

# Holy Eucharist

Season after Pentecost, Proper 28

Sunday, November 14, 2021

## Liturgy of the Word

### Entrance Rite

*At the sound of the bell, all stand for the Entrance of the Ministers into the church.*

### Hymn

*Come, thou fount of every blessing*

Hymnal 686



1 Come, thou fount of ev - ery bless - ing, tune my  
2 Here I find my great - est trea - sure; hith - er,  
3 Oh, to grace how great a debt - or dai - ly



heart to sing thy grace! Streams of mer - cy nev - er  
by thy help, I've come; and I hope, by thy good  
I'm con - strained to be! Let thy good - ness, like a



ceas - ing, call for songs of loud - est praise.  
plea - sure, safe - ly to ar - rive at home.  
fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by  
Je - sus sought me when a stran - ger wan - dering  
prone to wan - der, Lord, I feel it, prone to



flam - ing tongues a - bove. Praise the mount! Oh, fix me  
from the fold of God; he, to res - cue me from  
leave the God I love; here's my heart, oh, take and

on it, mount of God's un - chang - ing love.  
 dan - ger, in - ter - posed his pre - cious blood.  
 seal it, seal it for thy courts a - bove.

*All standing, the Celebrant says*

*Celebrant* Blessed are you, holy and living One.  
*People* You come to your people and set them free.

*The Celebrant says*

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 following is sung, all standing*

1. Glo-ry to God in the high-est, and  
 peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -  
 might - y God and Fa - ther, we wor - ship you, we give you thanks, we  
 praise you for your glo - ry. 3. Lord Je - sus Christ,  
 on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

take a-way the sin of the world: have mer - cy on us;

5. you are seat - ed at the right hand of the Fa - ther: re -

ceive our prayer. 6. For

you a-lone are the Ho - ly One, you a-lone are the Lord,

7. you a-lone are the Most High, Je - sus Christ, with the

Ho - ly Spi - rit, in the glo - ry of

God the Fa - ther. A - men.

## Collect of the Day

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## First Reading

1 Samuel 1:4-20

*All sit.*

## A Reading from the First book of Samuel.

On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb. Her rival used to provoke her severely, to irritate her, because the Lord had closed her womb. So it went on year by year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, “Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?” After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the Lord. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. She made this vow: “O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head.” As she continued praying before the Lord, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, “How long will you make a drunken spectacle of yourself? Put away your wine.” But Hannah answered, “No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.” Then Eli answered, “Go in peace; the God of Israel grant the petition you have made to him.” And she said, “Let your servant find favor in your sight.” Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer. They rose early in the morning and worshiped before the Lord; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the Lord remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, “I have asked him of the Lord.”

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

## **Psalm**

*Remain seated.*

## **Canticle The Song of Hannah**

My heart exults in you, O God; \*  
    my triumph song is lifted in you.  
My mouth derides my enemies, \*  
    for I rejoice in your salvation.  
There is none holy like you, \*  
    nor any rock to be compared to you, our God.  
Do not heap up prideful words or speak in arrogance; \*  
    only God is knowing and weighs all actions.  
The weapons of the mighty are broken, \*  
    but the weak are clothed in strength.  
Those once full now labor for bread; \*  
    those who hungered now are well fed.  
The childless woman finds her life fruitful, \*  
    and the mother of many sits forlorn.  
God destroys and brings to life, casts down and raises up; \*  
    gives wealth or takes it away, humbles and dignifies.  
God raises the poor from the dust; \*  
    and lifts the needy from the ash heap  
to make them sit with rulers \*  
    and inherit a place of honor.  
For the pillars of the earth are God's \*  
    on which the whole earth is founded.  
God will guide the path of the faithful, \*  
    but the wicked will languish in darkness.  
For it is not by human might \*  
    that any mortal will prevail.  
The foes of our God will be shattered; \*  
    the Most High will thunder through the heavens.  
The Almighty will judge the earth to its ends \*  
    and will give strength to the ruler of God's own choosing.

## **Second Reading**

Hebrews 10:11-25

A Reading from Paul's letter to the Hebrews.

Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has

been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified.

