

Saint John's Episcopal Church

Gloucester Massachusetts

10:30 am

February 14, 2016

The First Sunday in Lent



Welcome to Saint John's Episcopal Church in Gloucester, Massachusetts

*To participate fully with us, you need this worship book, and the blue Hymnal 1982
in the racks or "Wonder, Love and Praise" at the pew ends.*

Be you a regular worshiper, first-timer, or occasional visitor, we hope you will enjoy our fellowship! St John's worship, Sunday Adult Forums, and other programs are always open to everyone. Come and check us out! Children are always welcome at worship in St. John's Church!

First time in our Church?

We are delighted that you are here! For some visitors our customs are very familiar, for others they are completely new. If you are among the latter group, RELAX, there is nothing that you can do by accident that will cause offense! Ask an usher, watch your neighbors, go with the flow. Introduce yourself to our Rector and sign our guest book after the service.

Restrooms: There are three: one on each level at the far end of the building from our worship space. Exit the door opposite the organ and follow the signs.

Children in Church: Children of all ages are welcome in church. We want children and parents to enjoy church and we support you in doing what you need to do toward that goal. It's OK for children to sound like children; we won't be offended. Please use the play area at the front of the pews on the right, or the Thompson Room, at any time, no matter what part of the service is going on, if they will help you or your child(ren). The Thompson Room has a table, chairs, couches, carpeted space, and a PA system that will let you hear what is going on in church. Nursing mothers may breastfeed there or in church. Your child's comfort, safety, and well-being are your proper concern, and we support you in fulfilling that obligation.

Access Needs: If you need help at the step leading up to the altar or would find it easier to receive Holy Communion in your pew, please speak to an usher. Hearing Assistance devices are also available. If you would like to try one out, please speak to an usher.

**Nurture and Challenge Your Spirit with us at St. John's!
Our mission in Christ is to nurture and equip members
for spiritual growth and active participation in ministries
of compassion, justice, and peace in the church and beyond.**

We request that people maintain a period of quiet and reverence prior to services, especially during the prelude, to help create a space for meditation and preparation for worship.

Voluntary Variations on Hymn 150 *Aus der Tiefe rufe ich* James Woodman (born 1957)

Please stand for the **Introit** in Procession—*sung by the choir.* *Invocabit me*, Tone VIII

*Antiphon: When he calls me, I will answer him; I will rescue him and honor him; with long life will I satisfy him.
Lord, you have been our refuge * from one generation to another. Psalm 90 Domine, refugium
Before the mountains were brought forth, or the land and the earth were born, * from age to age you are God.
You turn us back to the dust and say, * "Go back, O child of earth."
For a thousand years in your sight are like yesterday when it is past * and like a watch in the night.*

Celebrant Bless the Lord who forgives all our sins.
People **His mercy endures for ever.**
Celebrant Let us confess our sins against God and our neighbor. *Silence may be kept.*
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.
All **Amen.**
Then is sung:

Kyrie S 91 ■ Healey Willan (1880-1968)

Lord, have mer-cy up - on us. Lord, have mer-cy up - on us. Lord, have mer-cy up-on us.
Christ, have mer-cy up - on us. Christ, have mer-cy up-on us. Christ, have mer-cy up - on us.
Lord, have mer-cy up - on us. Lord, have mer-cy up - on us. Lord, have mer-cy up - on us.

Please stand for the Tract

Cantor first, then all. Repeat after verse.



Praise to you, O Christ, King of e - ter - nal glo - ry.

