

CHURCH OF THE GOOD SAMARITAN

Grow in Faith. Live in Hope. Share God's Love.

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The Fourth Sunday in Lent
March 30, 2025 + 10:30 a.m.

Holy Eucharist

Preparation for Worship in God's Name

Please silence all cell phones and other electronic devices.

PRAYER OF MEDITATION

*As the people gather before the service begins,
we invite you to use the following prayer for meditation.*

Almighty God, in Christ you make all things new: Transform the poverty of our nature the riches of your grace, and in the renewal of our lives make known your heavenly glory; through Jesus Christ our Lord. Amen.

The Penitential Order

HYMN “Come, thou fount of every blessing” *Standing, all who are able; everyone sings.*



1 Come, thou fount of eve - ry bless - ing, tune my heart to sing thy grace!
2 Here I find my great - est trea - sure; hith - er by thy help, I've come;
3 Oh, to grace how great a debt - or dai - ly I'm con - strained to be!



Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by ___ flam - ing tongues a - bove.
Je - sus taught me when a stran - ger wan - dering from the fold of God;
prone to wan - der, Lord, I feel it, prone to ___ leave the God I love;



Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
here's my heart, oh, take and seal it, seal it for thy courts a - bove.

—Words: Robert Robinson (1735–1790), alt.

Music: *Nettleton*, melody from *A Repository of Sacred Music, Part II*, 1813

ACCLAMATION *Remain standing.*

Celebrant: Bless the Lord who forgives all our sins.
People: God's mercy endures for ever.

SENTENCE FROM SCRIPTURE *Remain standing.*

Celebrant: Jesus said, "The first commandment is this: Hear, O Israel: The Lord your 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 commandment greater than these." (*Mark 12:29-31*)

CONFESSION OF SIN

Celebrant: Let us confess our sins against God and our neighbor.
All kneel, as able. Silence is kept for a space.

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.

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.*

KYRIE ELEISON *Standing, all who are able; everyone sings responsively with the cantor.*

Cantor or Choir

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

All

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

Cantor or Choir

Chri - ste e - le - i - son.

All

Chri - ste e - le - i - son.

Cantor or Choir

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

All

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

—Setting: McNeil Robinson (1943–2015)

The Liturgy of the Word

COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

Remain standing; silence is kept.

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

FIRST LESSON *Seated.*

A reading from the Book of Joshua (5:9–12).

The LORD said to Joshua, “Today I have rolled away from you the disgrace of Egypt.” And so that place is called Gilgal to this day. While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

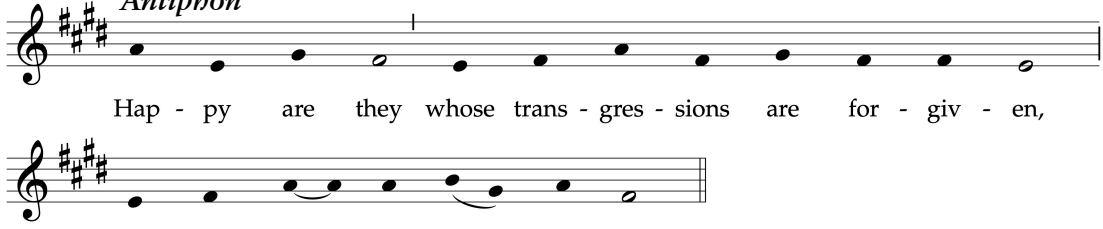
Reader: The Word of the Lord.

People: Thanks be to God.

PSALM 32

*The Choir introduces the antiphon, and all repeat;
then the Choir sings the verses, and all sing the antiphons.*

Antiphon



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

- 1 Happy are they whose transgressions are forgiven, *
and whose sin is put away!
- 2 Happy are they to whom the Lord imputes no guilt, *
and in whose spirit there is no guile! *Antiphon*
- 3 While I held my tongue, my bones withered away, *
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer. *Antiphon*
- 5 Then I acknowledged my sin to you, *
and did not conceal my guilt.
- 6 I said, "I will confess my transgressions to the LORD." *
Then you forgave me the guilt of my sin. *Antiphon*
- 7 Therefore all the faithful will make their prayers to you in time of trouble; *
when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place; you preserve me from trouble; *
you surround me with shouts of deliverance. *Antiphon*
- 9 "I will instruct you and teach you in the way that you should go; *
I will guide you with my eye.
- 10 Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle,
or else they will not stay near you." *Antiphon*
- 11 Great are the tribulations of the wicked; *
but mercy embraces those who trust in the LORD.
- 12 Be glad, you righteous, and rejoice in the LORD; *
shout for joy, all who are true of heart. *Antiphon*

—Setting: Bruce E. Ford, *Gradual Psalms for the Revised Common Lectionary*, Church Publishing, Inc.

