

Holy Eucharist and Agape in Lent



EMMANUEL EPISCOPAL
CHURCH, GENEVA

Introduction to the Season

The season of Lent begins on Ash Wednesday and lasts until Easter Day. These forty days echo the time of testing that Jesus experienced in the wilderness following baptism. It is a time when we are invited to examine ourselves before God; repent of sin and failure; and strengthened by God amend our lives.

Traditionally, Lent is a time of prayer, fasting, and study of scripture.

In the liturgy of Ash Wednesday, the Book of Common Prayer states: “The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the church to prepare for them by a season of penitence and fasting. The season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those, who because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.”

The Book of Common Prayer, pp. 264-5.

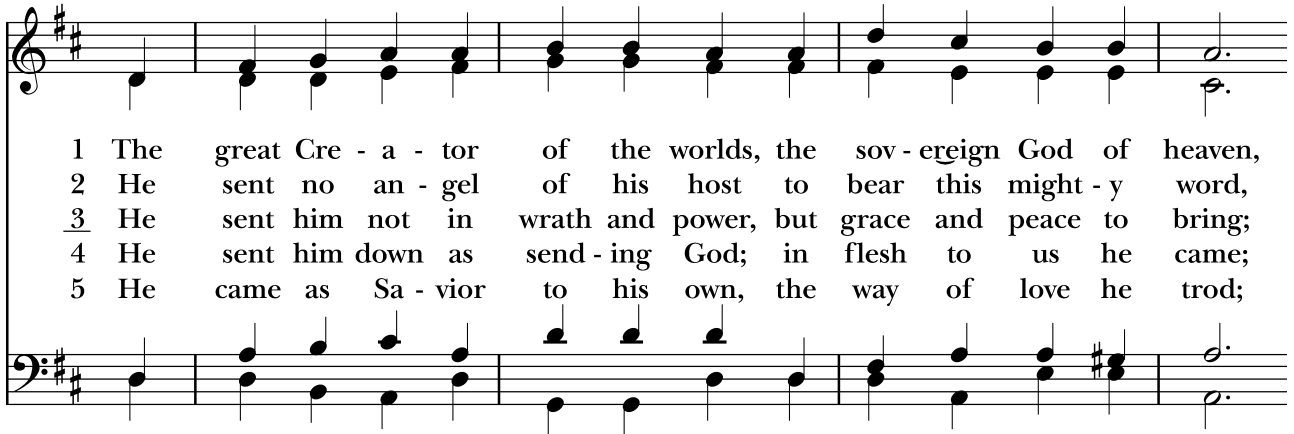
Prelude *Prelude nr. 1 (from: Twenty-four Preludes and Fugues, book I)*

Dmitri Shostakovich (1906-1975)

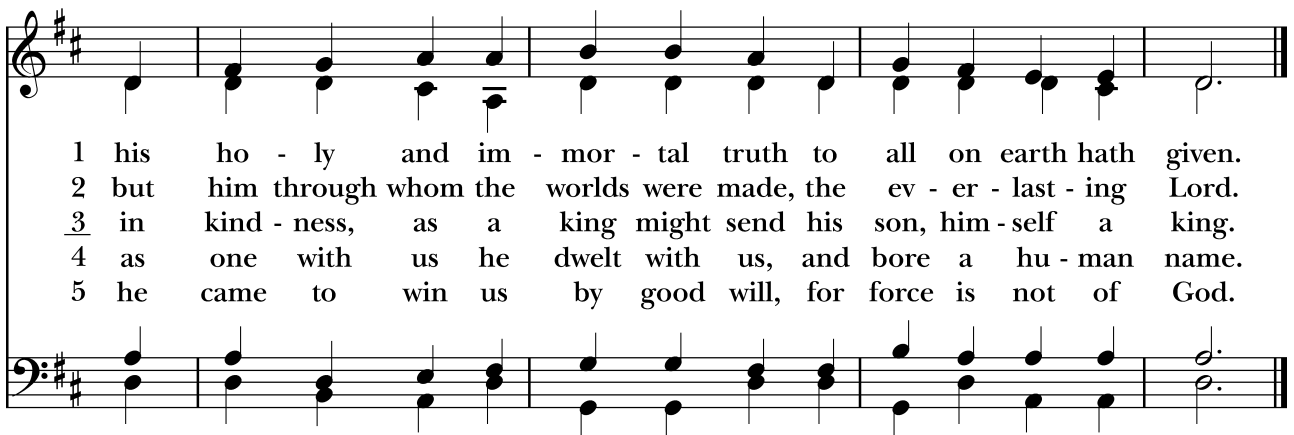
Opening Hymn

The great creator of the worlds

H.489



1 The great Cre - a - tor of the worlds, the sov - ereign God of heaven,
2 He sent no an - gel of his host to bear this might - y word,
3 He sent him not in wrath and power, but grace and peace to bring;
4 He sent him down as send - ing God; in flesh to us he came;
5 He came as Sa - vior to his own, the way of love he trod;



1 his ho - ly and im - mor - tal truth to all on earth hath given.
2 but him through whom the worlds were made, the ev - er - last - ing Lord.
3 in kind - ness, as a king might send his son, him - self a king.
4 as one with us he dwelt with us, and bore a hu - man name.
5 he came to win us by good will, for force is not of God.

