



THE HOLY EUCHARIST

Twenty fifth after Pentecost
November 11, 2018
10:30 am

WE WELCOME YOU TO THE EPISCOPAL CHURCH OF THE REDEEMER, BETHESDA, MARYLAND. If you are visiting today, do join us afterwards for fellowship and refreshments downstairs.

During the liturgy, we use the two books found in your pew or seat rack: *The Book of Common Prayer* (1979) and *The Hymnal* 1982. Generally we stand to sing, but we sit for the offertory and communion hymns. 'S' numbers refer to music for the set parts of the service, and these are found in the front half of the *Hymnal*.

We sit for the readings from scripture, the Old Testament Reading, Psalm and 'Epistle' (from the New Testament). We stand for the Gospel reading, and turn to face the Book and its reader to elevate Christ's word and example. We also stand for the Creed, and say together all text set in **bold** type.

Today is the centenary of the ceasefire ('Armistice') that brought about the end of the 'Great War' (1914-1918)—thereafter known as Veterans Day (and Remembrance Sunday). Many of our music choices today acknowledge the terrible loss of life from war and conflict, prayer for an end to hatred, and the desire for peace between all peoples.

Communion is a spiritual and visual expression of our communal life together in Christ. Everyone is welcome to receive communion or a blessing at the Lord's Table.

The text of our liturgy is taken from two sources: 'The Holy Eucharist: Rite 2, Eucharistic Prayer A' from *The Book of Common Prayer* © 1979 The Episcopal Church, and, 'Eucharistic Liturgy: Thanksgiving for Creation and Redemption' from *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa*, © 1989, The Anglican Church in Aotearoa, New Zealand and Polynesia, on-line update 2014. Both Prayer Books, from the Anglican Communion, have at their root the 1549 *Book of Common Prayer*, the first comprehensive prayer book to be written in English, by Thomas Cranmer, Archbishop of Canterbury of the Church of England, 'to the end that the congregation may be thereby edified.' (BCP, p.866). The Bible translation that we use is the *New Revised Standard Version*, which is based on the original Hebrew and Greek scriptures.



THE EPISCOPAL CHURCH OF THE REDEEMER BETHESDA, MARYLAND

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him.

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at MacArthur Blvd.
Glen Echo,
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301-229-3770
office@redeemerbethesda.org

The Rev'd Cricket Park, Rector
The Rev'd Dr. David Schlafer, Assisting Priest
The Ven. L. Sue von Rautenkranz, Deacon
Geoffrey Silver, Music Director
Chuyoung Suter, Organist
Bob Yates, Communications Ass't.



www. RedeemerBethesda .org

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

As the children, youth and teachers leave for Church School, all join in singing:

CHURCH SCHOOL HYMN Redeemed, how I love to proclaim it! *Ada*

Redeemed, how I love to pro-claim it! Redeemed by the blood of the Lamb; Re-
deemed through God's in - fi-nite mer- cy, God's child, and for - ev - er, I am.

Text: Richard Leach (b. 1953)
Music: David Ashley White (b.1944)

THE LITURGY OF THE WORD

BCP p.357

THE FIRST READING Ruth 3:1-5; 4:13-17

Naomi her mother-in-law said to Ruth, "My daughter, I need to seek some security for you, so that it may be well with you. Now here is our kinsman Boaz, with whose young women you have been working. See, he is winnowing barley tonight at the threshing floor. Now wash and anoint yourself, and put on your best clothes and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. When he lies down, observe the place where he lies; then, go and uncover his feet and lie down; and he will tell you what to do." She said to her, "All that you tell me I will do."

So Boaz took Ruth and she became his wife. When they came together, the Lord made her conceive, and she bore a son. Then the women said to Naomi, "Blessed be the Lord, who has not left you this day without next-of-kin; and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him." Then Naomi took the child and laid him in her bosom, and became his nurse. The women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed; he became the father of Jesse, the father of David.

Reader The Word of the Lord.

People **Thanks be to God.**

- 1 Unless the Lord builds the house, *
their labor is in vain who build it.
- 2 Unless the Lord watches over the city, *
in vain the watchman keeps his vigil.
- 3 It is in vain that you rise so early and go to bed so late; *
vain, too, to eat the bread of toil, for he gives to his beloved sleep.
- 4 Children are a heritage from the Lord, *
and the fruit of the womb is a gift.
- 5 Like arrows in the hand of a warrior *
are the children of one's youth.
- 6 Happy is the man who has his quiver full of them! *
he shall not be put to shame when he contends with his enemies in the
gate.

