

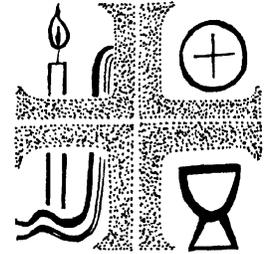
Holy Eucharist

Second Sunday before Lent

(Seventh Sunday after Epiphany)

19 February 2017

10am



Michael Hassell

Lasst uns erfreuen

PRELUDE "Jesu, Jesu, fill us with your love"
Nicole Densmore, flute

HYMN 400 "All creatures of our God and King"
We sing verses 1, 4, 5 & 7.

Blessed be God: Father, Son, and Holy Spirit.
And blessed be God's kingdom, now and for ever. Amen.

*The presider introduces the service and invites us to CONFESS our sin.
Silence is kept for self-examination.*

Solo **Kyrie, kyrie eleison** (Lord, have mercy)
All **Kyrie, kyrie eleison**



Solo You were born for our salvation:
All **Kyrie, kyrie eleison**

Solo You came as Savior to bring wholeness and peace
All **Kyrie, kyrie eleison**

Solo You come to bring light into the darkness of our lives.
All **Kyrie, kyrie eleison**

The presider declares God's FORGIVENESS.

Eucharist is Greek for Thanksgiving

Chatter ceases as the music prepares us to encounter the living God.

Worship begins with a musical meditation, usually based on one of the hymns.

The gathering hymn sets the mood & binds us together.

Reminiscent of Jewish prayers, the opening acclamation between presider and people confirms that the entire assembly celebrates the Eucharist.

We seek to repair our relationship with God at the outset.

The work we do in our hearts and minds during the silence is crucial.

The Greek prayer Kyrie eleison was used as a congregational response to a litany in the Eastern Church since the 4th century. In the West they were divorced from the petitions and elaborate musical settings created. Here the Kyries are restored as responses sung as part of the confession.

Absolution of sin is pronounced by a priest who traces the cross over the people to signify that forgiveness flows from the crucified Christ.

Used at Morning Prayer in the East since the 4th century, this hymn (author unknown) was only used at festive Masses celebrated by the Pope until it became customary on most Sundays outside Lent and Advent in the 12th century. Your Rector prefers a short version, lest the start of the Eucharist lag. Today's simple Gloria was reputedly sung by Columba and the monks of Iona back and forth from the shore as coracles (tiny boats) left for missionary journeys to the Scottish mainland.

Echoing the greeting of Boaz and the response of his reapers (Ruth 2.4), this salutation calls our attention to the Collect that follows.

The people pray silently, and the presider says the Sunday's set prayer that collects up the people's praying.

Like synagogue services, early Christian worship focused on Scripture. Readings for each Sunday are set over a 3-year cycle so that we read much of the OT and all of the Gospels. A fourth reading from the New Testament is read in many Episcopal churches before the Gospel, but Jay judges that when it comes to worship, less is often more.

THE GLORIA

A cantor sings the Gloria; we repeat the melody twice and the harmony lines are added.



The Lord be with you.

And also with you.

The presider invites us to pray silently and says the COLLECT.

HEBREW SCRIPTURE

Leviticus 19.1-2, 9-18

The Lord spoke to Moses, saying:

Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy.

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God.

You shall not steal; you shall not deal falsely; and you shall not lie to one another. And you shall not swear falsely by my name, profaning the name of your God: I am the Lord.

You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning. You shall not revile the deaf or put a stumbling block before the blind; you shall fear your God: I am the Lord.

You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a

slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord.

You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

The word of the Lord.

Thanks be to God.

PSALM 119:33-40

setting by David L. Almond

The choir sings the Response; all repeat the Response and sing it as indicated.

Psalm 119:35

Lead me in the path of your commandments, for I de-light in it.

