

TRINITY EPISCOPAL CATHEDRAL



THE FOURTH SUNDAY IN LENT

MARCH 19, 2023 - 11:00AM

THE HOLY EUCHARIST: RITE ONE

The Fourth Sunday in Lent: Laetare Sunday

“Laetare” is the name traditionally given to this Sunday. That Latin word was the first word sung or spoken this morning. It comes from the Vulgate translation of Isaiah 66:10: “Rejoice ye with Jerusalem, and be glad with her, all ye that love her.”

In the ancient, intense Lenten fast this was a day of refreshment. Flowers on altars, organ voluntaries, and other little expressions of joy and gladness banished since Ash Wednesday reappeared briefly on this day. Though Easter is still a few weeks off and all the rigors of Passiontide and Holy Week still loom before us, the Fourth Sunday in Lent has always been a day for a little rejoicing.

There is a deep grace in this tradition. We human beings—especially religious human beings—sometimes have to be reminded to rejoice. One of the silliest aspects of our species must be how easily we become impressed with our own seriousness, our own piety, our own effort. Nothing could be more spiritually stultifying, as Jesus repeatedly warned the self-righteous Pharisees of his own day. And a little unabashed, unexpected joy is an excellent antidote to our puffed-up pretensions.

Today is a day to remember and rejoice over the truth that our Lenten fasts and disciplines do not and cannot save us. Rather, those practices are mere tools intended to prepare our soft, comfortable bodies and our soft, comfortable souls to remember and re-enter upon the mighty acts by which Christ has won for us a victory deeper and broader than anything our paltry, pitiful pieties could ever achieve.

Firm in that truth, what can we do but rejoice, even here in Lent? How can we fail to laugh at ourselves and our tendency to sanctimony? And when we do, we join the everlasting laughter ringing through high heaven from before time and forever. We participate in the joy that shines through all eternity, and which dimmed but once, briefly, on a Friday afternoon twenty centuries ago—only to be renewed louder and lustier than ever before just three short days later.

Rejoice ye, Jerusalem, and be glad with her, all ye that love her. Rejoice ye, Trinity, and laugh today, with all the triumphant, joyful saints of God.

Faithfully,

The Very Reverend Dane E. Boston
Dean of Trinity Cathedral

THE HOLY EUCHARIST: RITE ONE

The service music is from the *Missa brevis* by Eleanor Daley (b. 1955)

ORGAN VOLUNTARY: Prelude and Fugue in C, Charles Stanford (1852-1924)
Op. 193, No. 1

The hymns are sung from the blue Hymnal 1982.

Hymn 493 “O for a thousand tongues to sing” *Azmon*

The people standing, the Celebrant says

Bless the Lord who forgiveth all our sins.
People His mercy endureth for ever.

THE DECALOGUE

The Book of Common Prayer, p. 318

The people kneeling, the Celebrant says

God spake these words, and said:
I am the Lord thy God who brought thee out of the land of Egypt, out of the
house of bondage. Thou shalt have none other gods but me.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not make to thyself any graven image, nor the likeness of any thing
that is in heaven above, or in the earth beneath, or in the water under the earth;
thou shalt not bow down to them, nor worship them.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not take the Name of the Lord thy God in vain.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Remember that thou keep holy the Sabbath day.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Honor thy father and thy mother.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt do no murder.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not commit adultery.
*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not steal.
*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not bear false witness against thy neighbor.
*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not covet.
*Lord, have mercy upon us,
and write all these thy laws in our hearts, we beseech thee.*

A Minister then says

Let us humbly confess our sins unto Almighty God.

Minister and People

Almighty and most merciful father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

The Celebrant stands and says

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

KYRIE ELEISON (*sung by the choir*)

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

THE COLLECT OF THE DAY

BCP, p. 167

The Celebrant says to the people

 The Lord be with you.
People And with thy spirit.
Celebrant Let us pray.

The Celebrant says the Collect.

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

THE LESSONS

The people sit.

The First Lesson: 1 Samuel 16.1-13

The LORD said to Samuel, "How long will you grieve over Saul, seeing I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." And Samuel said, "How can I go? If Saul hears it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.' And invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me him 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?" And he said, "Peaceably; I have come to sacrifice to the LORD; consecrate yourselves, and come with me to the sacrifice." And he consecrated 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 before him." 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 sees not as man sees; man looks on the outward appearance, but the LORD looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. And 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." And Jesse made

seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.” And Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but behold, he is keeping the sheep.” And Samuel said to Jesse, “Send and fetch him; for we will not sit down till he comes here.” And he sent, and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. And the LORD said, “Arise, anoint him; for this is he.” Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel rose up, and went to Ramah.

Reader The Word of the Lord.

People Thanks be to God.

Psalm 23 (*sung by the choir*)

Dominus regit me

The Lord is my shepherd *
therefore can I lack nothing.

He shall feed me in a green pasture *
and lead me forth beside the waters of comfort.

He shall convert my soul *
and bring me forth in the paths of righteousness, for his Name’s sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil *
for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me *
thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life *
and I will dwell in the house of the Lord for ever.

Music: Charles Stewart (1884-1932)

The Second Lesson: Ephesians 5.8-14

For once you were darkness, but now you are light in the Lord; walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said,

“Awake, O sleeper, and arise from the dead,
and Christ shall give you light.”

Reader The Word of the Lord.

People Thanks be to God.

The Gospel: John 9.1-41

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

People Glory be to thee, O Lord.