SECOND LESSON

A Reading from the Second Letter of Paul to the Corinthians (5:16–21).

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Reader: The Word of the Lord.

People: Thanks be to God.

HYMN “There’s a wideness in God’s mercy” *Standing, all who are able; everyone sings.*



1 There’s a wide-ness in God’s mer - cy like the wide-ness of the sea;
2 There is no place where earth’s sor - rows are more felt than up in heav’n;
3 For the love of God is broad - er than the meas - ure of the mind;



there’s a kind - ness in God’s jus - tice which is more than lib - er - ty.
there is no place where earth’s fail - ings have such kind - ly judg - ment giv’n.
and the heart of the E - ter - nal is most won - der - ful - ly kind.



There is wel - come for the sin - ner and more gra - ces for the good;
There is plen - ti - ful re - demp - tion in the blood that has been shed;
If our love were but more faith - ful, we should take him at his word;



there is mer - cy with the Sa - vior; there is heal - ing in his blood.
there is joy for all the mem - bers in the sor - rows of the Head.
and our life would be thanks - giv - ing for the good - ness of the Lord.

—Words: Frederick William Faber (1814–1863), alt.

Music: *Pennington*, John Purifoy (b. 1952).

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GOSPEL *Remain standing.*

Gospeler: The Holy Gospel of our Lord Jesus Christ according to Luke (15:1–3, 11b–32).
People: Glory to you, Lord Christ.

Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.” So he told them this parable: “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate. Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

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

*Children may join Erin Patrick & Michelle Smith for Children’s Chapel.
They will return at the Peace.*

SERMON

A time for silent reflection follows the sermon.

NICENE CREED *Standing, all who are able.*

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.

PRAYERS OF THE PEOPLE *Remain standing.*

Leader: As we journey these forty days of Lent, let us pray to the Lord, saying, “O Lord, you are our hiding place: you surround us with shouts of deliverance.”

For your Church throughout the world, that its members may be bound together in your love and share your reconciling Word with all people. O Lord, you are our hiding place:

People: You surround us with shouts of deliverance.

Leader: For this nation and those with the responsibility of leadership, that they may be guided by the Christ of justice, mercy, and humility. O Lord, you are our hiding place:

People: You surround us with shouts of deliverance.

Leader: For the whole human family, that all might know the comfort of enough and be led by the Spirit in unity and peace. O Lord, you are our hiding place:

People: You surround us with shouts of deliverance.

Leader: For all for whom Knoxville is home, and especially for this community of Good Samaritan. We pray for those who are celebrating birthdays. May their faith be strengthened and your will for them made clear. O Lord, you are our hiding place:

People: You surround us with shouts of deliverance.

Leader: For those who have asked for our prayers and those for whom we know to pray: for all whose lives are devastated by poverty, injustice, instability, disease, or disaster, and for all those facing adversity; for those in the military, especially those who have been deployed; for the wider community of our families and friends; for our parishioners whom we now name, those we hold in our hearts, and those whose needs are known to you alone; that they may experience your comfort and healing. We pray for...

ED Archer

CHIP Beets

PEGGY Bradley

DAVID & NANCY Cazalet

GAIL Cox

RON Dearolf

DANA & DEWELL Downey

ED & VI Einstein

DOUG Embler

BEVERLY Guiler

ED Hochnedel

BONNIE Honaker

MARGE Hudson

IRA Lewis

FRANCIS Lloyd

ELLEN Lo-Curto-Martinez

ANN McClain

DON McConnell

TOM McConnell

NATALIE McNutt

MARCELLUS Mitchell

DALE Oakley

PAT Pagni

KENT Parish

BELLE Parman

ALLAN Philp

MARILYN Randall

JANE Reed

RARA Schlitt

THE STAPLETON FAMILY

DENISE Tibedo

SAM & MARY ANN Venable

IDALEE Vogel-Jackson

SUE Wager

and

ALICE & FRED Wegmann

Leader: O Lord, you are our hiding place:

People: You surround us with shouts of deliverance.