Holy Gospel

*Acclamation before the Gospel: **Glory to you, Lord Christ***

Luke 4:1-13

*Acclamation after the Gospel: **Praise to you, Lord Christ***

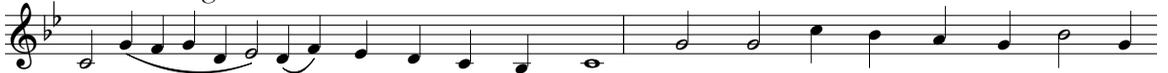
Sermon

The Rev. Bret Hays

After a period of reflective silence following the homily we stand and sing:

A metrical setting of the Nicene Creed

Wir Glauben all



We all be - lieve in one true God, who cre - at - ed earth and heav - en,

We all be - lieve in Je - sus Christ, God's own Son, our Lord, pos - sess - ing

We all con - fess the Ho - ly Ghost, who, in high - est heav - en, dwell - ing



the Fa - ther, who to us in love has the right of chil - dren giv - en.

an e - qual God - head, throne, and might, source of ev - 'ry grace and bless - ing;

with God the Fa - ther and the Son, com - forts us be - yond all tell - ing;



He in soul and bod - y feeds us, all we need God's hand pro - vides us;

born of Ma - ry, vir - gin mo - ther, by the pow - er of the Spi - rit,

who the church, God's own cre - a - tion, keeps in u - ni - ty of spi - rit.



through all snares and per - ils lead us, watch - ing that no harm be - tide us.

Word made flesh, our el - der bro - ther; that the lost might life in - her - it,

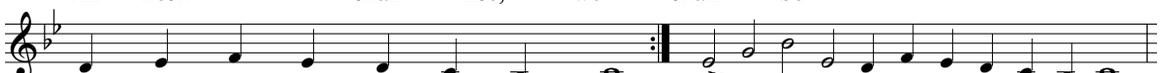
Here for - give - ness and sal - va - tion dai - ly come through Je - sus' mer - it.



He cares for us day and night,

was put to death on the cross,

All flesh shall rise; we shall be



All things are gov - erned by God's might.

and raised by God vic - to - ri - ous.

in bliss with God e - ter - nal - ly. A - men.

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Music: Latin Credo. c. 1300. adapted Martin Luther

Prayers of the People

Form II, BCP, p 385, adapted

Please offer your prayers after each petition, either silently or aloud.

The Celebrant concludes with a collect. Response: **AMEN.**

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

People: **And also with you.** *We share a sign of peace with those around us.*

At the Offertory: **Hymn 150**

Aus der Tiefe rufe ich

The Great Thanksgiving

Eucharistic Prayer A, Book of Common Prayer p. 361

Celebrant: The Lord be with you. *People:* And al-so with you.

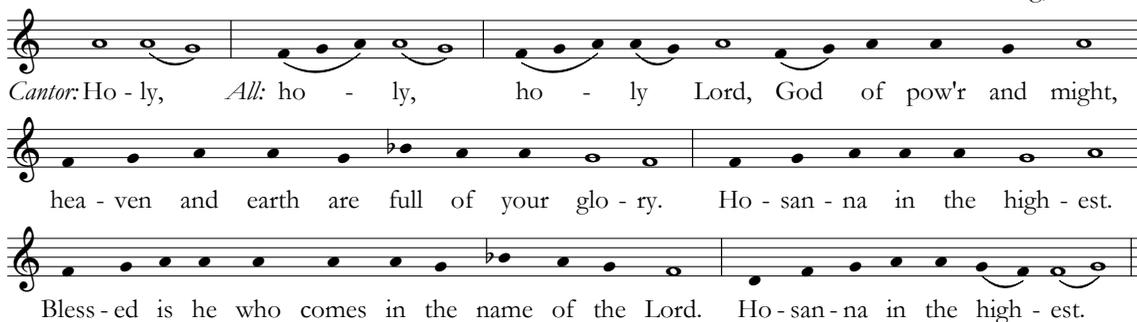
Celebrant: Lift up your hearts. *People:* We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

People: It is right to give God thanks and praise.

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. 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:

Plainsong, Mass 18



Cantor: Ho - ly, *All:* ho - ly, ho - ly Lord, God of pow'r 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.

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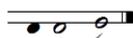
We give thanks to you, O God, for the goodness and love which you have made known to us ...