6 Not to oppress, but summon all
their truest life to find,
in love God sent his Son to save,
not to condemn mankind.

Words: Epistle to Diognetus, ca. 150; tr. F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund. Music: Tallis' *Ordinal*, Thomas Tallis (1505?-1585).

The congregations joins in praying all texts printed in bold.

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

Confession of Sin

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. — *1 John 1: 8,9*

Let us confess our sins against God and our neighbor.

Silence

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves,
and in the world you have created.
We denounce the evil that enslaves us,
repent of the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

The Bishop, when present, or 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.

Amen.

Kyrie Eleison

The Hymnal 1982, Service Music, #89

Unison or harmony

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

Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. —

— Chri - ste e - le - i - son. — Chri - ste e - le - i - son. Ky - ri - e e -

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

The musical score is written for two parts: Treble and Bass. It consists of four systems of music. The first system begins with the instruction 'Unison or harmony'. The lyrics are 'Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.' The second system continues with 'Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. —'. The third system continues with '— Chri - ste e - le - i - son. — Chri - ste e - le - i - son. Ky - ri - e e -'. The fourth system concludes with 'le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.' The music is in a key with three flats (B-flat, E-flat, A-flat) and a common time signature. The notation includes various chords and melodic lines for both parts.

Music: James McGregor (b. 1930), after *Verbum caro factum est*, Hans Leo Hassler (1564-1612). Copyright © 1976 James McGregor.

The Presider prays the Collect of the Day

The Collect of the Day

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.**

Sunday-school children and leaders are invited to come forward for a blessing before leaving for class.

The First Reading

From the Hebrew Scriptures

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.

After the reading

The Word of the Lord.

Thanks be to God.

The Psalm

Psalm 32

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!

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.

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.

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.

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."**

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.

The Second Reading

From a New Testament Epistle

2 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. 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.

After the reading

The Word of the Lord.

Thanks be to God.

Gradual Hymn *Just as I am H.693 (Tune: Saffron Waldron; Ae3M451)*

(we sing verses 1 & 2 before the Gospel and verses 4 & 5 after)

- 1 Just as I am, without one plea,
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
O Lamb of God, I come.
- 2 Just as I am, though tossed about
with many a conflict, many a doubt;
fightings and fears within, without,
O Lamb of God, I come.
- 3 Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea, all I need, in thee to find,
O Lamb of God, I come.
- 4 Just as I am: thou wilt receive;
wilt welcome, pardon, cleanse, relieve,
because thy promise I believe,
O Lamb of God, I come.
- 5 Just as I am, thy love unknown
has broken every barrier down;
now to be thine, yea, thine alone,
O Lamb of God, 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.

Just as I am, without one plea, #693 from The Hymnal 1982 — Words: Charlotte Elliott (1789-1871). Music: Woodworth, William Batchelder Bradbury (1816-1868).

The Gospel

Luke 15:1-3, 11b-32

The Holy Gospel of our Lord Jesus Christ according to Luke
Glory to you, Lord Christ.

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So Jesus 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.'"

After the reading

The Gospel of the Lord.

Praise to you, Lord Christ.

The Sermon

Rev. Michael Rusk

A time of Silence is kept

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:
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 worshipped 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.

The Prayers of the People

The Peace

Once we were far off,
but now, in union with Christ Jesus,
we have been brought near
through the shedding of Christ's blood,
for He is our peace.

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



The Holy Communion

Offertory Sentence

Presider Offer to God a sacrifice of thanksgiving
and make good your vows to the Most High. —*Psalm 50:14*

Offertory Anthem

Psalm 135:3,6 Gregorian Chant

*Laudate Dominum, quia benignus est;
Psallite nomini eius, quoniam suavis est :
Omnia quecumque voluit, fecit in coelo et in terra.*

*Praise the Lord, for the Lord is good;
sing praises to his Name, for it is lovely.
The Lord does whatever pleases him, in heaven and on earth.*

A period of silence is kept.