Teach me, O Lord, the way of your statutes, and I shall observe it to the end.
Give me understanding, that I may keep your law;
and observe it with my whole heart. **R**

Lead me in the path of your commandments, for I delight in it.
Turn my heart to your decrees, and not to selfish gain. **R**

Turn my eyes from looking at vanities; give me life in your ways.
Confirm to your servant your promise, which is for those who fear you. **R**

Turn away the disgrace that I dread, for your ordinances are good.
See, I have longed for your precepts; in your righteousness give me life. **R**

When the **GOSPEL** is announced: **Glory to you, Lord Christ.**

and at the end: **Praise to you, Lord Christ.**

SERMON

The church has sung a Psalm after the first reading since the 4th century. Covering every mood of humanity's stormy relationship with God, the Psalms are the prayers that Jesus used.

Reading the Gospel in the midst of the people highlight its importance and goes back 1,200 years.

As a form of enacted prayer (not empty ritual), people may trace a small cross with their thumb on their forehead, lips, and chest, praying that we understand the Gospel with our mind, speak it with our lips, and believe it in our hearts.

The acclamations signify that God has spoken in the Son and continues to do so through the Gospel.

The sermon follows the Gospel because it ought to be grounded in the scriptures. A regular part of the Eucharist in early centuries, preaching became less frequent and even rare by the late middle ages. Luther required a sermon at every Mass, and the Reformation restored preaching to its proper place.

A baptismal statement used in Jerusalem developed into the Apostles' Creed, and the longer Nicene Creed was ratified at church councils in 325, 381 & 451. Episcopalians affirm the creeds of the early, undivided church but encourage open enquiry in interpretation. Certainly many skeptics lean into the "We" of "We believe . . ."

This translation is the most accurate of the original Greek, capturing Mary's cooperation with the Holy Spirit.

The Greek makes clear that it is Jesus' humanity that is operative in the incarnation, not his maleness.

NICENE CREED

**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 and the Son,
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 response is used in the **PRAYERS OF THE PEOPLE**

**Amen:
so be it.**

Intercession is a natural response to the reading and preaching of God's word. There are set forms provided in the Prayer Book, but on most Sundays the prayers are specially composed with the bible readings and the week's news in mind. The prayers retain a broad sweep and often follow the structure of the church, the world, the local community, the suffering, and the departed.

The Peace has been included in the Eucharist from the 2nd century and marks the transition from Word to Sacrament. Jesus commanded us to be reconciled to our neighbor before bringing our gift to the altar (Mt 5.23). The earliest practice was a kiss. The Peace has been restored in modern times thanks to the Church of South India.

We offer to God bread & wine and money but also ourselves to be transformed. If present, a second ordained minister "lays the table," leaving the presider to sing or sit quietly as s/he prepares for the Eucharistic Prayer. The washing of hands signifies the need to purify our hearts. We stand for the final stanza as the collection is presented so that everyone is prepared to "take off" into the dialogue at the start of the Eucharistic Prayer.

The presider introduces the PEACE and says

The peace of the Lord be always with you
and also with you.

Let us offer one another a sign of peace.

ANNOUNCEMENTS

OFFERTORY

MOTET

Hugo Distler

Praise to the Lord, the Almighty, the King of creation!
O my soul, praise him, for he is thy health and salvation!
Join the full throng;
Wake, harp, psalter, and song;
Sound forth in glad adoration.

Praise to the Lord, who o'er all things so wondrously reigneth,
Shelters thee under his wings, yea, so gently sustaineth.
Hast thou not seen
How thy desires all have been
Granted in what he ordaineth?

Praise to the Lord, the Almighty . . .

Please stand and join in singing the final stanza of Hymn 390

Praise to the Lord, O let all that is in me adore him!
All that hath life and breath, come now with praises before him.
Let the amen
sound from his people again,
gladly for ever adore him.

EUCCHARISTIC PRAYER B

The Lord be with you
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.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

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:

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

This dialogue emphasizes that presider and people pray this together. Like many Christian prayers, it derives from a Jewish form of thanksgiving.

“Sursum corda” (in Latin) is the name for the opening dialogue.

The presider requests permission to pray in their name and the people give their assent.

We praise God, for creating and sustaining the universe and each of us and for the saving work of Christ. The proper preface varies according to the Christian season. Originally the prayer was extemporized. The full text is usually not printed so that we focus on the altar. The Eucharistic Prayer is a continuous outpouring of praise, and although you may have been taught otherwise, it’s best to remain standing throughout if you’re comfortable doing so.

