

# TRINITY EPISCOPAL CHURCH

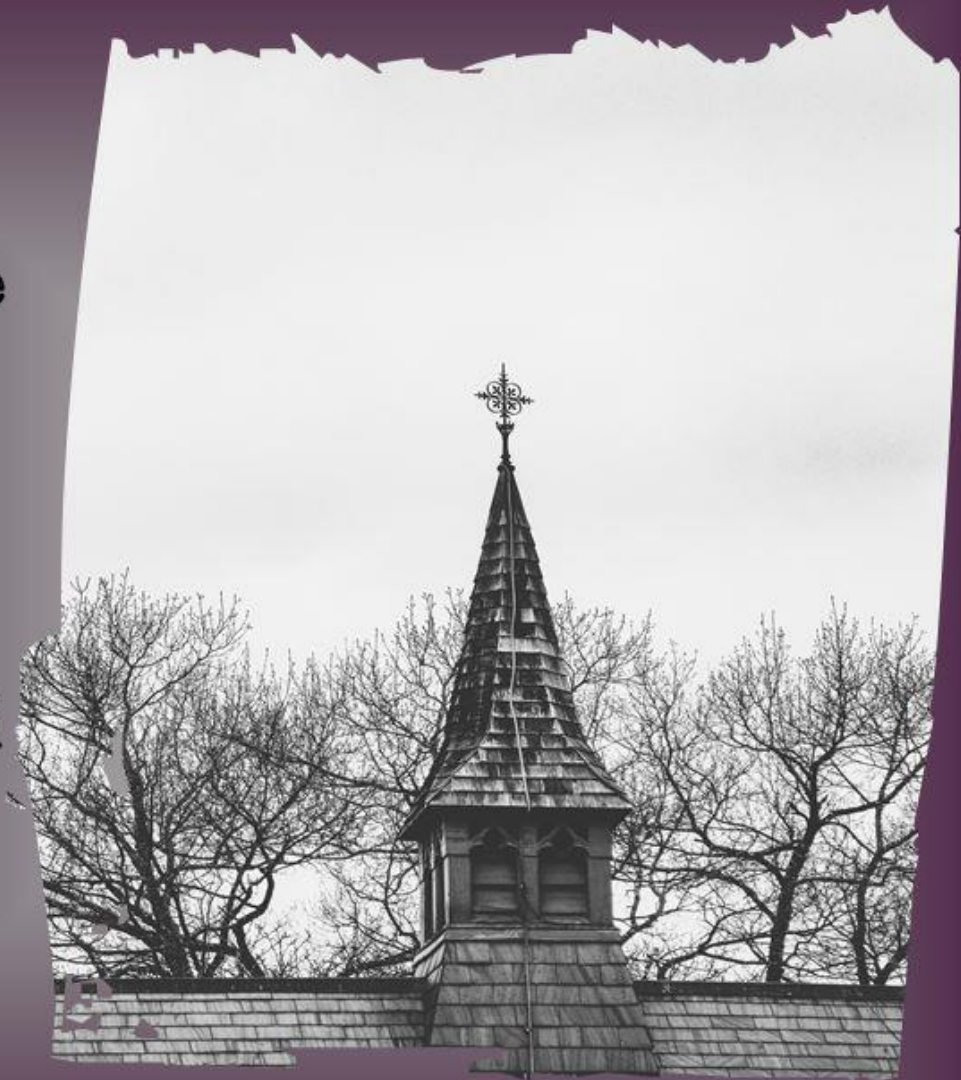
A PLACE OF WELCOME, HOPE & HEALING

MARCH 22, 2026

THE FIFTH SUNDAY IN LENT

10:00 A.M.

where  
true  
joys  
are  
to  
be  
found



120 Sigourney Street, Hartford, Connecticut 06105-2796  
860.527.8133 [www.trinityhartford.org](http://www.trinityhartford.org)

**Good Morning**  
**Whether this is your first time at Trinity, your first time in a long time, or if you're here every Sunday, we are delighted that you are worshipping with us this morning.**

**WELCOME**

If you are new to Trinity, we hope you will introduce yourself and sign one of the guest books at either entrance to the Church. Restrooms are in two places. Exit through the rear doors of the Sanctuary and go to your right. The white doors on your left are the restrooms. Restrooms can also be found if you exit the door at the front right of the Sanctuary and go down the hall toward the exit to the parking lot. The restrooms are on your right once you pass the fireplace.

