



Calvary Episcopal Church

CalvaryEpiscopal.org

821 South Fourth Street, Louisville, KY 40203

Phone 502-587-6011

HOLY EUCHARIST, RITE TWO
Nineteenth Sunday after Pentecost
Proper 23, Year A, Track 1
OCTOBER 11, 2020

Welcome to Calvary Episcopal Church.

Calvary is the home of a community of people who seek to make the church a place of welcome, service, and beauty.

**Through the worship and love of God our mission is to:
make the Gospel of Jesus Christ the center of our life and work;
welcome all people into our church family;
love and support one another; and
actively seek out the human needs in our community,
responding vigorously with respect and understanding.**

We are glad you are with us today!

The Rev. Dr. Lee F. Shafer

Rector

Dr. Shawn R. Dawson

Organist/Director of Music

The Prelude*Schmücke dich, o liebe Seele*

Johannes Brahms (1833-1897)

The Opening Hymn*Christ, whose glory fills the skies*

H7

The Celebrant then says

BCP 355

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

People And blessed be his kingdom, now and for ever. Amen.*The celebrant continues*

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.*

Then is said

BCP 356

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

The Collect of the Day

BCP 234

The Celebrant says to the people

The Lord be with you.

People

And also with you.

Celebrant Let us pray.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The First Lesson

Exodus 32:1-14

A Reading from the book of Exodus.

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, "Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." Aaron said to them, "Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, "Tomorrow shall be a festival to the LORD." They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel. The LORD said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" The LORD said to Moses, "I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation." But Moses implored the LORD his God, and said, "O LORD, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth'? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.'" And the LORD changed his mind about the disaster that he planned to bring on his people.

Reader The Word of the Lord.

People Thanks be to God.

1 Hallelujah!

Give thanks to the LORD, for he is good, *
for his mercy endures for ever.

2 Who can declare the mighty acts of the LORD *
or show forth all his praise?

3 Happy are those who act with justice *
and always do what is right!

4 Remember me, O LORD, with the favor you have for your people, *
and visit me with your saving help;

5 That I may see the prosperity of your elect
and be glad with the gladness of your people, *
that I may glory with your inheritance.

6 We have sinned as our forebears did; *
we have done wrong and dealt wickedly.

19 Israel made a bull-calf at Horeb *
and worshiped a molten image;

20 And so they exchanged their Glory *
for the image of an ox that feeds on grass.

21 They forgot God their Savior, *
who had done great things in Egypt,

22 Wonderful deeds in the land of Ham, *
and fearful things at the Red Sea.

23 So he would have destroyed them,
had not Moses his chosen stood before him in the breach, *
to turn away his wrath from consuming them.

The Epistle

Philippians 4:1-9

A Reading from the letter of Paul to the Philippians.

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose

names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Reader The Word of the Lord.

People Thanks be to God.

The Sequence Hymn

Deck thyself, my soul, with gladness

H339

The Holy Gospel

Matthew 22:1-14

The Priest reads the Gospel, first saying.

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

People Glory to you, Lord Christ.

Once more Jesus spoke to the people in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Celebrant The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

The Rev. Dr. Lee F. Shafer

The Nicene Creed

BCP 358

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.

The Prayers of the People

Form II, BCP 385

I ask your prayers for God's people throughout the world; Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Terry, our Bishop; for this gathering; and for all ministers and people.

Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him.

Silence

I ask your prayers for the departed. Pray for those who have died.

Silence

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day.

Silence

The Celebrant adds a concluding Collect.

The Confession of Sin

BCP 360

The Celebrant says

Let us confess our sins against God and our neighbor.

Silence.

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.
Amen.

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People

And also with you.

The Holy Communion

BCP 361

Music at the Offertory

Ach, Arme Welt

Johannes Brahms (1833 –1897)

1. Ach, arme Welt, du trügest mich,
ja, das bekenn' ich eigentlich,
und kann dich doch nicht meiden.

1. Thou, poor vain world, deludest me,
yes, that I grant thee verily,
and can not still deny thee.

2. Du falsche Welt, du bist nicht wahr,
dein Schein vergeht, das weiß ich zwar,
mit Weh' und großem Leiden.

2. Ah, thou false world, thou art not true,
thy glories fade, I know and rue,
with grief and sorrow try me.

3. Dein' Ehr', dein Gut, du arme Welt,
im Tod, in rechten Nöten fehlt,
dein Schatz ist eitel falsches Geld,
dess hilf mir, Herr, zum Frieden.