At the acclamation in the prayer:

Therefore, according to his command, O Father:

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

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.



A-men.

The Lord's Prayer S148 Ambrosian Chant

arr. Mason Martens

Our Fa-ther in hea-ven, hal-losed be your name, your King-dom come, your will be done,
 on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins,
 as we for-give those who sin a-gainst us. Save us from the time of tri-al, and de-liv-er us from e-vil.
 For the king-dom, the power and the glo-ry are yours. Now and for ev-er. A-men

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The Celebrant breaks the consecrated Bread. A period of silence is kept. Then is sung:

Fraction Anthem: Agnus Dei

Plainsong, Mass 18

Cantor: A - gnus De - i, qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.
All: A - gnus De - i, qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.
All: A - gnus De - i, qui tol - lis pec - ca - ta mun - di: do - na - no - bis pa - cem.

Lamb of God, who takes away the sin of the world, have mercy. Grant us peace.

Wisdom Anthem

Mark Nelson (b. 1957)

(organ) Live, and walk in the way of un-der-stand-ing.
 Wis-dom has built her a house, she has set her ta-ble. Live, and walk in the
 way of un-der-stand-ing. She calls, "come, eat of my bread and drink of the
 wine I have mixed." Live, and walk in the way of un-der-stand-ing. Live.

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RECEIVING COMMUNION: The altar in our church belongs to God. All are welcome and encouraged to come forward during the distribution of Holy Communion.

To receive communion, stand or kneel at the rail, stand against the plaster wall inside the rail, or notify an usher that you need to have communion brought to you at your seat. After you receive communion at (or inside) the rail, please remain in place until the chalice says "Go in peace." The response after receiving each kind (bread and wine) is "Amen," or you may remain silent. If you wish to receive a blessing instead of communion, please cross your arms over your chest before the Bread comes by.

We do not practice "intinction," that is, dipping bread in wine. If you do not wish to drink from the chalice, please cross your arms over your chest so the chalice knows this. Receiving the Sacrament in either kind alone constitutes a full and valid Communion.

Gluten-free wafers are available; simply ask the person distributing the Bread.

Saint John's is committed to achieving the full inclusion of all people in Christ's Body, the Church. Please feel free to ask the rector if you have any questions.

Please join us in singing this hymn:

Communion Hymn 149

Old 124th



E - ter - nal Lord of love, be - hold your Church walk - ing once more the pil - grim way of
So dai - ly dy - ing to the way of self, so dai - ly liv - ing to your way of
If dead in you, so in you we a - rise, you the first - born of all the faith - ful



Lent, led by your cloud by day, by night your fire, moved by your love and
love, we walk the road, Lord Je - sus, that you trod, know - ing our - selves bap -
tized; and as though ston - y ground the green shoots break, glo - rious in spring time



toward your pre - sence bent: far off yet here the goal of all de - sire.
- tized in - to your death: so we are dead and live with you in God.
dress of leaf and flower, so in the Fa - ther's glo - ry shall we wake.

Words: Thomas H. Cain (b 1931) © 1982
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Music: melody from Pseumes octante trois de David 1551



Originating in the fourth century of the church, the season of Lent spans 40 weekdays beginning on Ash Wednesday and climaxing during Holy Week with Holy Thursday (Maundy Thursday), Good Friday, and concluding Saturday before Easter. Originally, Lent was the time of preparation for those who were to be baptized, a time of concentrated study and prayer before their baptism at the Easter Vigil, the celebration of the Resurrection of the Lord early on Easter Sunday. But since these new members were to be received into a living community of Faith, the entire community was called to preparation. Also, this was the time when those who had been separated from the Church would prepare to rejoin the community.