Leader: For all those who have died, that they may rest in your eternal kingdom. O Lord, you are our hiding place:

People: You surround us with shouts of deliverance.

Silence is kept.

Celebrant: O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and forever. *Amen.*

PEACE

Celebrant: The peace of the Lord be always with you.

People: And also with you.

Greet one another in the name of the Lord.

ANNOUNCEMENTS

Holy Communion

OFFERTORY

All that we are and all that we have comes from God. Let us offer our best to God in thanksgiving, remembering that God loves a cheerful giver. (*2 Corinthians 9:7*)

ANTHEM *Sung by the Choir.*

I Will Bow

I will bow and be simple, I will bow and be free,
I will bow and be humble, yea, bow like the willow tree.

I will bow, this is the token, I will wear the easy yoke,
I will bow and be broken, yea, I'll fall upon the rock.

—Words: Traditional Shaker hymn
Music: Frederick Chatfield (b. 1951)

HYMN “Bread of the world” *Standing; everyone sings.*



Bread of the world, in mer - cy bro - ken, Wine of the
soul, in mer - cy shed, by whom the words of life were
spo - ken, and in whose death our sins are dead:
look on the heart by sor - row bro - ken, look on the
tears by sin - ners shed; and be thy feast to us the
to - ken that by thy grace our souls are fed.

—Words: Reginald Heber (1783–1826)

Music: *Rendez a Dieu*, melody attr. Louis Bourgeois (1510–1561)

THE GREAT THANKSGIVING *Remain standing.*

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.

Celebrant: God of all power, Ruler of the Universe, you are worthy of glory and praise.

People: Glory to you for ever and ever.

Celebrant: At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

People: By your will they were created and have their being.

Celebrant: From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

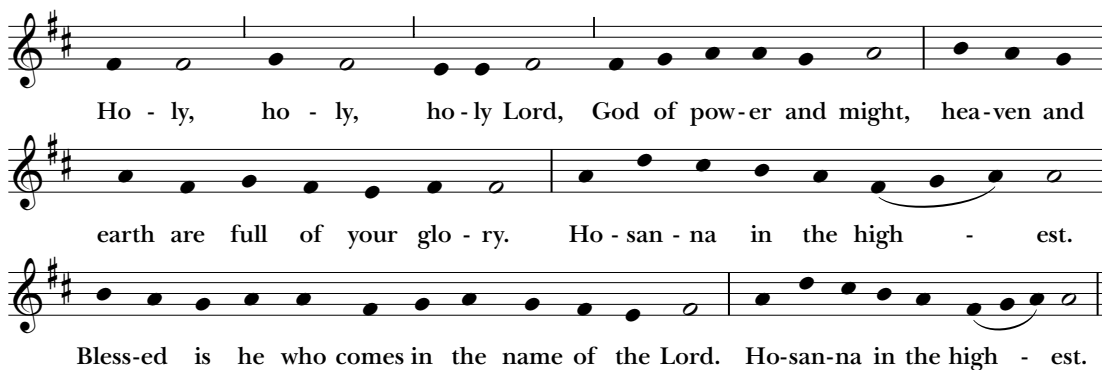
People: Have mercy, Lord, for we are sinners in your sight.

Celebrant: Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

People: By his blood, he reconciled us. By his wounds, we are healed.

Celebrant: And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Everyone sings:



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.

—Setting: From *New Plainsong*, David Hurd (b. 1950)

The people stand or kneel.

Celebrant: And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

Celebrant: On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

People: We celebrate his death and resurrection,
as we await the day of his coming.

Celebrant: Lord God of our forebears: God of Abraham and Sarah, Isaac and Rebekah, and Jacob and Rachel and Leah; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

People: Risen Lord, be known to us in the breaking of the Bread.

Celebrant: Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

All: AMEN.

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

All: Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. Everyone sings:

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics printed below each staff. The lyrics are: "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." The score ends with a double bar line.