**ABOUT OUR WORSHIP**

Most of the worship service is printed in this leaflet. Music that is not printed in the leaflet can be found in *The Hymnal 1982* (the red book on the shelf under the chair in front of you) or *Lift Every Voice and Sing II* (the red, black, and green book found on a cart at each entrance). We stand, if able, for the hymns and stand or kneel, according to one's tradition, for prayer.

**NAMETAGS**

We are delighted to welcome you at Trinity. To make it easier for us to get to know each other, we ask everyone to wear a nametag. If you do not have a reusable nametag, please use the stickers and markers available at each entrance. If you would like to have a reusable nametag made for you, please print your name on the clipboard next to the trays of reusable nametags. We will make every effort to have your nametag ready for you on the following Sunday.

**KIDS IN CHURCH**

If you need to step out of the service with your infant or toddler and are in search of a quiet space to spend a few moments, the parent room (at the end of the North Narthex past the door to the Memorial Garden) is open during the service. There is no childcare attendant, so all children must be accompanied by their parent/guardian.

**INTERCESSORY PRAYER**

Private intercessory prayer is available with members of our Intercessory Prayer Team in the side aisle while Communion is being distributed at the service. Additionally, there are Prayer Jars at each entrance to the Sanctuary where you can share prayer requests that will be prayed over for the next month.

**HEARING ASSISTANCE**

Our church offers assistive listening devices for individuals with hearing difficulties. These devices allow them to receive amplified sound directly through their compatible hearing aids. If you need assistance using an assistive listening device, please see a church usher.

PRELUDE

Cantabile No. 1

Enrico Pasini (1935 - 2022)

INTROIT

When Jesus Wept

William Billings (1746-1800)

*Please stand as you are able.*

PROCESSIONAL HYMN

All my Hope on God is Founded

1982 Hymnal 665

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 - er -  
 4 light - eth, 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 more 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.

Words: Robert Seymour Bridges (1844-1930), alt., after Joachim Neander (1650-1680)  
 Music: Michael, Herbert Howells (1892-1989)

$\text{♩} = 120$   
 87. 87. 337

## PENITENTIAL ORDER

BCP, P. 351

Celebrant Bless the Lord who forgives all our sins.

People His mercy endures for ever.

Celebrant If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

**People 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.**

Celebrant 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.

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Music: Ver. Hymnal 1982, after Alexander Archangelsky (1846-1924). Setting: Copyright © Church Publishing Inc.

## THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

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.**

*Please be seated for the reading of Holy Scripture.*

## THE 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        The Word of the Lord.  
 People        **Thanks be to God.**

*Please stand as you are able.*

**PSALM 130** *De profundis*

**BCP P. 784**



1 Out of the depths have I called to you, O LORD;  
 LORD, / hear my / voice; \*  
 let your ears consider well the / voice of my / suppli/cation.

2 If you, LORD, were to note what is / done a/miss, \*  
 O / LORD, / who could / stand?

*Sung to the second half of the chant:*

3 For there is for/givenness with / you; \*  
 – / therefore you / shall be / feared.

4 I wait for the LORD; my / soul / waits for him; \*  
 in his / word / is my / hope.

5 My soul waits for the LORD,  
 more than / watchmen for the / morning, \*  
 more than / watchmen / for the / morning.

6 O Israel, / wait for the / LORD, \*  
 for with the / LORD / there is / mercy;

7 With him there is / plenteous re/demption, \*  
 and he shall redeem / Israel from / all their / sins.

*Please be seated for the reading of Holy Scripture.*

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 The Word of the Lord.

People **Thanks be to God.**

*Please stand as you are able.*

SEQUENCE HYMN

O Love of God, How Strong and True

1982 Hymnal #455

1 O Love of God, how strong and true, e - ter - nal  
 2 O wide-em - brac - ing, won - drous Love, we read thee  
 3 We read thee best in him who came to bear for  
 4 We read thy power to bless and save e'en in the

and yet ev - er new; un - com - pre - hend - ed and un -  
 in the sky a - bove; we read thee in the earth be -  
 us the cross of shame, sent by the Fa - ther from on  
 dark - ness of the grave; still more in re - sur - rec - tion

bought, be - yond all know - ledge and all thought.  
 low, in seas that swell and streams that flow.  
 high, our life to live, our death to die.  
 light we read the full - ness of thy might.