The Sanctus comes from Isaiah 6.3 & Rev 4.8. In many churches the presider bows deeply as it is sung but the Jewish practice was to sing it on tiptoe! Since the 4th century the “Benedictus qui venit” (Mt. 21.9) from our Lord’s entry into Jerusalem has been added to the Sanctus.

Standing was the universal posture for the Great Thanksgiving until the late middle ages and helpfully underlines the prayer's unity.

The people stand or kneel.

Both a warrant for the Eucharist and itself part of the prayer, the words of institution emphasize the four-fold action of Jesus at the Last Supper: taking, giving thanks, breaking, sharing.

The presider praises God before recalling the Last Supper:

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."

Echoing Byzantine and Ethiopian traditions, the acclamation suggests that past & future are folded into the present.

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."

The presider makes the sign of the cross and extends hands over the bread and wine as s/he asks the Holy Spirit to transform them. Known as the epiclesis, this invocation of the Spirit was the crux of the Eucharistic Prayer in the Eastern church and is now incorporated into our Great Thanksgiving.

Therefore according to his command, O Father,

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

The presider asks God to sanctify the bread and wine.

The Holy Spirit is also invoked to sanctify us.

The ministers may trace the sign of the cross on themselves.

At prayer's end all sing:

The prayer ends with a final burst of praise and a Trinitarian Doxology. The whole prayer consecrates the bread and wine, so the presider elevates the elements and the people's response ensures the prayer ends on a high note. The people's Amen expresses their assent to, and participation in, all that the presider has said in their name.



Silence is kept.

'Give us this day our daily bread' has special meaning in the context of the Eucharist.

Breaking is the third of the four actions of Jesus, and the fraction is also a symbolic rendering of the body of Jesus broken on the cross. We receive into our hands bread that is ragged and torn rather than neat rounded hosts.

This versicle and response is derived from an anthem in the 1549 Prayer Book. "Alleluia" is added during festive seasons.

Eastern liturgies of the 4th century contain the Sancta sanctis -- "holy things for holy people."

At the Episcopal Monastery in Cambridge, MA (Society for St. John the Evangelist), the presider says, "Behold what you are," and all respond: "May we become what we receive." We have adapted their practice.

From the 1552 Prayer Book, this is the classic statement of Anglican eucharistic theology. We encounter Christ. Thomas Cranmer (unlike Aquinas) is content to experience (rather than explain) the mystery of Christ's presence in Holy Communion. The words are addressed to the congregation and do not invite an "Amen" in response.

And now, as our Savior 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 presider breaks the consecrated Bread.

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

The presider invites us to receive the sacrament and to be Christ's body broken for the world and his blood poured out for all creation.

**The Gifts of God for the people of God.
May we become what we receive.**

**Draw near with faith.
Receive the body of our Lord Jesus Christ which was given for you
and his blood which was shed for you.
Eat and drink in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.**

Jesus ate with anyone and everyone to show the breadth and depth of God's love. So everyone is welcome to receive holy communion at Saint Andrew's. Previous expectation in the Episcopal Church was that people would be baptized and confirmed before they received the sacrament. In N.H. our Bishop is happy for us to have an open table where all are welcome.

We approach the altar filled with wonder and longing for communion with the living God. We share in Christ's death and resurrection, and receive his life into our own.

St. Ambrose wrote that we say 'Amen' (It is so), to acknowledge in our heart that we receive the body of Christ.

The traditional posture to receive was standing.

Following the example of our Jewish ancestors, we sing during the eucharistic feast. Jesus and his disciples sang at the Passover meal (Matt. 26:30; Mark 14:26).

We typically sing a chant from the Taizé or Iona communities during the distribution. It can be sung on the way to the altar without text in hand, and the repetition allows the prayer to impress itself every more deeply on our hearts.

Everyone is welcome at God's table.

Please come forward to receive the sacrament or a short prayer of blessing.

*We reply **Amen** to the minister's words.*

If you require a gluten-free wafer, please tell the presider.

