



The Second Sunday in Lent

Church of the Holy Comforter – Vienna, Virginia
The Holy Eucharist Rite II

March 5, 2023 at 9:30 A.M.

The liturgy follows the Book of Common Prayer, beginning at page 350.

OPENING VOLUNTARY: Fantasia in E-flat Major



Johann Pachelbel

THE ENTRANCE

AT THE PROCESSION, THE DECALOGUE

Book of Common Prayer, p. 350

Sung responsively by all, standing.

<i>Celebrant, Deacon, or Cantor</i>	<i>People</i>
	
<i>(Each commandment monotoned)</i>	A - men. Lord, have mer - cy.

OPENING ACCLAMATION

Presider Blessed be the God of our salvation:

People **Who bears our burdens and forgives our sins.**

THE SUMMARY OF THE LAW

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."

THE CONFESSION AND ABSOLUTION

Let us confess our sins against God and our neighbor. *[All kneel.]*

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.

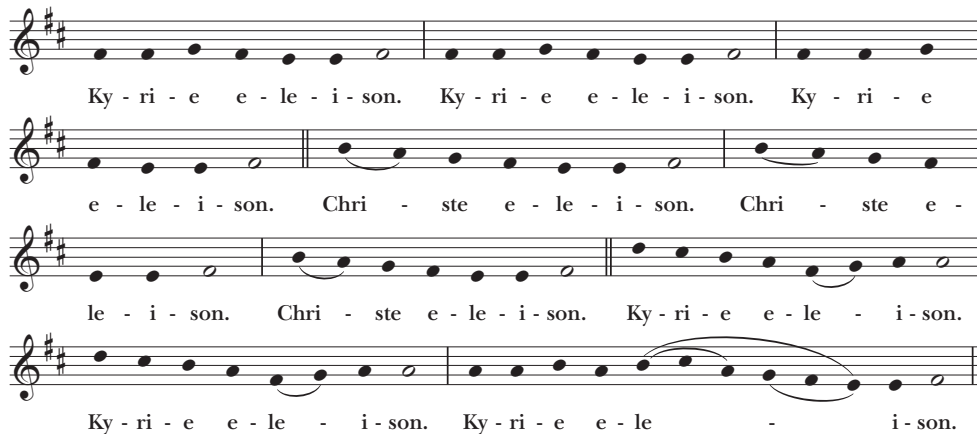
The Presider stands and says

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 people stand for the Kyrie.]*

KYRIE ELEISON, HYMNAL, S 86

David Hurd

Sung by all, standing.



Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e
e - le - i - son. Chri - ste e - le - i - son. Chri - ste e -
le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

THE COLLECT OF THE DAY

The Lord be with you. **And also with you.** Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them

again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

THE WORD OF GOD

THE FIRST LESSON [*The people are seated.*]

Genesis 12:1-4a

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the LORD had told him.

The Word of the Lord.

Thanks be to God.

PSALM 121 *Levavi oculos*

Tone V.1

Sung by the choir.

- 1 I lift up my eyes to the hills; *
from where is my help to come?
- 2 My help comes from the LORD, *
the maker of heaven and earth.
- 3 He will not let your foot be moved *
and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;
- 5 The LORD himself watches over you; *
the LORD is your shade at your right hand,
- 6 So that the sun shall not strike you by day, *
nor the moon by night.
- 7 The LORD shall preserve you from all evil; *
it is he who shall keep you safe.
- 8 The LORD shall watch over your going out and your coming in, *
from this time forth for evermore.

THE SECOND LESSON

Romans 4:1-5, 13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

The Word of the Lord.

Thanks be to God.

AT THE SEQUENCE, HYMN 393 "Praise our great and gracious Lord"

Maoz Zur

Sung by all, standing. During the singing of the Sequence Hymn, children through second grade may follow the Dove Cross to Children's Chapel.

THE HOLY GOSPEL

John 3:1-17

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

Glory to you, Lord Christ.

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence

of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

The Gospel of the Lord.

Praise to you, Lord Christ.

THE SERMON The Rev. Ann Gillespie

A brief period of silence is observed for reflection on the sermon. The people stand for the Creed.

THE NICENE CREED [*Said by all.*]

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

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE [*All remain standing.*]

Form V, Book of Common Prayer, p. 389

The leader of the Prayers will begin with prayers for the church and the world. Throughout you are invited to add your own petitions either silently or aloud.

Intercessor ...we pray to you, O Lord.

People **Lord, have mercy.**

The Intercessor concludes

Rejoicing in the fellowship of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

People **To you, O Lord our God.**

THE PEACE

The peace of the Lord be always with you.

And also with you. [*The people greet one another with a sign of God’s peace and are then seated.*]

WELCOME & ANNOUNCEMENTS

THE HOLY COMMUNION

THE OFFERTORY SENTENCE

The people remain seated while an offering is received to support Holy Comforter’s work of sharing God’s love with the world. As the offering is brought forward to the altar, all stand.

AT THE OFFERTORY, ANTHEM: “God So Loved the World”

John Stainer

God so loved the world that He gave His only begotten Son, that whoso believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Sung by all.

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.

INVITATION [*The People are seated.*]

As Jesus welcomed all to his table, so do we at Holy Communion. The bread and the wine are the central symbols of God's presence and we invite you to share in the Eucharist in whatever way feels comfortable to you, regardless of age or tradition. We also offer gluten-free bread and unfermented grape juice as alternatives—just let the priest know. If you prefer to receive a blessing, cross your arms in front of your chest. The Holy Eucharist is an outward and visible sign of an inward and spiritual grace, a mutual indwelling of Christ in us and us in him. Come to the table and be joined into Christ's ministry of love and reconciliation.

HEALING PRAYERS

Anyone wishing for healing prayers—whether for yourself or for another or for our hurting world—is invited to come to the prayer station in the back of the nave after receiving communion. You need only say as much as you wish, and anything said will be held in confidence.

COMMUNION MUSIC [*Sung by all.*]

HYMN 603 "When Christ was lifted from the earth"
 HYMN 337 "And now, O Father, mindful of the love"

*St. Botolph
 Unde et memores*

SENDING OF EUCHARISTIC VISITORS

Presider In the name of God and of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the Communion of Christ's Body and Blood.

People **We who are many are one body because we share one bread, one cup.**

THE POSTCOMMUNION PRAYER [*Said by 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 SOLEMN PRAYER OVER THE PEOPLE

In Lent, in place of a seasonal blessing, a solemn Prayer over the People is used. The Presider says

Bow down before the Lord. [*All kneel.*]

The Presider continues with the prayer; the people respond

Amen.

AT THE CLOSING, HYMN 473 "Lift high the cross"

Crucifer

Sung by all, standing.

DISMISSAL [*The people respond,*]

Thanks be to God.

CLOSING VOLUNTARY: Toccata in G Minor

Johann Pachelbel