Gospeler     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.

The Gospel of the Lord.

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

*Please be seated.*

**SERMON**

**The Rev. George Chien**

*Silence for reflection.*

*Please stand as you are able.*

**THE NICENE CREED**

**From Enriching Our Worship\***

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,  
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.  
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,  
who with the Father and the Son is worshiped and glorified,  
who 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.

---

\*This version of the Nicene Creed is from one of the sources that has been approved for use by the General Convention of the Episcopal Church. The most significant difference is that this version changes "who proceeds from the Father and the Son" to "who proceeds from the Father." This change restores the Creed to the version that was originally accepted by both Western and Eastern Orthodox Churches. (The phrase "and the Son" was added a few hundred years later by a regional synod and was never adopted by Eastern Orthodox Churches.)

In peace, let us pray to the Lord, saying, "Lord, have mercy".

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

*Here and after every petition the People respond*

**Lord, have mercy.**

For Sean, our Presiding Bishop, for Jeff and Laura our own Bishops, for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord.

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

For those in positions of public trust, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord.

For all who live and work in this community, we pray to you, O Lord.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

For this congregation, for those who are present, and for those who are absent, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord.

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

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

### **PRAYER FOR TRANSITION**

Gracious and loving God, guide the Vestry and people of Trinity through this time of transition and discernment. We pray that your Holy Spirit continues to open our hearts and minds to new opportunities and ideas, so that we may follow where you lead – knowing that Jesus Christ walks with us each step of the way.

Instill in all the people of Trinity a glorious vision of the future; that, guided by your Holy Spirit, we may gladly accomplish the mission to which you are calling us; through Jesus Christ our Lord.  
Amen.

– Adapted from Christ Church, Winnetka, IL

### **THE PEACE**

Celebrant The peace of the Lord be always with you.  
People **And also with you.**

*The People greet one another in the name of the Lord.  
Please be seated.*

### **WELCOME**

#### **OFFERTORY ANTHEM**

O for a Closer Walk with God Grayston Ives (b. 1948)  
Text: William Cowper (1731–1800)

O for a closer walk with God, a calm and heav'nly frame;  
a light to shine upon the road that leads me to the Lamb.

Return, O holy Dove, return, sweet messenger of rest;  
I hate the sins that made thee mourn, and drove thee from my breast.

The dearest idol I have known,  
Whate'er that idol be,  
help me to tear it from thy throne,  
and worship only thee.

So shall my walk be close with God, calm and serene my frame;  
so purer light shall mark the road that leads me to the Lamb.

*Please stand as you are able.*

Celebrant All things come of thee, O Lord.  
People **And of thine own have we given thee.**

# THE HOLY COMMUNION

## THE GREAT THANKSGIVING: EUCHARISTIC PRAYER B

BCP P. 367

Celebrant 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 God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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

1982 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 musical score for a hymn. It consists of four systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: "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." The music is written in a simple, hymn-like style with block chords and moving lines.

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

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord 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 he 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, according to his command, O Father,

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

## THE LORD'S PRAYER

Celebrant We now pray in the language of our hearts, as our Savior Christ has taught us,

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

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.*

## FRACTION ANTHEM

1982 Hymnal #S161

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.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

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

Celebrant The Gifts of God for the People of God.

*All are invited to stand or kneel at the altar rail. If you would like to have a blessing instead of receiving Communion, please cross your arms over your chest. Gluten-free wafers and grape juice are available on request. Please remember that if you do not wish to receive wine, receiving only Bread imparts the full benefit of the Sacrament. If you are unable to come to the front, please let an usher know and the Sacrament will be brought to you.*

**COMMUNION ANTHEM**

Come, O Thou Traveler Unknown

Richard Webster

Come, O thou Traveler unknown, whom still I hold, but cannot see!  
My company before is gone, and I am left alone with thee;  
with thee all night I mean to stay and wrestle till the break of day.

I need not tell thee who I am, my misery and sin declare;  
thyself hast called me by my name, look on thy hands and read it there.  
But who, I ask thee, who art thou? Tell me thy name and tell me now.

