



The Holy Eucharist
**Fourth Sunday
in Lent**
March 19, 2023
8 and 10:15 a.m.

Laetare Sunday: Rejoice

The fourth Sunday of Lent is referred to as Laetare Sunday, or Rose or Mothering Sunday, based on various customs in the church. *Laetare*, meaning “rejoice,” reflects our joy and gladness about coming to the Lord’s house and is found in Psalms and hymnody. As with *Gaudete* Sunday in Advent, the rose color is associated with joy – a lift in this otherwise penitential season. There is a centuries-old tradition of having roses at this service. “Mothering” is associated with a tradition of visiting the “mother church” or cathedral of the diocese during Lent. The connections with joy in this somber season remind us that there is a reason to rejoice, particularly as we celebrate the Holy Eucharist each Sunday – remembering Christ’s life, death, and resurrection, and the saving grace we are given through Christ’s extraordinary love for us. This is a day of encouragement: Easter is on the way!

8 a.m. service all spoken; music notations provided for worship at 10:15 a.m.

THE WORD OF GOD

PRELUDE “Praeludium,” A. Corelli and “Entree,” J. Dupasquier

Silence, followed by three intonations of a bell; please stand for silent procession

Presider *Rejoice now: the Lord forgives all our sins.*

People ***Let us be glad: God’s mercy endures forever.***

A Penitential Order follows

Confession *The people may stand or kneel*

Presider Let us confess our sins to God. *Silence may be 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.

The Priest offers absolution

Trisagion spoken at 8 a.m.

Ho - ly God, Ho - ly and Might-y,
Ho - ly Im-mor - tal One, have mer - cy up - on _____ us.
Ho - ly God, Ho - ly and Might-y, Ho - ly Im-mor - tal
One, have mer - cy up - on _____ us.
Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal
One, Have mer - cy up - on _____ us, have mer - cy up-on us.

Collect of the Day

Presider God 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.

People **Amen.**

The Lessons *The people may be seated.*

FIRST READING – 1 Samuel 16:1-13

The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one 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?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified 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 now before the Lord." 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 does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. 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." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

After the reading, the Reader may say

The Word of the Lord.

People **Thanks be to God.**

PSALM 23 – *read responsively by whole verse*

The Lord is my shepherd; I shall not be in want.

**He makes me lie down in green pastures
and leads me beside still waters.**

He revives my soul and guides me along right pathways for his Name's sake.

**Though I walk through the valley of the shadow of death, I shall fear no evil;
for you are with me; your rod and your staff, they comfort me.**

You spread a table before me in the presence of those who trouble me; you have anointed my head with oil, and my cup is running over.

**Surely your goodness and mercy shall follow me all the days of my life,
and I will dwell in the house of the Lord for ever.**

SECOND READING Ephesians 5:8-14

Once you were darkness, but now in the Lord you are light. Live as children of light – for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

"Sleeper, awake!
Rise from the dead,
and Christ will shine on you."

The Word of the Lord.

People **Thanks be to God.**

SEQUENCE HYMN #532 – "How Wondrous and Great Thy Works" *please stand, as able*

GOSPEL John 9:1-41

The Holy Gospel of our Lord and Savior Jesus Christ according to ...
People **Glory to you, Lord Christ.**

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then 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 mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." 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 we do not know how it is that now he sees, 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 were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would 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 they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do 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 also want to become his disciples?" Then 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, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

After the reading, the priest may say,

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

The Sermon *The people may sit*

Dean Twila Smith

The Nicene Creed *The people stand as able; in unison*

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 *Please remain standing, as you are able.*

Leader Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

In the pauses of silence between biddings, you may offer your own prayers

God, in your mercy

People **Hear our prayer.**

Especially in times of conflict and division, guide the people of this nation, and of all the nations, in the ways of justice, reconciliation, and peace; that we may honor one another and serve the common good. *silence*

