peace will show their fac - es to  
 5 Then shall your light break forth as doth the morn - ing; your

1 schemes are vain and fret - ting brings no gain. Lent calls to  
 2 rend the soul, such grief is not Lent's goal; but to be  
 3 pro - phet spoke) To shat - ter ev - ery yoke, of wick - ed -  
 4 those who feed the hun - gry in their need, and wrongs re -  
 5 health shall spring, the friends you make shall bring God's glo - ry

1 prayer, to trust and ded - i - ca - tion; God brings new beau - ty  
 2 led to where God's glo - ry flash - es, his beau - ty to come  
 3 ness the griev - ous bands to loos - en, op - pres - sion put to  
 4 dress, who build the old waste plac - es, and in the dark - ness  
 5 bright, your way through life a - dorn - ing; and love shall be the

*The hymn continues on the next page*

*Unison* *Harmony*

1 nigh; re - ply, re - ply, re - ply with love to love most high;  
 2 near. Make clear, make clear, make clear where truth and light ap - pear;  
 3 flight, to fight, to fight to fight till ev - ery wrong's set right.  
 4 shine. Di - vine, di - vine, di - vine it is when all com - bine!  
 5 prize. A - rise, a - rise, a - rise! and make a par - a - dise!

*Unison* *Harmony*

1 re - ply, re - ply, re - ply with love to love most high.  
 2 Make clear, make clear, make clear where truth and light ap - pear.  
 3 to fight, to fight to fight till ev - ery wrong's set right.  
 4 Di - vine, di - vine, di - vine it is when all com - bine!  
 5 A - rise, a - rise, a - rise! and make a par - a - dise!

## SENT FORTH TO THE WORLD

### THE DISMISSAL

*After the dismissal, the people respond*    **Thanks be to God.**

## How do we deal with difficult Bible passages when we encounter them?

How do we deal with passages which historically have been used by others to vilify groups of people—passages that may seem to condone exclusion or condemnation of groups we may perceive as “other than us”? Everyone looks at scripture through a lens of some kind—a lens which will subsequently help shape the way they approach a given passage and ultimately interpret it.

We use the Baptismal Covenant as our lens, specifically “to seek and serve Christ in all persons,” and “to strive for justice and peace among all people.” (See the *Book of Common Prayer*, p. 304.) Through the Covenant, we understand how we are called to follow Christ and approach the difficult biblical passages with this knowledge in mind.

## Why use incense in worship?

Incense has a long history in Christianity, Judaism and other religions. It adds our noses to the multi-sensory experience of worship. The psalmist expresses the symbolism of incense and prayer: “Let my prayer rise like incense before you; the lifting up of my hands as the evening sacrifice.”

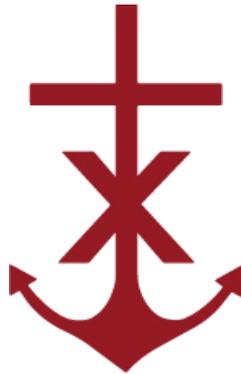
The clouds of incense represent cleansing and purification. The sweet smell suggests Christ's righteousness that covers sin. In some traditions, incense is used to honor holy things and holy people (the gathered people, that is, the body of Christ). The altar/table, the bread and wine, the ministers and the assembly may be “censed” as a way of showing their importance in the liturgy. Incense adds a festive accompaniment to processions, creating “holy clouds” and “holy smells” in the air.

The sweet smell of incense is a doorway to the holy in the same way that beautiful music, flowers, stained glass, or a room/building can lead us to ponder the mystery of God's presence. Incense in worship is an ancient practice that connects us to the Church around the world and through the ages.

### Acknowledgements

Kyrie Eleison, setting by Kevin R. Hackett (b. 1956), from *Hymn Tunes Mass*, based on HERZLIEBSTER JESU, Johann Cruger (1598-1662), alt. © 1991, Celebration. Psalm 32, setting by Bruce Ford, from *Gradual Psalms for the RCL*, © 2007, Church Publishing, Inc. “Our Father, We Have Wandered,” Text: Kevin Nichols (1929-2006), © 1981, ICEL, Inc. Tune: PASSION CHORALE, Hans Leo Hassler (1564-1612). Sanctus: from *New Plainsong Mass*, David Hurd (b. 1950). Fraction anthem: Mode 6 chant, based on *Ubi caritas*, adapt. David Hurd, © 1998, David Hurd. “Now Quit Your Care,” Text: Percy Dearmer (1867-1936), alt. Tune: QUITTEZ, PASTEURS, French carol. Scripture texts are from the New Revised Standard Version Bible, © 1989, by the Division of Christian Education of the National Council of Churches of Christ in the USA and used by permission. Music reprinted under OneLicense.net, license # A-720489.

*Welcome to the transformative power  
of Christ's love;  
if you're here, you belong!*



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