Yield to me now, for I am weak but confident in self despair!  
Speak to my heart in blessing speak, be conquered by my instant prayer:  
speak, or thou never hence shalt move, and tell me if thy name is Love.

'Tis Love! 'Tis Love! Thou diedst for me, I hear thy whisper in my heart.  
The morning breaks, the shadows flee, pure Universal Love thou art:  
to me, to all, thy mercies move; thy nature and thy name is Love.

*Please stand as you are able.*

**POSTCOMMUNION PRAYER**

**BCP P. 366**

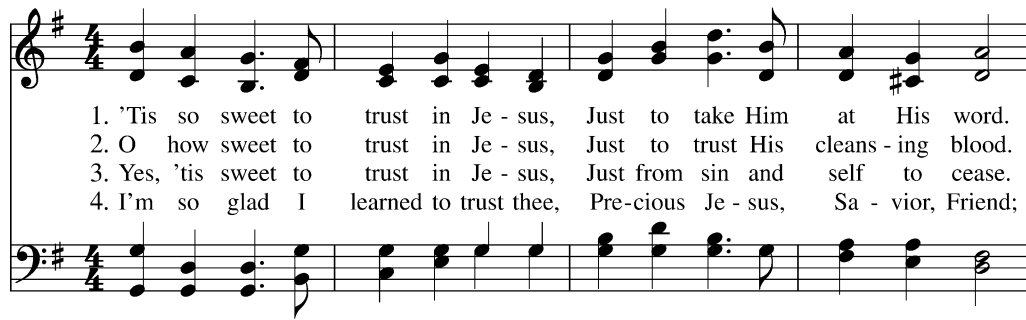
Let us pray.

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 your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

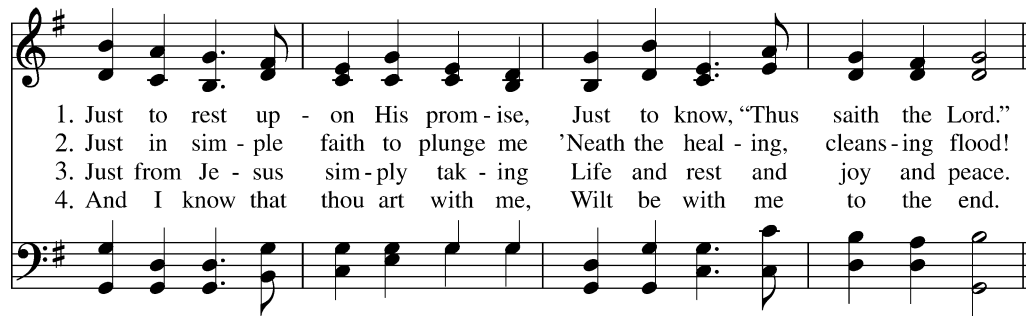
**SOLEMN PRAYER OVER THE PEOPLE**

Celebrant Bow down before the Lord.

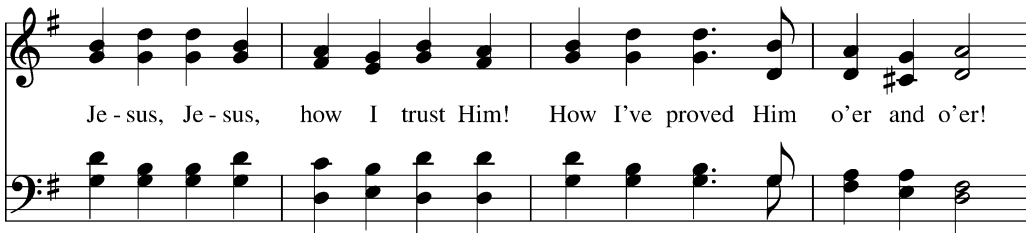
Look with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and to serve you with a more perfect will; through Christ our Lord. **Amen.**



