

AUGUST 23, 2020: LITURGY OF THE WORD

PRELUDE

Symphony No. 104 in D major (“London”)

Franz Joseph Haydn (1732–1809)

Adagio – Allegro

Andante

Menuetto and Trio: Allegro

Finale: Spiritoso

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.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People

Amen.

Please sit.

FIRST READING

Exodus 1:8-2:10

A Reading from the Book of Exodus.

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to

nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

Reader The Word of the Lord.

People **Thanks be to God.**

PSALM 124

Nisi quia Dominus

- 1 If the LORD had not been on our side, *
let Israel now say;
- 2 If the LORD had not been on our side, *
when enemies rose up against us;
- 3 Then would they have swallowed us up alive *
in their fierce anger toward us;
- 4 Then would the waters have overwhelmed us *
and the torrent gone over us;
- 5 Then would the raging waters *
have gone right over us.
- 6 Blessed be the LORD! *
he has not given us over to be a prey for their teeth.
- 7 We have escaped like a bird from the snare of the fowler; *
the snare is broken, and we have escaped.
- 8 Our help is in the Name of the LORD, *
the maker of heaven and earth.

SECOND READING

Romans 12:1-8

A Reading from Paul's Letter to the Romans.

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members,

and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Reader The Word of the Lord.

People **Thanks be to God.**

Please stand.

HOLY GOSPEL

Matthew 16:13-20

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

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

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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., 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, Roland** 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

"I come with joy to meet my Lord"

Unison or harmony

1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Words: Brian A. Wren (b. 1936), alt.

Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889–1983)

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.**

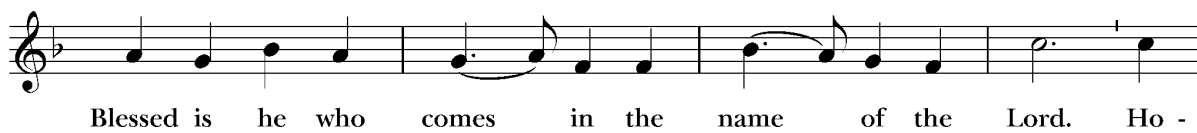
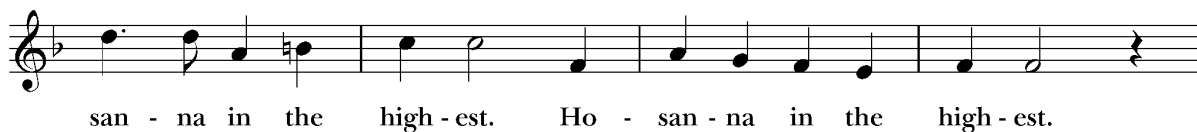
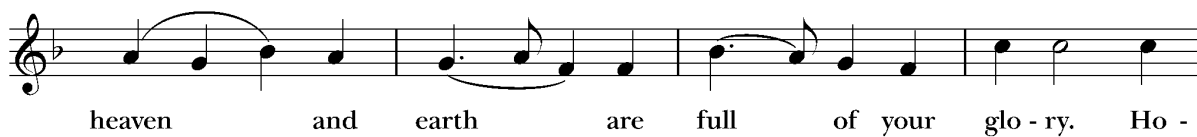
Then, facing the Holy Table, the Celebrant proceeds

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



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.**

COMMUNION MUSIC

"Be thou my vision"

Cindy Berry (b. 1949)

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:

Franz Joseph Haydn lived long enough to witness several cultural transitions: the beginning of a new century, the shift from composing for oligarchic patrons to public concerts, and the development of the symphony as background music to an elevated art form. And as a teacher of Beethoven and a muse of Brahms, he remained an influential figure long after his death.

This morning's prelude is Haydn's last symphony, Symphony No. 104 in D major, which was arranged for four-hand piano by Hugo Ulrich in the mid-nineteenth century. As with many of Haydn's symphonies, the first movement begins with dark hesitation before introducing an upbeat theme. The second movement is anchored by a graceful motif, with occasional mood-changing interruptions. The third movement features genial dance music (a minuet) and an episode of swirling counterpoint (a trio). The symphony concludes with an arrangement based on a folk song, with the same cheerfulness as the preceding movements.

While it seems that most famous composers endured innumerable tragedies, Haydn had a comparatively happy life, which is often reflected in his warm and congenial music. His good nature did not, however, extend to his marriage. Music historian Robert Greenberg notes that Joseph and Maria Haydn had an exceptional distaste for one another, with Haydn referring to Maria in letters as an "infernal beast" and Maria using Haydn's sheet music as paper for baking pastries or curling her hair. Whereas Haydn's wife notably hated her husband's music, fortunately my wife, Megan, has not demonstrated similar feelings toward mine, and I'm pleased that we can play this symphony together on her morning off from usual work at Lisha's Kill Reformed Church in Colonie.