Today, Lent is marked by a time of prayer and preparation to celebrate Easter. Since Sundays celebrate the resurrection of Jesus, the six Sundays that occur during Lent are not counted as part of the 40 days of Lent, and are referred to as the Sundays in Lent. The number 40 is connected with many biblical events, but especially with the forty days Jesus spent in the wilderness preparing for His ministry by facing the temptations that could lead him to abandon his mission and calling. Christians today use this period of time for introspection, self examination, and repentance. This season of the year is equal only to the Season of Advent in importance in the Christian year, and is part of the second major grouping of Christian festivals and sacred time that includes Holy Week, Easter, and Pentecost.

Lent has traditionally been marked by penitential prayer, fasting, and almsgiving. Some churches today still observe a rigid schedule of fasting on certain days during Lent, especially the giving up of meat, alcohol, sweets, and other types of food. Other traditions do not place as great an emphasis on fasting, but focus on charitable deeds, especially helping those in physical need with food and clothing, or simply the giving of money to charities. Most Christian churches that observe Lent at all focus on it as a time of prayer, especially penance, repenting for failures and sin as a way to focus on the need for God's grace. It is really a preparation to celebrate God's marvelous redemption at Easter, and the resurrected life that we live, and hope for, as Christians.

<http://www.stdavidstechesterfield.org/index.php?page=lent>

What exactly is Evensong?

We hope the following excerpt from a great *New Yorker* article by James Wood may inspire you to attend the next Evensong service:

Suppose you find yourself, in the late afternoon, in one of the English cathedral towns—Durham, say, or York, or Salisbury, or Wells, or Norwich—or in one of the great university cities, like Oxford or Cambridge. The shadows are thickening, and you are mysteriously drawn to the enormous, ancient stone structure at the center of the city. You walk inside, and find that a service is just beginning. Through the stained glass, the violet light outside is turning to black. Inside, candles are lit; the flickering flames dance and rest, dance and rest. A precentor chants, “O Lord, open thou our lips.” A choir breaks into song: “And our mouth shall shew forth thy praise.” The precentor continues, “O God, make speed to save us.” And the choir replies, musically, “O Lord, make haste to help us.” The visitor has stumbled upon a service, Evensong, whose roots stretch back at least to the tenth century, and whose liturgy has been in almost continuous use since 1549. ... —from the Oct 22nd, 2012 issue

Isn't it nice to know that you don't have to go all the way to England to experience this ancient musical tradition?

Our weekly Evensong services on Thursdays at 6 pm (during Lent) are sung by members present. We will sing Choral Evensong later this spring. Please join us.

Choral Evensong sung by the choirs of St. Andrew's, Marblehead and our own Parish Choir on **Sunday April 24** at 4 pm. We look forward to singing Evening Canticles by Carson Cooman.

Choral Evensong sung by the Children's Choirs of St. Andrew's, St. Michael's, both in Marblehead as well as our own choristers of the Cape Ann Choir School on **Sunday, June 5 at 4 pm.**

Saint John's Episcopal Church—StJohnsGloucester.org

48 Middle Street, Gloucester, Massachusetts 01930-5795

Parish Office Telephone: 978.283.1708—Pastoral Emergencies 978.290.6331

WiFi password—9782831708

Parish Office Hours: Monday – Thursday: 8am-noon during which the Church is open for prayer and meditation.

Alan McIntosh Gates, Bishop of Massachusetts—Gayle E. Harris, Bishop Suffragan

The Rev. Bret Bowie Hays, Rector

Mark Edward Nelson, Music Director

Jay DiPrima, Director of Youth Ministry

Betsy Levick, Parish Administrator

Marjorie I. Bishop, Church Assistant

Staff e-mail: first name+@stjohnsgloucester.org

Cloe the Dog, Parish Mascot

Wardens: Gwen Kopka & Paul McGeary

Clerk: Geoffrey Pope

Treasurer: Karen Kasper Assistant Treasurer: Sue Lupo

VESTRY

2017 – Norm Barr, Ian Bedford, Sara Stotzer

2018 – Len Berry, Lydia Priest, Carole Secrest

2019 – Joan Gorga, Kayode Lewis, Lynn Runnells