3. The honours, riches, thou hast brought,
in death, in dire distress are naught;
Thy treasure vain and falsely wrought.
Lord, give me peace eternal.

The Celebrant then says:

All things come of thee, oh Lord, and of thine own have we given thee.

The Holy Communion

The Great Thanksgiving

Eucharistic Prayer B, BCP 367

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.

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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. 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:

Sanctus and Benedictus

(Celebrant and People)

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

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.

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 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. AMEN.

The Celebrant then continues

BCP 364

And now, as our Savior Christ has taught us, we are bold to say,

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

BCP 364

A period of silence is kept.

Then the Celebrant says:

Alleluia. Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast. Alleluia.

The Celebrant then says

The Gifts of God for the People of God.

Music during Communion

Rejoice in the Lord alway

Anon.

Rejoice in the Lord always; again I say, Rejoice!

After Communion, the Celebrant says

BCP 366

Let us pray.

Celebrant 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.

The Blessing

The Dismissal

BCP 366

Celebrant Go in peace to love and serve the Lord. Alleluia, alleluia.

People Thanks be to God. Alleluia, alleluia.

The Closing Hymn

Rejoice, ye pure in heart

H556

The Postlude *Schmücke dich, o liebe Seele, BWV 654*

Johann Sebastian Bach (1684-1750)

The Flowers are given to the glory of God in thanksgiving for the marriage of Katie Reisz and Michael McIntire.

Choral Music Notes:

Johannes Brahms was a conservative composer of the 19th Century who studied older forms from the late Renaissance to the High Baroque and emulated their style in a modern harmonic language. **Ach, arme Welt** was the second of three motets in his opus 110. Although the other two emulate the earlier styles of Heinrich Schütz and Giovanni Gabrieli, this motet is closer to the style of a Bach chorale harmonization. It is strophic, laid out in three verses, with an unmistakably Brahmsian harmonic quality.

Rejoice in the Lord Alway, formerly attributed to John Redford, is currently an unattributed work. Interestingly, it originates in an important manuscript of keyboard music from the mid 16th century called the Mulliner Book. This book was compiled by Thomas Mulliner, and it contains pieces largely based off of a vocal model. The Mulliner Book contains pieces by many well-known composers of the time including Thomas Tallis, John Redford, John Blitheman, John Taverner, and Christopher Tye. The text from Philippians 4 verses 4-7 from the 1549 Prayer Book fit well rhythmically and are thought to be the original model for the keyboard derivative.

Organ Music Notes:

Johannes Brahms is a well-known and important composer of the 19th Century. Famous for his symphonies and large choral works, he composed a small amount for the organ, which comprises preludes, fugues, and chorales. This is of course consistent with his conservative tendencies – looking back to older forms, always with a 19th Century, Brahmsian, harmonic language. At the end of his life, he composed a set of 11 chorales which some think was intended to be 14. **Schmücke dich, o liebe Seele** is No. 5, set with the tune always clearly in the top voice, and composed for the hands only. A translation of the text:

Adorn yourself, O dear soul,
Leave the dark den of sins,
Come into the clear light,
Begin to shine with glory,
For the Lord, full of salvation and mercy
Has now invited you as a guest.
He who can reign in heaven
Wants himself to make his dwelling in you.

- Trans. Francis Browne

Bach's setting of **Schmücke dich, o liebe Seele** comes from a collection of large chorale settings for the organ referred to as 'The Great Eighteen' or 'The Leipzig Chorales.' Although they were compiled during Bach's Leipzig period, there were not strictly 18 of them, nor were they composed during his Leipzig period. Much remains uncertain about the exact origin or final purpose behind these pieces, but one potential use in Lutheran liturgies would have been for reflection during communion which happens to be the subject matter for this particular chorale text. As the opening text says, "Schmücke dich" or "Adorn yourself," so Bach treats the chorale melody in this setting, adorning it with elegant trills and ornamentation. He develops interludes between the phrases of the chorale melody deriving their material from the chorale.