God, in your mercy

People **Hear our prayer.**

Give us all a reverence for the earth as your own creation, that we may safeguard this gift and use its resources with care and compassion, for your glory and the well being of all your people. *silence*

God, in your mercy

People **Hear our prayer.**

Bless our neighbors and all whose lives are closely linked with ours; grant that we may serve Christ in them, and love one another as God loves us. *silence*

God, in your mercy

People **Hear our prayer.**

Pour out your love and wisdom upon this church and the mission that calls us into the community, as we seek to understand your will, and strive to accomplish the purposes you set before us. *silence*

God, in your mercy

People Hear our prayer.

Comfort and heal all who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation. *silence*

God, in your mercy

People Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom. *silence*

God, in your mercy

People Hear our prayer.

The Presider adds a concluding prayer.

The Peace

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

You may greet one another with a sign of God's peace.

HOLY COMMUNION

OFFERTORY "O Divine Redeemer," Charles Gounod (1818-1893) – Emily Barger, soprano

THE GREAT THANKSGIVING

The people remain standing. The Celebrant faces them and says

The Lord be with you.

People **And also with you.**

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Then the Celebrant proceeds

It is truly right to glorify you, Holy One, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we say/sing,

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven and
 earth are full of your glo - ry. Ho - san - na in the high - est.
 Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high - est.

The people stand or kneel. Then the Celebrant continues

We acclaim you, holy God, glorious in power ...

... Recalling Christ's death and descent among the dead, proclaiming Christ's resurrection and ascension to your right hand, awaiting Christ's coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People

**We praise you, we bless you,
 we give thanks to you,
 and we pray to you, Lord our God.**

The Celebrant continues

God our Creator ...

... Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.**

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

**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 breads the consecrated bread.
 A period of silence is kept.*

Antiphon
Cantor; then All

Bles - sed are those who are called to the Sup - per of the Lamb.

Praise the Lord, all you nations; laud him, all you peo - ples.

For his loving - kindness toward us is great, and the

faithfulness of the Lord endures for ev - - er. [Ant.]

The Celebrant says the following Invitation

The Gifts of God for the People of God.

You are invited to a single line in the main aisle for communion and you may return to your pew by the side aisles. Anyone needing assistance may indicate so to an usher and it will be brought to you at the end.

After receiving communion, any may go to the high altar rail for prayer, as desired.

Receive bread with both hands open and receive the chalice (wine) to drink from the cup, or simply consume the bread only, which we consider full communion.

*To receive the bread with intinction in the wine by the priest, please extend one hand.
Intinction is available by the priest only.*

Gluten-free bread is available.

To receive a blessing, indicate your desire by crossing your arms over your heart.

After Communion, the Celebrant says, Let us pray.

All **Almighty and everliving God,**
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of Christ,
and heirs of your eternal kingdom.
And now, send us out to do the work you have given us to do,
to love and serve you as faithful witnesses of Christ our Savior.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

SOLEMN PRAYER OVER THE PEOPLE

CLOSING HYMN #493 – “O For a Thousand Tongues”

DISMISSAL Let us go forth in the name of Christ. People **Thanks be to God.**

POSTLUDE “Christe,” from the Messe du Premier Ton, Andre Raison

ANNOUNCEMENTS

Join us Wednesday Evenings in Lent: Soup and Beloved Community continues

· 6-8 p.m. Wednesdays in Lent – St. Philip’s and The Cathedral

This series continues, with three more sessions: This coming Wednesday at the Cathedral and March 29 at St. Philip’s, then April 5 at the Cathedral for a worship service and meal. For details, contact the Dean, twila@spcbuffalo.org.

Caring Cafe: Sunday Mornings

· 9 a.m. Sundays, in the Walker Room

Join in the discussion and fellowship, between worship services on Sunday mornings.

