

AUGUST 16, 2020: LITURGY OF THE WORD

PRELUDE

Chorale No. 1 in E major
César Franck (1822–1890)

For more information about this morning's Prelude, please see page 13.

Please stand.

PROCESSION

The Celebrant says

Blessed be God: Father, Son, and Holy Spirit.

People

And blessed be God's kingdom, now and for ever.

Amen.

All together:

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

THE TRISAGION

Celebrant

Holy God,
Holy and Mighty,
Holy Immortal One,

People

Have mercy upon us.

COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People **Amen.**

Please sit.

FIRST READING

Genesis 45:1-15

A Reading from the Book of Genesis.

Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.' And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here." Then he fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Reader **The Word of the Lord.**

People **Thanks be to God.**

PSALM 133

Ecce, quam bonum!

- 1 Oh, how good and pleasant it is, *
when brethren live together in unity!
- 2 It is like fine oil upon the head *
that runs down upon the beard,
- 3 Upon the beard of Aaron, *
and runs down upon the collar of his robe.
- 4 It is like the dew of Hermon *
that falls upon the hills of Zion.
- 5 For there the LORD has ordained the blessing: *
life for evermore.

SECOND READING

Romans 11:1-2a, 29-32

A Reading from Paul's Letter to the Romans.

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Reader The Word of the Lord.

People **Thanks be to God.**

Please stand.

HOLY GOSPEL

Matthew 15: 21-28

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me."

He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

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

Please sit.

SERMON

Please stand.

THE 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:
 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

Leader We ask God to hear us, saying, "Lord in your mercy, hear our prayer."

Leader For God's church, for the Anglican Communion, for this diocese, for the parish of St. Andrew's, and for our sister parish, Christ the King Church and School in LeHoye, Haiti, and for our joint mission project and Daughters of the King chapter with St. Paul's, Albany. Lord, in your mercy,

People **Hear our prayer.**

Leader For this nation, the city of Albany, and all cities and communities facing increased gun violence. Lord, in your mercy,

People **Hear our prayer.**

Leader For blessing and protection for those caring for the ill and those working for social justice and equal opportunities for all. Lord, in your mercy,

People **Hear our prayer.**

Leader For those who are poor, unemployed, sick and in need. We especially remember... **Mary H., Kevin, Terri, Ethel, B.J., Art, Agnes, Patricia, Manuel, Amy, Dennis, Betty Dean, Melinda, Matthew, Ethan, Richard, Rita, Elizabeth, Adam, Terence, Jeff, Seneca, Danny, Michael, Yeva, John, Allen, Lavinia, Frieda, Pren, Bernadette, Jennifer, Steve, Andrea, Margaret, Mary, John H., Chris, Patsy, Nancy, Steve M., Bud, Marcy, Bob, Don, Carmen, Tristan, Jim C., Claire, Jaxon, Bob, Winter Lillee, Marlena, Ro, Peter, Casey, Bob L., Mona, Bill H., Barbara, Sadie, Morrill Family, Vince, Bob T., Lisa, Geoff, Fr. Keith, Jose, Henry, Rick, Melissa & family, Deb, Alex & Danielle & family, Fred T., Sarah** and those we now name silently or aloud. Lord, in your mercy,

People **Hear our prayer.**

Leader For all here present and those worshipping remotely. Lord, in your mercy,

People **Hear our prayer.**

Leader For courage and wisdom to be good stewards of your creation and to combat the causes of climate change and for those suffering from natural disasters. Lord, in your mercy,

People **Hear our prayer.**

Leader For the thanksgivings and blessings that we name silently or aloud. Lord, in your mercy,

People **Hear our prayer.**

Leader For all who have died, and for the victims of violence and COVID-19. Lord, in your mercy,

People **Hear our prayer.**

Leader Let us pray for power and spirit among the people of God. Together, we say,

God of all power and love,

we give thanks for your unfailing presence

and the hope you provide in times of uncertainty and loss.

Send your Holy Spirit to enkindle in us your holy fire.

Revive us to live as Christ's body in the world:

a people who pray, worship, learn,

break bread, share life, heal neighbors,

bear good news, seek justice, rest and grow in the Spirit.

Wherever and however we gather,

unite us in common prayer and send us in common mission,

that we and the whole creation might be restored and renewed,

through Jesus Christ our Lord. Amen.

Please stand or kneel.

THE CONFESSION OF SIN

The Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and 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.**

The Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

People **Amen.**

Please stand.

THE PEACE

The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

*Then the Celebrant and People may greet one another in the name of the Lord from their places,
 acknowledging their presence without touch.*

HOLY COMMUNION

THE OFFERING

Celebrant Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

Note on congregational singing: In this season of heightened caution, St. Andrew's is not including congregational singing in our services. We recognize this is a loss to all of us that we take on to embody the love of Christ for our neighbors and ourselves. We encourage you to meditate fervently on the words of the hymn, and we invite you to quietly hum the music to yourself.

Please sit.

HYMN

"There's a wideness in God's mercy"

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 heaven;
 3 For the love of God is broad - er than the mea - sure of the mind;

there's a kind - ness in his jus - tice, which is more than lib - er - ty.
 there is no place where earth's fail - ings have such kind - ly judg - ment given.
 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: *Beecher*, John Zundel (1815–1882), alt.

Please stand.

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER B

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 him thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds

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:

Soloist

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.

Setting: From *A Community Mass*; Richard Proulx (1937–2010)

The people stand or kneel. Then the Celebrant continues

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.

At the following words concerning the bread, the Celebrant lays a hand above it; and at the words concerning the cup, places a hand above the cup.

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,

Celebrant and People

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

The Celebrant continues

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 Andrew and all your saints, we may enter the everlasting heritage of your sons and daughters; 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.

People **Amen.**

The Celebrant then continues

As our Savior Christ has taught us,
we now pray,

THE LORD'S PRAYER

People and Celebrant

**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.

Then may be said

Alleluia. Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast. Alleluia.**

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Celebrant receives the Sacrament in the form of bread, and then immediately delivers it to the people. The people will be directed toward the altar by the ushers, traveling up the center aisle while continuing to wear masks, disinfecting their hands, then receiving the bread in their open hands, while standing. Masks may be temporarily removed to ingest the host, but kindly wait until passing the Celebrant before doing so. Return to your seats via the side aisles.

The Bread is given to the communicants with these words

The Body of our Lord Jesus Christ keep you in everlasting life.

People **Amen.**

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**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.**

Please stand.

BLESSING & DISMISSAL

Celebrant The blessing of God Almighty, the Father, the Son, and the Holy Spirit,
be upon you and remain with you for ever.

People **Amen.**

Notes on today's Prelude from Brian Glikes:

Following Beethoven's footsteps, composers in the first half of the nineteenth century largely wrote music in a serious and dramatic style. Well, this was not the case with French organists, who preferred to improvise music that tritely depicted storms or battles. César Franck led the reversal of this trend, not only with his own profound compositions, but also in his role as a teacher of students who became eminent composers.

Franck's music is often based on one or two musical themes that continuously develop as the piece unfolds—almost every phrase is reused or recycled in one way or another. In a lesser composer's hand, this approach could get boring quickly, but Franck tends to craft a rewarding experience for the careful listener.

The most important theme in the Chorale No. 1 in E major is the hymn-like passage that first occurs when the music lulls to a gentle hum. Initially, it sounds serene, but later it takes on a mournful tone. Throughout the second half of the piece, the music becomes more tense, leading to a dark reprisal of the piece's first melody, before finally ushering in a joyous and triumphant return of the chorale theme.