The Agape Prayer

Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine and bring forth food from the earth; bless this wine, bread, and fruit that we now share in our homes, and gather your Church in every place into the kingdom of your Son. To you be glory and power for ever and ever. **Amen.**

The Great Thanksgiving

Presider The Lord be with you.
People **And also with you.**
Presider Lift up your hearts.
People **We lift them to the Lord.**
Presider 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, Father Almighty, 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:

Unison or harmony

Ho - ly, ho - ly, ho - ly, Lord God of Hosts: Heaven and
earth are full of thy glo - ry. Glo-ry be to thee, O Lord Most High.
Bless - ed is he that com - eth in the name of the
Lord. Ho - san - na in the high - est.

Music: James McGregor (b. 1930), after *Verbum caro factum est*, Hans Leo Hassler (1564-1612). Copyright © 1976 James McGregor.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your

mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

**Christ has died.
Christ is risen.
Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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.**

Silence

And now, as our Savior Christ 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 Breaking of the Bread

The Presider breaks the consecrated Bread. A period of silence is kept.

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

The Choir sings an Agnus Dei - Lamb of God, you take away the sins of the world, have mercy on us (Levas 270)

Presider 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.

Communion Music *Andantino in C. César Franck (1822-1890)*

During the administration of Holy Communion music will be played. Please follow the directions of the ushers: as regards the wine, there are 3 options: 1) to receive the Chalice from the Eucharistic Minister; 2) to take a small glass which contains red alcoholic wine; 3) to take a small glass which contains white non-alcoholic wine. Please return the glass to the empty receptacle on the credence table on the pulpit side of the church. Thank you.

After Communion, the Presider says

Let us pray.

Presider and People

**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.**

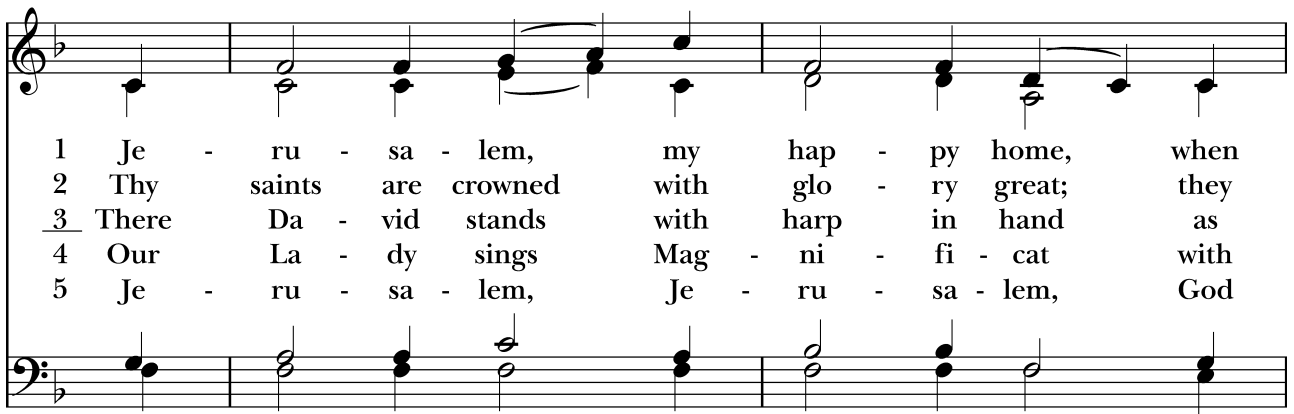
**And now, Father, send us out to do the work you have given us to do,
to love and serve you as faithful witnesses of Christ our Lord.**