Faith Foundations, with Dean Twila

· 11:30 a.m. (approximately) Sundays

After the 10:15 a.m. worship service on Sundays in Lent, Dean Twila has been offering programs on foundational understandings of our faith, spanning church history and a look at the present.

TODAY: What does “membership” in the church mean? Baptism, confirmation, and rites of initiation

March 26: *Cathedral Updates*

Prayer List

We lift up the following in prayer: Galen, Paul, Teresa, Lisa, Len, Tyree, Lisa, Connie, Sue, Lisa, Marge, Renee, Elaine, Jeanna, Michael, Judy, Jim, Sharon, Robert, Carol, Shirley, Monica, Frank, Donald, Samuel, Amanda, and Matthew. We also remember in our prayers those who have died, including Arnold Olena, and their loved ones who mourn. *Submit additions/changes to prayerrequests@spcbuffalo.org.*

Choir Beginnings

In the remainder of the Lenten season, special music will include soloists, such as we have today, as our choir prepares for Holy Week and Easter. The music task force has been working to revitalize this ministry and Jaman Dunn is bringing his gifts and leadership to this effort, along with organist Peter Smith. Please pray for this ministry and consider the gifts you may offer – whether in voice, encouragement, or other support.

Organ Transformation: Trompeta Real

The music task force made a recommendation and this past week the Vestry approved another phase in the Organ Transformation. There are several behind-the-scenes projects that will get underway right after Easter and continue into August. One of the first items you may notice is the disappearance of the Trompeta Real, which includes the horizontal, silver trumpet pipes in the Gallery. These will leave the Cathedral for a few weeks, for restoration, then return, shined-up and ready for Pentecost. The Trompeta Real, or Spanish Trumpet, includes 85 pipes – given to the Cathedral in 1965, in memory of Canon Mitchell Haddad, who served St. Paul’s nearly two decades. At nearly 60, these pipes need attention. Organ work through the summer is made possible through a designated fund that includes donations from multiple sources. Additional funds will need to be raised for remaining projects envisioned and you will hear more about that in the coming months.

Diocesan Partnership Ministry Days

Save the dates! Three ministry gatherings are planned in the coming months:

- May 13 – Ministry Models and Formation for the Post-Pandemic Church, St. Matthias, East Aurora
- August 19 – Congregational Life and Management, *location TBD*
- September 16 – Community and Neighborhood Connections, St. Luke's, Jamestown

These ministry gatherings will include workshops for leaders and all congregation members.

Episcopal Migration Ministries: Rainbow Initiative

The church-wide Episcopal Migration Ministries (EMM) is inaugurating the Rainbow Initiative in 2023 in order to better serve LGBTQ+ people who have fled their countries of origin in search of safety. The Rainbow Initiative will work with Episcopal congregations to bring visibility and aid to LGBTQ+ forced migrants, with a focus on activities in June 2023 including Pride events, and World Refugee Day.

Property Updates

- Images in Glass has re-installed the stained glass windows on the Church Street side of the Richmond Chapel, which have been away the past few weeks for restoration work.
- Plasterwork begins this week (and is expected to continue for a few weeks) on the lower level of the Cathedral, in two areas adjacent to the Walker Room and the stairwell between the lower level and the Richmond Chapel. The rooms were both damaged by water in prior years, resulting in crumbling walls and peeling paint. Rob Jones has been instrumental in coordinating bids and getting this work underway. Once these areas are repaired, the areas will be painted, as we will move on to plaster repairs in other areas of the church and the ministry center.
- Door repairs have been made and others are underway. In the “when it rains, it pours” category, last week there were six set of doors on our repair list! Thanks to Kim O’Connell for her efforts to get these repairs addressed.

Dean Away This Week

Dean Twila will be away this week for a clergy gathering on Lake Chautauqua, then a meeting with the Bishop and senior staff with the Dioceses of Toronto and Niagara in Canada, and will wrap-up the week in Erie, with the vocations weekend, which she coordinates for our Diocesan Partnership.