And the Holy Spirit also testifies to us, for after saying, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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

## Sequence

*All stand.*

*Lord, be thy word my rule*

Hymnal 626

The musical score is written for two voices, Soprano (1) and Alto (2), in a key of D major (two sharps) and 4/4 time. The melody is simple and hymn-like, with a clear cadence at the end of the phrase. The lyrics are: 1 Lord, be thy word my rule; in it may I re-joice; 2 thy prom-is-es my hope; thy prov-i-dence my guard;

thy glo - ry be my aim, thy ho - ly will my choice;  
 thine arm my strong sup - port; thy - self my great re - ward.

## Holy Gospel

Mark 13:1-8

*All stand.*

*Priest*            The Holy Gospel of our Lord Jesus Christ according to Mark.  
*People*            Glory to you, Lord Christ.

As Jesus taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets! They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.” He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, “Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on.”

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

## Sermon

### Nicene Creed

*All stand and together say*

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**

*The Celebrant says*

Let us bow before Almighty God, offering our thanksgiving and making known our requests for the whole human family and for all the world, saying: O God, in your goodness, hear our prayer.

*Intercessor*

*(The Prayers of the People will change each week to reflect the readings and needs of the world. They will end with the phrase below and the congregation is asked to respond with the words in*



*bold.)*

..... O God, in your goodness, **hear our prayer.**

*The Celebrant says*

Hear these words, O Lord, as you hear and understand the unspoken thoughts of our hearts and minds, and grant their fulfillment through Christ our Lord. **Amen.**

### **Confession of Sin**

*All kneel.*

*The Celebrant says*

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*

*The Celebrant then says*

Let us confess our sins against God and our neighbor.

*Silence.*

*Minister and People*

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 repent of the evil that enslaves us,  
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 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.*

## Peace

*All stand.*

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

*Then the Ministers and the People may greet one another in the name of the Lord.*

## Announcements

*Announcements may be made at this point in the service.*

## Holy Communion

*The Celebrant says*

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

## Offertory Hymn

*O God of every nation*

Hymnal 607

1 O God of ev - ery na - tion, of ev - ery, race and land,  
2 From search for wealth and pow - er and scorn of truth and right,  
3 Lord, strength-en all who la - bor that we may find re - lease  
4 Keep bright in us the vi - sion of days when war shall cease,

The musical notation consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is primarily in the treble clef, with some accompaniment in the bass clef. The lyrics are aligned with the notes of the melody.

re - deem the whole cre - a - tion with your al - might - y hand;  
 from trust in bombs that show - er de - struc-tion through the night,  
 from fear of rat - tling sa - ber, from dread of war's in - crease;  
 when ha - tred and di - vi - sion give way to love and peace,

where hate and fear di - vide us and bit - ter threats are hurled,  
 from pride of race and na - tion and blind-ness to your way,  
 when hope and cour - age fal - ter, your still small voice be heard;  
 till dawns the morn - ing glo - rious when truth and jus - tice reign

in love and mer - cy guide us and heal our strife - torn world.  
 de - liv - er ev - ery na - tion, e - ter - nal God, we pray!  
 with faith that none can al - ter, your ser - vants un - der - gird.  
 and Christ shall rule vic - to - rious o'er all the world's do - main.

*Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.*

## Great Thanksgiving

*The people remain standing.*

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



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:

*Celebrant and People*

Christ has died.

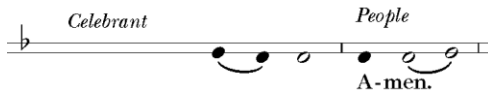
Christ is risen.

Christ will come again.

*The Celebrant continues*

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.



*The Celebrant then continues*

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.

## **Breaking of the Bread**

*A period of silence is kept.*

A musical score for an antiphon. The title is "Antiphon" and the instruction is "Cantor, then all". The score is in 2/2 time and consists of two systems. The first system is a vocal line with lyrics: "The dis - ci - ples knew the Lord Je - sus in the break - ing". The second system is a piano accompaniment with a treble and bass clef. The piano part features a simple harmonic accompaniment with chords and moving lines in both hands.