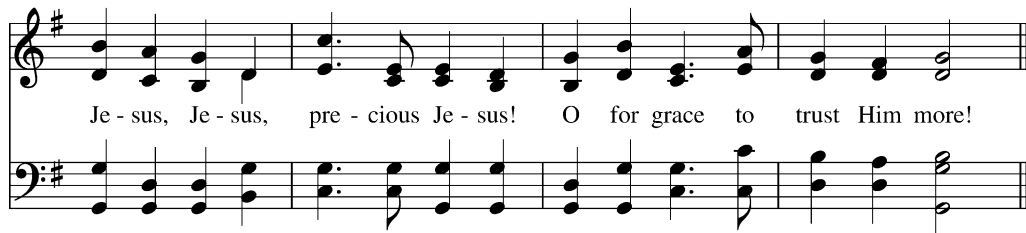
1. 'Tis so sweet to trust in Je - sus, Just to take Him at His word.  
 2. O how sweet to trust in Je - sus, Just to trust His cleans - ing blood.  
 3. Yes, 'tis sweet to trust in Je - sus, Just from sin and self to cease.  
 4. I'm so glad I learned to trust thee, Pre - cious Je - sus, Sa - vior, Friend;



1. Just to rest up - on His prom - ise, Just to know, "Thus saith the Lord."  
 2. Just in sim - ple faith to plunge me 'Neath the heal - ing, cleans - ing flood!  
 3. Just from Je - sus sim - ply tak - ing Life and rest and joy and peace.  
 4. And I know that thou art with me, Wilt be with me to the end.



Je - sus, Je - sus, how I trust Him! How I've proved Him o'er and o'er!



Je - sus, Je - sus, pre - cious Je - sus! O for grace to trust Him more!

Words: Louisa M. R. Stead (1850-1917). Music: William J. Kirkpatrick (1838-1921).

### THE DISMISSAL

Celebrant Let us go forth into the world, rejoicing in the power of the Spirit.  
 People Thanks be to God.

### POSTLUDE

Wayfarin' Stranger

African American Spiritual

+ ASSISTING AT WORSHIP +

**Celebrant:** The Rev. Horace S. Johnson

**Preacher:** The Rev. George Chien

**Director of Music:** Markus Centola

**Lay Readers:** Walton Brown-Foster, Kate Byroade

**Intercessory Prayer Team:** Dianne Bowens-Waller

**Intercessor:** Franklin Mogor

**Minister of Communion:** Cathy Rowe

**Acolytes:** Jonathan Garcia, Elizabeth Rousseau, Matthew Thomas

**Godly Play:** Nancy Crandall, Valerie Pogue

**Ushers:** Neill Derick, William A. Kofalk, Sonia Watson, Marc Wiest, Dianne Bowens-Waller

**Virtual Vergers:** Mark MacGougan, Casey Rousseau, Elizabeth Rousseau, Jake Troiano

**Altar Guild:** Marcus Clark, Kitty Peterson, Mary Register, Cathy Rowe, Cecelia Timothy

*The words of the service are taken from The Book of Common Prayer.*

*Scripture quotations are from the New Revised Standard Version of the Bible © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved. Hymns and service music are all from The Hymnal 1982, © 1985 and LEVAS II The Church Pension Fund. Used by permission of Church Publishing, Inc., New York, NY. All rights reserved. Used by permission of One License.net #A-712490.*

**Cover Art:** *We are grateful to The Rev. George Chien (UMC, MCC) for creating the artwork on the cover.*

**LET US PRAY**

**In our Parish Cycle of Prayer** we pray for Tori Henry, Azubuike & Comfort Igboanugo and Family, Emeka & Esther Igboanugo and Family.

**In our Diocesan Cycle of Prayer** we pray for St. Andrew's, Kent; Emmanuel, Killingworth; Trinity, Lime Rock; Members of the Mission Council, Missionary Society, Standing Committee, Commission on Ministry, and Donations & Bequests.

**In the Anglican Cycle of Prayer** we pray for The Anglican Church of Kenya .

**We pray for:**

Dianne Bowens-Waller & Family  
Johanna Ramos & Esther Irizarry  
Rev. Horace Johnson,  
Jacqueline Lucier and Family  
Kay Brinkman and Keira Negrelli  
John E. Robinson  
Rose Julianne Boyer & Family  
Austin Mogor

Mike Amanek  
Edith Navarro  
Suliman Foster  
Jasmine Drake  
Louisa Cummings  
Clane Nickols  
Irina Mamata & Family  
Charles Lewis

Bowens Family  
Cathy Rowe and Family  
of Daniel Negrelli esp. Karen &  
Keira  
Francis Sken  
George Beach  
Cheryl  
Lennox

## TODAY, EPISCOPAL INTENTIONAL COMMUNITIES

The Adult Christian Formation team invites you to learn about the Intentional Communities that are part of the long tradition of contemplative and social justice ministries within the Episcopal Church. This is a two-part series and will be led by members of the Haven Religious Community.