**To him, to you, and to the Holy Spirit, be honor and glory, now and for
ever. Amen.**

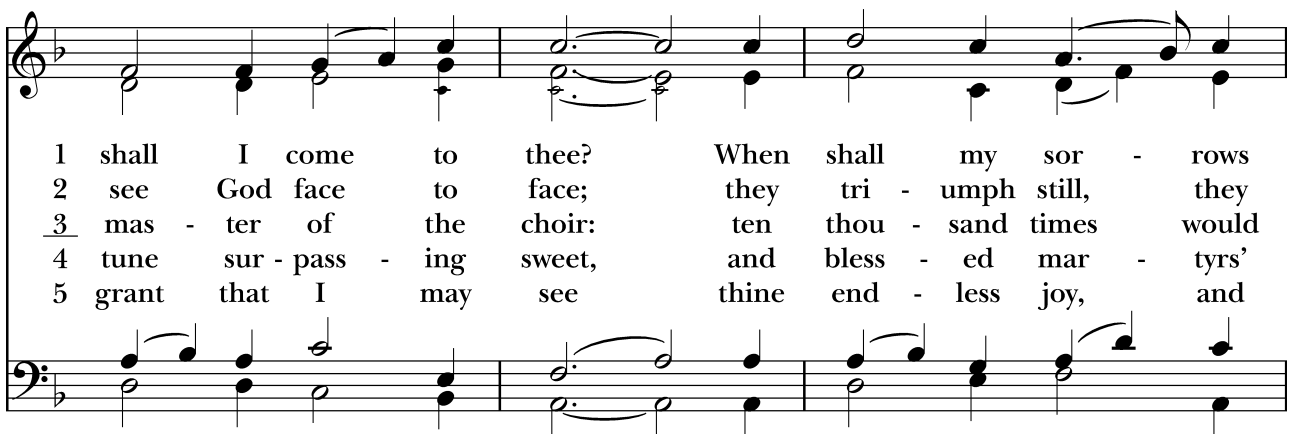
Recessional Hymn

Jerusalem, my happy home

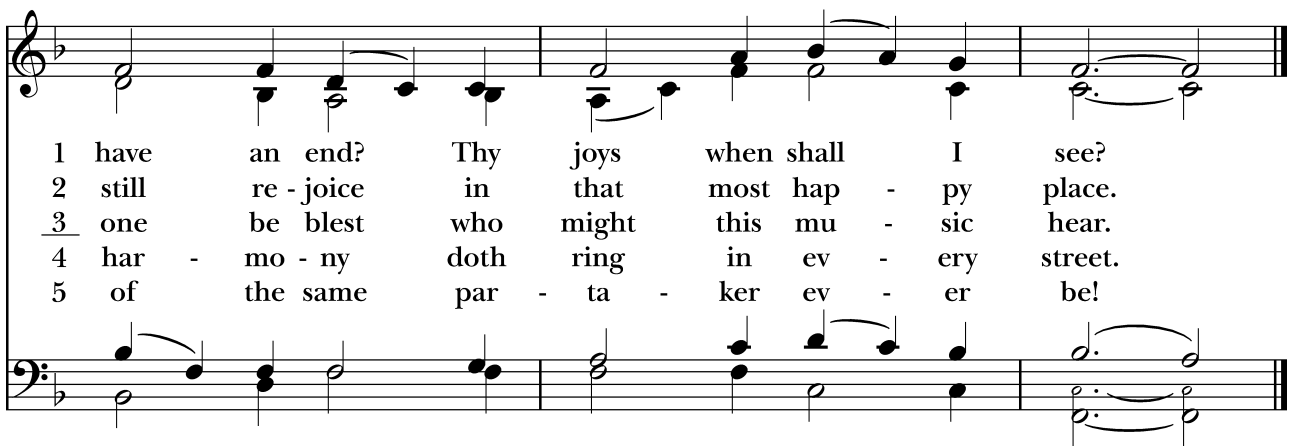
H.620



1 Je - ru - sa - lem, my hap - py home, when
 2 Thy saints are crowned with glo - ry great; they
 3 There Da - vid stands with harp in hand as
 4 Our La - dy sings Mag - ni - fi - cat with
 5 Je - ru - sa - lem, Je - ru - sa - lem, God



1 shall I come to thee? When shall my sor - rows
 2 see God face to face; they tri - umph still, they
 3 mas - ter of the choir: ten thou - sand times would
 4 tune sur - pass - ing sweet, and bless - ed mar - tyr's
 5 grant that I may see thine end - less joy, and



1 have an end? Thy joys when shall I see?
 2 still re - jice in that most hap - py place.
 3 one be blest who might this mu - sic hear.
 4 har - mo - ny doth ring in ev - ery street.
 5 of the same par - ta - ker ev - er be!

Words: F. B. P. (ca. 16th cent.), alt. Music: *Land of Rest*, American folk hymn, adapt. and harm. Annabel Morris Buchanan (1889-1983). Harmony, Copyright © 1938 by J. Fischer & Bro, a division of Belwin-Mills Publishing Corp. Copyright renewed. Used with permission. All rights reserved.

Dismissal

Presider Let us bless the Lord.
People Thanks be to God.

Postlude « *Les Baricades Mistérieuses* » François Couperin (1668-1733)

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Front cover: Maja Lisa Engelhardt, *Jesus on the Shore*. Altarpiece, Turup Church, Assens, Denmark.

Page 5: Pamela Dunmire, *Forgiven* (detail).

Welcome to Emmanuel!

Whether you are a visitor or seeking a home church in Geneva, the Emmanuel community welcomes you. Whoever you are, wherever you find yourself on the journey of faith, we hope you will find a home here.

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