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.

—Setting: From *New Plainsong*, David Hurd

INVITATION

Celebrant: This is the table not of the righteous, but of the poor in spirit. It is the table of sharing with the poor of the world, with whom our Savior identified. It is the table of communion with the earth, in which our Lord became incarnate. This is the table of Jesus Christ. So come to this table, you who have much faith and you who would like to have more; you who have been here often, and you who have not been for a while or ever before; you who have tried to follow Jesus, and all of us who have failed. These are the gifts of God for the people of God. It is Christ who invites you to be known and loved and fed here.

DURING COMMUNION

HYMN “Just as I am, without one plea” *Everyone sings.*

1 Just as I am, with - out one plea, but that thy
 2 Just as I am, though tossed a - bout with man - ya
 * 3 Just as I am, poor, wretch - ed, blind; sight, rich - es,
 4 Just as I am: thou wilt re - ceive; wilt wel - come,
 5 Just as I am, thy love un - known has bro - ken

1 blood was shed for me, and that thou bidd'st me
 2 con - flict, man - ya doubt; fight - ings and fears with -
 3 heal - ing of the mind, yea, all I need, in
 4 par - don, cleanse, re - lieve, be - cause thy prom - ise
 5 ev - ery bar - rier down; now to be thine, yea,

1 come to thee, O Lamb of God, I come, I come.
 2 in, with - out, O Lamb of God, I come, I come.
 3 thee to find, O Lamb of God, I come, I come.
 4 I be - lieve, O Lamb of God, I come, I come.
 5 thine a - lone, O Lamb of God, I come, I come.

6 Just as I am, of thy great love
 the breadth, length, depth, and height to prove,
 here for a season, then above:

O Lamb of God, I come, I come.

—Words: Charlotte Elliott (1789-1871)

Music: *Woodworth*, William Batchelder Bradbury (1816-1868)

DOXOLOGY *Standing, all who are able; everyone sings.*

Praise God, from whom all blessings flow; praise

The first system of music consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The bass staff provides a harmonic accompaniment with chords and single notes.

God, all creatures here below; praise God above, ye

The second system of music continues the melody and accompaniment. The treble staff melody includes a dotted quarter note followed by an eighth note, and a quarter note followed by an eighth note. The bass staff accompaniment consists of chords and single notes.

heaven - ly host; praise Fa - ther, Son, and Ho - ly Ghost.

The third system of music concludes the doxology. The treble staff melody features a quarter note followed by an eighth note, and a quarter note followed by an eighth note. The bass staff accompaniment consists of chords and single notes.

—Words: Thomas Ken, (1637–1711)

Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.

PRAYER OF THANKSGIVING AND MISSION *Remain standing.*

Celebrant: Let us pray.

All: Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

SENDING OF THE EUCHARISTIC VISITOR *Remain standing.*

Celebrant: In the name 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. We who are many are one body,

People: Because we all share one bread, one cup.

SOLEMN PRAYER OVER THE PEOPLE *Remain standing.*

This ancient form of blessing is given during Lent:

Celebrant: Look down in mercy, Lord, on your people who pray before you; and grant
that those whom you have nourished by your Word and Sacrament may
bring forth fruit worthy of repentance; through Christ our Lord. *Amen.*

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be
upon you and remain with always. *Amen.*

HYMN “Lead us, heavenly Father, lead us” *Everyone sings.*



1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem - pes - tuous sea;
2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness thou dost know;
3 Spi - rit of our God, de - scend - ing, fill our hearts with heaven - ly joy;



guard us, guide us, keep us, feed us, for we have no help but thee;
thou didst tread this earth be - fore us; thou didst feel its keen - est woe;
love with ev - ery pas - sion blend - ing, plea - sure that can nev - er cloy;



yet pos - ses - sing ev - ery bless - ing, if — our God our Fa - ther be.
yet un - fear - ing, per - se - ver - ing, to — thy pas - sion thou didst go.
thus pro - vid - ed, par - doned, guid - ed, noth - ing can our peace des - troy.

—Words: James Edmeston (1791-1867), alt.

Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782;
adapt. *Collection of Motetts or Antiphons*, ca 1840;

DISMISSAL

Celebrant: Let us bless the Lord.

People: Thanks be to God.



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