THE EPISTLE Hebrews 9:24-28

Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

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

THE HOLY GOSPEL

Mark 12:38-44

all turn to face the Gospel book

Gospeller The Holy Gospel of our Lord Jesus Christ according to John.
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.”

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

THE SERMON

The Rev’d Dr. David Schlafer



Music at Redeemer

‘For the Fallen’
 The Centennial
 Commemoration
 of Armistice Day, 1918

**Durufle
 Requiem**

**Sunday, November 11
 4 p.m.**

Church of the Redeemer,
 Bethesda, at Glen Echo
Free-will offering
www.MusicAtRedeemer.org

Glen Echo Festival Chorus
 Bradley Hills Chancel Choir
 Jonathan Woody, bass-baritone
 Jeremy Filsell, organ
 Geoffrey Silver, conductor

SAVE YOUR SEATS—for our massed voices event to commemorate the exact centenary of the Armistice, the ceasefire that marked the beginning of the end of the Great War.

Under the baton of Geoffrey Silver, our choir is joining together with the Chancel Choir of Bradley Hills Presbyterian Church to form the **Glen Echo Festival Chorus**, a chorus of eighty voices, to sing two major choral works—Durufle’s epic *Requiem* and memorial to the death of France, and *Five Mystical Songs*, Vaughan Williams’ settings of Easter poetry by George Herbert. The event is an ecumenical partnership, and the music will be performed in a solemn setting, with a brief intermission, and a post-event reception hosted by Friends of Music at Redeemer.

It is our hope that we will mark the passing of a hundred years since ‘the war to end all wars’ in a way that both honors the dead, and keeps an informed eye on the future. *The event is scheduled to last seventy minutes, and as a liturgy, there is no charge for admission.*

To RSVP—visit: <http://bit.ly/redeemer-requiem> or follow the link from Redeemer’s website, or point your cell phone camera at the QR code:



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.

all kneel or remain standing

Caring God,
we thank you for your gifts in creation:
for our world,
the heavens tell of your glory;
for our land, its beauty and its resources,
for the rich heritage we enjoy.

We pray:
for those who make decisions about the resources of the earth,
that we may use your gifts responsibly;
for those who work on the land and sea, in city and in industry,
**that all may enjoy the fruits of their labors
and marvel at your creation;**
for artists, scientists and visionaries,
that through their work we may see creation afresh.

Silence

We thank you for giving us life;
for all who enrich our experience.

We pray:
for all who are deprived of fullness of life,
for prisoners, refugees, and those who are sick;
for those in politics, medical science, social and relief work,
and for your Church,
for all who seek to bring life to others.

Silence

We thank you that you have called us to celebrate your creation,
give us reverence for life in your world.
We remember those who have died.
Father, into your hands we commend them.
We thank you for your redeeming love;
may your word and sacrament strengthen us to love as you love us.

**November 18—Twenty Sixth Sunday after Pentecost
YEAR B**

1 Samuel 1:4-20 | 1 Samuel 2:1-10 | Hebrews 10:11-14 (15-18) 19-25 | Mark 13:1-8

Eternal God, heavenly Father,
 you have graciously accepted us as living members
 of your Son our Savior Jesus Christ,
 and you have fed us with spiritual food
 in the Sacrament of his Body and Blood.
 Send us now into the world in peace,
 and grant us strength and courage
 to love and serve you
 with gladness and singleness of heart;
 through Christ our Lord. Amen.

God, Creator, bring us new life.

Jesus, Redeemer, renew us.

Holy Spirit, strengthen and guide us.

Celebrant God of peace,
 let us your people know,
 that at the heart of turbulence
 there is an inner calm that comes
 from faith in you.
 Keep us from being content with things as they are,
 that from this central peace
 there may come a creative compassion,
 a thirst for justice,
 and a willingness to give of ourselves
 in the spirit of Christ.

THE BLESSING

*The People respond:***Amen.**

PROCESSIONAL HYMN 525

The Church's one foundation

*Aurelia**People***Amen.**

THE DISMISSAL

*The People respond:***Thanks be to God!**

CONFESSION OF SIN

ORGAN VOLUNTARY

Celebrant

Let us confess our sins against God and our neighbor.
Silence may be kept.

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.

