

# 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.*

## Introit

## Psalm 25:15,16,1,2

oculi mei semper ad Dominum quia ipse educet de rete pedes meos  
respice in me et miserere mei quoniam solus et pauper sum ego  
ad te Domine levavi animam meam  
Deus meus in te confido non erubescam

My eyes are ever toward the Lord, for he will pluck my feet out of the net.  
Turn to me and be gracious to me, for I am lonely and afflicted.  
To you, O Lord, I lift up my soul.  
O my God, in you I trust; do not let me be put to shame

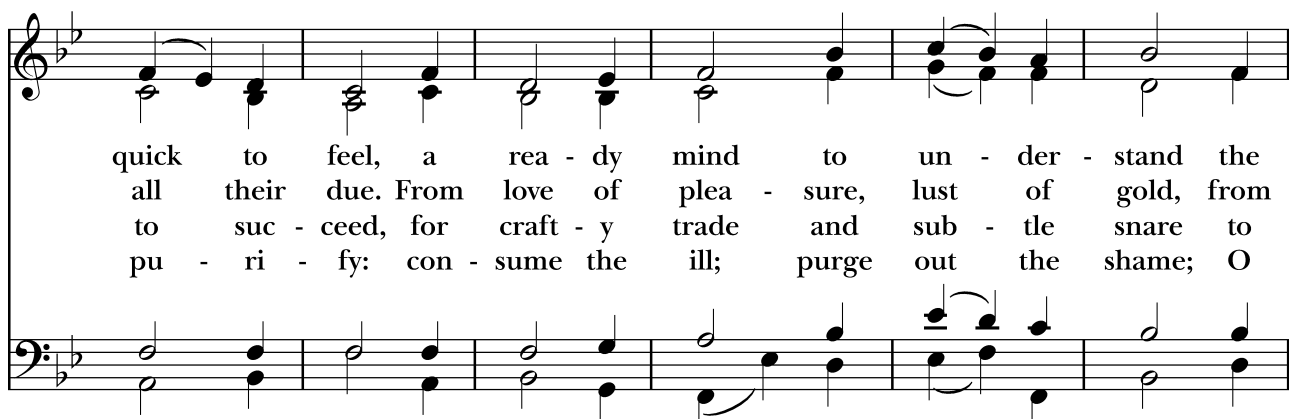
## Opening Hymn

*Before thy throne, O God*

*H.574*



1 Be - fore thy throne, O God, we kneel: give us a con - science  
2 Search out our hearts and make us true; help us to give to  
3 For sins of heed - less word and deed, for pride am - bi - tious  
4 Let the fierce fires which burn and try, our in - most spi - rits



quick to feel, a rea - dy mind to un - der - stand the  
all their due. From love of plea - sure, lust of gold, from  
to suc - ceed, for craft - y trade and sub - tle snare to  
pu - ri - fy: con - sume the ill; purge out the shame; O

mean - ing of thy chas - tening hand; what - e'er the pain and  
 sins which make the heart grow cold, wean us and train us  
 catch the sim - ple un - a - ware, for lives be - reft of  
 God, be with us in the flame; a new - born peo - ple

shame may be, bring us, O Fa - ther, near - er thee.  
 with thy rod; teach us to know our faults, O God.  
 pur - pose high, for - give, for - give, O Lord, we cry.  
 may we rise, more pure, more true, more no - bly wise.

Words: William Boyd Carpenter (1841-1918), alt. Music: *St. Petersburg*, Dimitri S. Bortniansky (1751-1825).

*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 voices (Soprano and Bass) in a unison or harmony setting. It consists of four systems of music. The first system begins with the instruction 'Unison or harmony'. The key signature is three flats (B-flat, E-flat, A-flat) and the time signature is common time. 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 features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests and ties. The bass line often provides a harmonic foundation with sustained notes and simple rhythmic patterns.

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

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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

Exodus 3:1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,  
and this my title for all generations."

*After the reading*

The Word of the Lord.  
**Thanks be to God.**

## The Psalm

## Psalm 63:1-8

1 O God, you are my God; eagerly I seek you; \*  
**my soul thirsts for you, my flesh faints for you,  
as in a barren and dry land where there is no water.**

2 Therefore I have gazed upon you in your holy place, \*  
**that I might behold your power and your glory.**

3 For your loving-kindness is better than life itself; \*  
**my lips shall give you praise.**

4 So will I bless you as long as I live \*  
**and lift up my hands in your Name.**

5 My soul is content, as with marrow and fatness, \*  
**and my mouth praises you with joyful lips,**

6 When I remember you upon my bed, \*  
**and meditate on you in the night watches.**

7 For you have been my helper, \*  
**and under the shadow of your wings I will rejoice.**

8 My soul clings to you; \*  
**your right hand holds me fast.**



## The Second Reading

From a New Testament Epistle

1 Corinthians 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

*After the reading*

The Word of the Lord.

**Thanks be to God.**

Gradual Hymn

*Rock of ages cleft for me*

*H.685*

*(We sing verses 1 & 2 before the Gospel and verse 3 after)*

1 Rock of a - ges, cleft for me, let me hide my - self in thee;  
 2 Should my tears for ev - er flow, should my zeal no lan - guor know,  
 3 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,  
 all for sin could not a - tone: thou must save, and thou a - lone;  
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.  
 in my hand no price I bring, sim - ply to thy cross I cling.  
 Rock of a - ges, cleft for me, let me hide my - self in thee.

Words: Augustus Montague Toplady (1740-1778), alt. Music: *Toplady*, Thomas Hastings (1784-1872).

## **The Gospel**

**Luke 13:1-9**

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

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

*After the reading*

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

## **The Sermon**

Georg Meyer

*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 9:19

*Exsurge Domine non confortetur homo iudicentur gentes in conspectu tuo*  
*Rise up, O Lord! Do not let mortals prevail; let the nations be judged before you.*

*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

*Præsider* The Lord be with you.

*People* **And also with you.**

*Præsider* Lift up your hearts.

*People* **We lift them to the Lord.**

*Præsider* 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 Psachal 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**

*Adagio in F*

*Franz Liszt (1811-1886)*



*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

*Lord, dismiss us with thy blessing*

*H.344*

1 Lord, dis - miss us with thy bless - ing; fill our hearts with  
2 Thanks we give and a - dor - a - tion for thy Gos - pel's  
3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,  
joy - ful sound: may the fruits of thy sal - va - tion  
world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem-ing grace: O re - fresh us,  
 in our hearts and lives a - bound: ev - er faith - ful,  
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.  
 ev - er faith - ful to thy truth may we be found;  
 may we ev - er reign with thee in end - less day.

Words: Att. to John Fawcett (1739/40-1817). Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.

## Dismissal

*Presider* Let us bless the Lord.

*People* **Thanks be to God.**

## Postlude

*Träumerei*

*Robert Schumann (1810-1856)*

## Copyright

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

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

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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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