Today, Rev. Sean Glenn will talk to us about the current state of intentional communities within our own diocese and beyond.

We hope you will join us today in the Library after the service.

### Church Open

The Church will be open in silence for prayer and meditation from 11:00 a.m. to 1:00 p.m. each Wednesday in Lent, with a service of Holy Eucharist at noon.

### Book Group Meeting - April 10, 2026

The featured work for Trinity Book Group's next meeting is *I See Satan Fall Like Lightning*, by René Girard. The title echoes Jesus' words from Luke 10:18. Girard persuades the reader that, even as our world grows increasingly violent, the power of the Christ is so great that the evils of scapegoating and sacrifice are being defeated even now. A new community, God's nonviolent kingdom, is being realized. All are welcome to attend Book Group gatherings, whether once or regularly. This meeting will be on Friday, April 10, from 7:00-8:30 pm at the home of Mark and Linda MacGougan. Please let them know if you plan to attend. (call or text: 860-878-0334; email: macgougans@gmail.com) There will be plenty of refreshments to enjoy, in addition to good fellowship!

### A Message from The Choir School

We at Trinity are blessed each week with wonderful music, on the organ, piano, and with the choirs - the adults and the young choristers. The choristers are singing here at Trinity because of The Choir School of Hartford's presence with us. Although Trinity launched this program, the Choir School is now its own non-profit organization. Although Trinity supports this program financially by paying most of the Director's salary, and with a portion of its music budget, that is not sufficient for the successful operations of the Choir School. The Choir School relies on other sources of income, such as grants, as well as donations from individuals. **Please consider a gift to the Choir School. Any amount is appreciated - truly. When we request grant money from organizations, our application is stronger when we can show that we have broad support; the number of donors is as important as the amount of money.**

Donations may be made by check made out to The Choir School of Hartford and sent to the church office or given to Markus, Jake Troiano, or Susan Post. Or you may donate online at <https://choirschoolofhartford.org/donate/>.

## **Godly Play: A typical Sunday in our Godly Play Sacred Space**

9:45 Doors open, welcoming

10:00 Church calendar

Story: a parable, story from the Old Testament, New Testament, Saint or people of color who inspire, or a Liturgical story.

10:15 Feast; a time to share and have a small snack

10:20 Work time with choice of a craft, paints, clay, puzzles, working with one of the stories

10:40 Gathering to pass the peace, then rejoining our families in the sanctuary

We have a lively multi-aged class welcoming all children ages 3 - 18 with two adults leading.

# Weekly Calendar

## Sunday, March 22

- 9:45 A.M. Godly Play (Academic Wing)
- 10:00 A.M. Holy Eucharist (Church) - Fifth Sunday in Lent
- 11:30 A.M. Contemporary Religious Life in the Episcopal Church (Library)
- 6:00 P.M. NA Group Meeting (Huntington Hall)

## Tuesday, March 24

- 6:00 P.M. Choir School Rehearsal (Choir Room)
- 7:00 P.M. Lenten Book Study (Zoom)

## Wednesday, March 25

- 11:00 A.M. Church Open in Silence for Prayer & Meditation
- 12:00 P.M. Holy Eucharist (Church)

## Thursday, March 26

- 6:00 P.M. Choir School Rehearsal (Choir Room)
- 7:00 P.M. Choir Rehearsal (Choir Room)

## Sunday, March 29

- 10:00 A.M. Holy Eucharist (Church) - Palm Sunday
- 6:00 P.M. NA Group Meeting (Huntington Hall)

### Trinity Office Staff

Markus Centola, Director of Music \* Vinnie Pacileo, Facilities Manager  
Mary Rojas, Parish Administrator \* Tom Villano, Finance Manager

### Vestry of Trinity Church

Kate Byroade, Warden  
Alan Rice, Warden  
Cathy Rowe, Clerk  
Peter Green, Treasurer  
Jake Troiano, Assistant Treasurer  
Amy Arlin \* Penny Pearson  
John Robinson \* Kathie Wilson \* Paul Zimmerman



Scan to make a

- Pledge payment
- General offering/donation
- Special Fund Offering
- Outreach & Mission