EASTER LILIES – Memorial gifts may be made through Palm Sunday for Easter lilies to adorn the altar. After worship at Easter, lilies are delivered to persons who are at home or in nursing care and unable to attend in person.

OFFERINGS – Easter offering envelopes may be used to make a special gift for the mission and ministries of the Cathedral. Loose cash offerings at Easter will go to the discretionary fund, used by clergy to help neighbors in need.

Easter Lilies for the Altar

You may choose to honor a loved one or give thanks to God with a donation for lilies to adorn the altar at Easter services. Donations must be received **by Sunday, April 2**, to be included in Easter worship service bulletins. Place this card and donation in an alms basin at church or deliver to the church office, 4 Cathedral Park, Buffalo 14202. Checks should be payable to St. Paul’s Cathedral, with “Easter Lilies” noted on the memo line.

DONATION SUGGESTED: \$20 PER MEMORIAL

Name(s) of donor(s)

Check one: In memory of ... list name(s) below
 In thanksgiving for ... list name(s) To the Glory of God



Palm Sunday 8 a.m. and 10:15 a.m., Sunday, April 2

We begin with the blessing and distribution of palms at the back of the church, then process in, recalling Jesus' triumphal entry into Jerusalem and Passion on the cross. Holy Week begins on this day and red is the liturgical color. "Blessed is the one who comes in the name of the Lord!"

Maundy Thursday 7 p.m. Thursday, April 6

This service marks Christ's Last Supper and the initiation of the Eucharist. From the Latin word *mandatum*, meaning "command," (John 13:34), Maundy Thursday recalls the new commandment given to us. The Holy Eucharist is celebrated and, in accordance with the Gospel of John, foot washing (and hand washing) will be offered. At the close of the service, the high altar will be stripped and elements carried to the Altar of Repose for a vigil, to stay awake an hour with Jesus. This begins the Paschal Triduum, the three days ending on Easter Sunday, commemorating Jesus' death and resurrection. There is no dismissal, as it is considered one, continuous service.

Good Friday 12-3 p.m. and 7 p.m., Friday, April 7

The Cathedral will be open all day for prayer and devotion. Stations of the cross, prayer services on the hour, and music will mark our observances beginning at noon, with 33 strikes of a bell at 3 p.m., marking Jesus' death. At 7 p.m., we will observe the liturgy of the day, including the Passion from the Gospel according to John and music.



The Great Vigil of Easter 8 p.m. Saturday, April 8

The first celebration of Easter begins in darkness and includes the service of Light, with the chanting of the Exsultet; readings of scripture; baptism and the renewal of our vows; and Holy Communion. We keep the ancient Easter feast, in one of the most ancient customs of the church – with candlelight, prayer, music, and incense – rising to new, joyous life in Christ.

Easter Sunday 8 a.m. and 10:15 a.m. Sunday, April 9

Bishop Sean Rowe will preach and preside at worship services the Sunday of the Resurrection, the first of the Easter season.

New or visiting today? Everything you need to participate in worship is in this bulletin and the hymnal (red or blue book in the pew racks; hymn numbers are noted in the bulletin). We invite you to join in praying, singing, and responding, as you are comfortable. Greeters are available at the back of the church to assist you.

Restrooms are available on the lower level. From the elevator, proceed through the double glass doors and look to your right for an accessible restroom. Additional restrooms are on the same level, near the kitchen.

SERVING IN WORSHIP

Kathy Reiss – Altar Guild · Andrew Jacob (10:15 a.m.) – Crucifer

Kathy Reiss (8 a.m.) and Chuck Casto (10:15 a.m.) – Readers / Intercessors

David Jemmott and Rob Jones – Greeters/Ushers · Phil Cunningham – Eucharistic Minister

Su Hadden – Coffee Host · Peter Smith – Organist

Jaman E. Dunn – Interim Choral Director · The Very Rev. Twila Smith – Presider/Preacher

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