HYMN 602 "Jesu, Jesu, fill us with your love" *Chereponi*

CHANT

Ostinato Chorale

Lau - da - te om-nes gen - tes, lau - da - te Do-mi -
Sing prais - es, all you peo - ples, sing prais - es to the

num. Lau - da - te om-nes gen - tes, lau - da - te Do-mi-num!
Lord. Sing prais - es, all you peo - ples, sing prais - es to the Lord!

This silence is a counterpoint to the song and movement of the procession to the altar. There is no moving about, no turning pages: just a deep sense of communion.

*After the distribution, we **keep still and silent** so savor our communion with God and each other.*

POST-COMMUNION PRAYER

**Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out
in the power of your Spirit
to live and work
to your praise and glory.
Amen.**

This succinct prayer of thanksgiving and dedication is imported from the Church of England. The first two sentences are borrowed from the 1662 Prayer Book. We are sent out, equipped and motivated, to live the Gospel.

We hear from the Sunday School. Children are not the church of tomorrow. They belong, by virtue of their baptism, to the church of today, and we are most fully the body of Christ when we are all together.

SUNDAY SCHOOL SHARING

HYMN 525 “The Church’s one foundation” *Aurelia*

The presider makes the sign of the cross and people may trace it on themselves. We go out, marked with the cross, to live the Good News.

BLESSING

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**Go in peace to love and serve the Lord.
Thanks be to God.**

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Bishop Rob Hirschfeld unwittingly provided a wonderful commentary on the dismissal in his 2015 address to Diocesan Convention about our need to creatively engage “our kids.” Parts are reproduced below.

As part of the Jesus Movement, we are called to be apostles, which simply means to be sent in Jesus’ name. As apostles, we get to bring the loving concern of Jesus to the youth and at-risk families in our own Galilee, here in the Granite State.

We get to look for those places where God is already at work, showing up to protect, nourish, guide, mentor, teach, and raise youth who are falling off the cliff of a culture that breeds violence, addiction, fear, and hatred toward the neighbor. The call is to GO, to be sent, pushed out of our comfort zone, to wear down the soles of our shoes, to put on our coats and parkas and windbreakers and get out to the playing fields, hockey rinks, dance studios, and classrooms, and cafeterias where all our kids need us.

That's what it means to be apostolic church, a church that is eager to share in God's mission rather than waiting for people to come through our intimidating red doors. Our new presiding bishop, Michael Curry, told us at his Installation this week that The Episcopal Church is now committed to two of the hardest things -- not light things or easy things, but essential things.

We are to be about evangelism and reconciliation. We are to be about bearing good news and about bringing together those who have been divided by race, class, nationality, gender, or religion. What the scissor graphs this morning showed as cutting us into divided classes, we can help heal by being apostles.

What if we heard Jesus speak to you right now, right here in the Grappone Center in Concord, telling us this: "Your parochial report may tell you that you have less than a dozen kids in your church. But I say unto you, you have several hundreds in your parish, the region that falls within the influence of your church. I am already out there among them," says, Jesus. "I'm waiting for you. When are you going to go out and meet me out there, in the Galilees of New Hampshire?"

The Gospel says, "Go!" Apostolic evangelism is not about "come and see" as much as it is about "go and listen." Go and be formed and shaped by the people we encounter in the parks where addicts hang out, on the soccer fields where kids are striving, in the homeless shelters and soup kitchens, on the committees for social justice and environmental stewardship, in our prisons where art classes and bible studies are offered, in the halls of the State House when we advocate against the death penalty and work for gun safety.

Wherever we go is a chance to find Jesus and join God's mission. Go. The model for evangelism that Jesus showed wasn't one that would have us hunker down in safe church bunkers until we feel adequately prepared for mission. He said, "Go, seek me in Galilee," which is to say, outside the religious establishment, among the secular, the spiritual but non-religious, and among those whose religion does not look like our own.

Here's the thing: when we do these apostolic things, I promise you, we will not be siphoning off energy or resources from the congregations. In fact, our churches will be reenergized and renewed. Every church that is involved in its community is enlivened, just like the most robust of the vines that insinuate and push out of the limit of the pot which can both nourish but limit its growth.