As Jesus passed by, he saw a man blind from his birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world.” As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” Some said, “It is he”; others said, “No, but he is like him.” He said, “I am the man.” They said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made clay and anointed my eyes and said to me, ‘Go to Siloam and wash’; so 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 clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, “He put clay on my eyes, and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for he does not keep the sabbath.” But others said, “How can a man who is a sinner do such signs?” There was a division among them. So they again said to the blind man, “What do you say about him, since he has opened your eyes?” 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 how he now sees we do not know, 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 feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to 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 said to him, “Give God the praise; we know that this man is a sinner.” He answered, “Whether he is a sinner, I do not know; one thing I 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 too want to become his disciples?” And 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, “Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out.

Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of man?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who speaks to you.” He said, “Lord, I believe”; and he worshiped him. Jesus said, “For judgment I came into this world, that those who do not see may see, and that those who see may become blind.” Some of the Pharisees near him heard this, and they said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.

Gospeler The Gospel of the Lord.
People Praise be to thee, O Christ.

THE SERMON

The Reverend Canon James P. Hartley

The people stand

THE NICENE CREED

I believe in one God,
 the Father Almighty,
 maker of heaven and earth,
 and of all things visible and invisible;
And in one Lord Jesus Christ,
 the only-begotten Son of God,
 begotten of his Father before all worlds,
 God of God, Light of Light,
 very God of very God,
 begotten, not made,
 being of one substance with the Father;
 by whom all things were made;

who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped and glorified;
who spake by the Prophets.
And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

The Intercessor says

With all our heart and with all our mind, let us pray to the Lord, saying, “Lord, have mercy.”

For the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord.

Lord, have mercy.

For the peace of the world, for the welfare of the holy Church of God, and for the unity of all peoples, let us pray to the Lord.

Lord, have mercy.

For our Bishop, and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

Lord, have mercy.

For this city, for every city and community, and for those who live in them, let us pray to the Lord.

Lord, have mercy.

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.

Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For those who travel on land, on sea, or in the air, let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

Lord have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

For the absolution and remission of our sins and offenses, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

Defend us, deliver us, and in thy compassion protect us, O Lord, by thy grace.

Lord, have mercy.

In the communion of the Blessed Virgin Mary and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

The Celebrant adds a concluding collect.

THE PEACE

The people stand, and the Celebrant says

 The peace of the Lord be always with you.
People And with thy spirit.

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

GREETING AND ANNOUNCEMENTS

The Celebrant may begin the Offertory with a sentence of Scripture.

THE OFFERTORY

*For additional information on ways to give, please visit our website at
www.trinitysc.org/give/ways-to-give*

THE ANTHEM

*Fecit potentiam in brachio suo
dispersit superbos mente cordis sui.*

He hath shown strength with his arm.
He hath scattered the proud in the imagination of their hearts.

Words: Luke 1.51
Music: from *Magnificat*, BWV 243, J.S. Bach (1685-1750)

THE PRESENTATION

*Representatives of the congregation bring the people's offerings of bread and wine,
and other gifts, to the Celebrant while the people stand and sing*

Hymn 707 "Take my life and let it be consecrated" *Hollingside*

THE HOLY COMMUNION

BCP, p. 333

THE GREAT THANKSGIVING - EUCHARISTIC PRAYER I

The people remain standing. The Celebrant faces them and says

 The Lord be with you.
People And with thy spirit.
Celebrant Lift up your hearts.
People We lift them up unto the Lord.
Celebrant Let us give thanks unto our Lord God.
People It is meet and right so to do.

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here a Proper Preface is said, then the Celebrant proceeds

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS & BENEDICTUS (*sung by the choir*)

Holy, holy, holy, Lord God of Host:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

The people kneel or stand. Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy

Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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.

The Celebrant then says

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

AGNUS DEI *(sung by the choir)*

O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, grant us thy peace.

The people join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Celebrant may say the following Invitation

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All baptized Christians are welcome to receive the Sacrament of Holy Communion, regardless of denomination.

Gluten-free Hosts are available for those who require it. Please inform the Minister of your need as you come forward. Should you require Communion to be brought to you at your seat, please inform a Verger, Usher, or Hospitality Minister of your need.

If you are not baptized or do not wish to receive Communion, please indicate your desire for a blessing by crossing your arms over your chest.

THE COMMUNION HYMN

Hymn 671 “Amazing grace! how sweet the sound”

New Britain

THE POSTCOMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

The People join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in

the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Celebrant says

Bow down before the Lord.

The people kneel, and the Celebrant continues

Look down in mercy, O Lord, on thy people that kneel before thee; and grant that those whom thou hast nourished by thy Word and Sacraments may bring forth fruit worthy of repentance; through Jesus Christ our Lord. *Amen.*

A Minister dismisses the people, to which they respond

Thanks be to God.

Hymn 533 “How wondrous and great thy works”

Lyons

ORGAN VOLUNTARY

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Welcome! We are delighted that you are taking part in today's service. Worship lies at the very heart of our life together here at Trinity Cathedral. Our liturgies glorify God, nourish us with Christ's Word and Sacraments, and send us forth empowered by the Holy Spirit to serve one another and the world.

Would you like to learn more about Trinity's ministries, or receive information about becoming a member of the Cathedral? Our clergy and volunteers would be very glad to speak with you following this service.

Once again, welcome to Trinity. May the Lord bless you and keep you, this day and always!

The service is sung by the Cathedral Choir of Adults.

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The Right Reverend Daniel P. Richards, *Bishop*
The Very Reverend Dane E. Boston, *Dean*
The Reverend Canon James P. Hartley, *Canon Pastor*
The Reverend Canon Mia C. McDowell, *Canon Catechist*

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