*Thank you for worshipping with us. We invite you to join us downstairs
 for refreshments and fellowship in the Parish Hall.*

*To learn more about the mission and ministry of The Church of the Redeemer,
 visit www.redeemerbethesda.org*

*You will find the October edition of our monthly newsletter,
Redeemer Spirit, in the Narthex, Parish Hall, and on our website.*

THE ABSOLUTION

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. **Amen.**

THE PEACE

Celebrant The peace of God be with you all.

People **In God's justice is our peace.**

Celebrant Brothers and sisters, Christ calls us to live in unity.

People **We seek to live in the Spirit of Christ.**

All may greet one another in the name of the Lord to exchange the Lord's peace.

We then sit for announcements.

THE MINISTRY OF THE SACRAMENT

THE OFFERTORY

The Celebrant begins the Offertory with a sentence of Scripture. As the alms are collected, and offerings of bread and wine brought forward, the Adult and Youth Choirs sing:

OFFERTORY ANTHEM

Greater Love

John Ireland

(1879-1962)

Many waters cannot quench love,
neither can the floods drown it. Love is strong as death.
Greater love hath no man than this,
that a man lay down his life for his friends.
Who his own self bare our sins in his own body on the tree,
That we, being dead to sins, should live unto righteousness.

COMMUNION HYMN

I vow to Thee, my Country

Thaxted



I_ vow to thee, my coun-try, all earth-ly things a - bove, En -
And there's a - no-ther coun-try, I've heard of long a - go, Most



-tire and whole and per - fect, the ser-vice of my love; The_
dear to them that love her, most great to them that know; We



love that asks no ques-tion, the_ love that stands the test, that_
may not count her ar - mies, we may not see her King; Her



lays up-on the al - tar the dear-est and the best,_ The_
for-tress is a faithful heart, her pride is suf - fer - ing; And



love that ne - ver fal - ters, the love that pays the price, the_
soul by soul and si-lent-ly her shin-ing bounds in - crease, And her



love that makes un - daun - ted the_ fi-nal sa - cri - fice.____
ways are ways of gen-tle-ness, and all her paths are peace.

Text: Cecil Spring Rice (1859-1918)

Music: Gustav Holst (1874-1934)

All who seek a deeper relationship with God in Jesus Christ are welcome to receive the Sacrament of Holy Communion. Gluten-free wafers are available, and the chalice bearer with the blue cup has grape juice; please make your need known when you are at the altar rail. If you are unable to come forward, let one of the ushers know and we will come to you. If the receiving of Holy Communion is not part of your tradition, you are invited to come forward to receive a blessing. Simply cross your arms over your chest to indicate to the priest your desire to receive a blessing.

The Bread and the Cup are given to the communicants with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

or with these words

The Body of Christ, the bread of heaven. [Amen.]
The Blood of Christ, the cup of salvation. [Amen.]

COMMUNION MOTET Thou knowest, Lord Henry Purcell

Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears to our prayer;
but spare us, Lord most holy, O God most mighty,
O holy and merciful Savior,
thou most worthy Judge eternal.
Suffer us not, at our last hour,
through any pains of death, to fall from thee. Amen.

BCP, p. 484, Burial I

Ye are washed, ye are sanctified,
ye are justified in the name of the Lord Jesus.
Ye are a chosen generation, a royal priesthood, a holy nation;
That ye should show forth the praises of him
who hath call'd you out of darkness into his marvellous light.
I beseech you brethren, by the mercies of God,
that you present your bodies, a living sacrifice, holy,
acceptable unto to God, which is your reasonable service.

Text: Canticles 8, St John 15, I Peter 2, I Corinthians 6; Romans 12

THE DOXOLOGY

Lasst uns erfreuen

**Praise God, from whom all blessings flow;
Praise God all creatures here below, Alleluia, Alleluia;
Praise God above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Alleluia, Alleluia, Alleluia, Alleluia,
Alleluia.**

THE GREAT THANKSGIVING (EUCCHARISTIC PRAYER C) BCP p.369

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give God thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space,
galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS & BENEDICTUS—S 128

William Mathias

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our ancestors; God of Abraham and Sarah; Isaac and Rebekah; Jacob, Leah and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

As our Savior Christ has taught us, we now pray,

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and for ever. Amen.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.

FRACTION ANTHEM—S 165

Agnus Dei

William Mathias

A period of silence is kept. Facing the people, the Celebrant says an Invitation.