# Communion Hymn

Holy Eucharist 326

1 From glo - ry to glo - ry ad - vanc - ing, we  
2 Thanks - giv - ing, and glo - ry and wor - ship, and

praise thee, O Lord; thy Name with the Fa - ther and  
bless - ing and love, one heart and one song have the

Spi - rit be ev - er a - dored. From strength un - to  
saints up - on earth and a - bove. O Lord, ev - er -

strength we go for - ward on Zi - on's high -  
more to thy ser - vants thy pres - ence be

way, to ap - pear be - fore God in the  
high; ev - er fit us by ser - vice on

ci - ty of in - fi - nite day,  
earth for thy ser - vice on high.

The small notes in the vocal part are recommended for stanza 2.  
Words: Liturgy of St. James; tr. Charles William Humphreys (1840-1921)  
Music: St. Kessus, Craig Sellar Lang (1891-1971)

14 14, 14 15

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*



God of abundance,  
 you have fed us with the bread of life  
 and cup of salvation;  
 you have united us  
 with Christ and one another;  
 and you have made us one  
 with all your people in heaven and on earth.  
 Now send us forth  
 in the power of your Spirit,  
 that we may proclaim your redeeming love to the world  
 and continue for ever  
 in the risen life of Christ our Savior. Amen.

### Blessing

*The priest blesses the people, saying*

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

### Recessional Hymn

*Signs of endings all around us*

WLP 721

1. Signs of end-ings all a - round us— dark - ness, death, and win - ter days  
 2. Can it be that from our end - ings, new be - gin - nings you cre - ate?  
 3. Speak, O God, your Word a - mong us. Bar - ren lives your pres - ence fill.

The musical score is written in 4/4 time with a key signature of three flats (B-flat, E-flat, A-flat). It features a vocal line and a piano accompaniment. The vocal line includes three triplet markings. The piano accompaniment includes a bass line with a triplet marking and a treble line with a triplet marking.

shroud our lives in fear and sad-ness, numb-ing mouths that long to praise.  
 Life from death, and from our rend-ings, realms of whole-ness gen-er-ate?  
 Swell our hearts with songs of glad-ness, ter-rors calm fore-bod-ings still.

Come, O Christ, and dwell a-mong us! Hear our cries, come set us free.  
 Take our fears, then, Lord, and turn them in-to hopes for life a-new:  
 Let your prom-ised realm of jus-tice blos-som now through-out the earth;

Give us hope and faith and glad-ness. Show us what there yet can be.  
 Fad-ing light and dy-ing sea-son sing their Glo-ri-as to you.  
 your do-min-ion bring now near us; we a-wait the sav-ing birth.

## Dismissal

*Celebrant* Alleluia, alleluia. Go in peace to love and serve the Lord.  
*People* Thanks be to God. Alleluia, alleluia.

## A Note on Today's Readings

*Proper 28: Sunday closest to November 16—Year B*

Welcome to our parish. As we draw to the close of the church year, the liturgy directs us toward the close of history. This “eschatological” emphasis (from the Greek *eschaton*, meaning “last things”) is a central—though not always a popular—part of the Christian proclamation. Today’s Gospel is a portion of Jesus’ discourse on the final consummation in Mark’s Gospel.

The first reading from the First Book of Samuel brings us back where we began in our reading through the David history. Here we have the miraculous birth of Samuel who would become the great prophet who anointed David as king. In place of a psalm we use the song Samuel’s mother, Hannah, sang in thanksgiving for the boy’s birth. It is very similar to the Song of Mary in thanksgiving for the conception of Jesus.

The reading from Hebrews announces that the death and resurrection of Jesus has redeemed all of God’s people. Therefore, as our way of being prepared for the End, the author urges us to remain faithful to the work God has done in our baptism by continuing to share in the life, worship, and ministry of the people of God.

The liturgy is not only a remembering, so that the acts of God in the past become a present reality; it is also a looking forward to the consummation so that we have a foretaste of its grace now. Thus, the Eucharist is always a participation in the dying and rising of Jesus, and a participation in the kingdom that is to come.

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