



THE HOLY EUCHARIST

The Last Sunday after Pentecost: Christ the King

November 20, 2022 · 10:30 A.M.

Saint Peter's Episcopal Church · Cambridge, Massachusetts

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE Vater unser im Himmelreich (Our Father who art in heaven) – Hans Leo Hassler (1564-1612)

THE WORD OF GOD

OPENING HYMN Sung by all *The Hymnal 1982 No. 688 A mighty fortress is our God*

All stand as we begin our worship as a gathered community by praising God in song.

OPENING ACCLAMATION

All remain standing.

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

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

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

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.**

GLORIA IN EXCELSIS Sung by all *The Hymnal 1982 S-277 Glory to God*

**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 FOR THE LAST SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE LESSONS

The people sit.

THE FIRST READING

Jeremiah 23:1-6

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the LORD.

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The LORD is our righteousness."

 The word of the Lord
People: **Thanks be to God**



THE RESPONSE

Psalm 46

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

The choir chants the psalm

98 Martin Luther

99 Martin Luther (Melody in alto)

- 1 God is our ¹refuge and ¹strength, *
a very ¹present ¹help in ¹trouble.
- 2 Therefore we will not fear, though the ¹earth be ¹moved, *
and though the mountains be toppled ¹into the ¹depths of the ¹sea;
- 3 Though its waters ¹rage and ¹foam, *
and though the mountains ¹tremble ¹at its ¹tumult.
- 4 The LORD of ¹hosts is ¹with us; *
the God of ¹Jacob ¹is our ¹stronghold.
- 5 There is a river whose streams make glad the ¹city of ¹God, *
the holy habitation of the ¹Möst ¹High.
- 6 God is in the midst of her;
she shall not be ¹over ¹thrown; *
God shall ¹help her at the ¹break of ¹day.

7 The nations make much ado, and the ^{kingdoms}
God has spoken, and the ^{earth} shall ^{melt} a ^w

8 The LORD of ^{hosts} is ^{with} us; *
the God of ^{Jacob} is our ^{stronghold}.

In setting 1, return to chant #98

9 Come now and look upon the ^{works} of the ^{LORD}
what awesome ^{things} he ^{has} done on ^{earth}.

10 It is he who makes war to cease in ^{all} the ^{world}
he breaks the bow, and shatters the spear,
and ^{burns} the ^{shields} with ^{fire}.

11 "Be still, then, and know that ^I am ^{God}; *
I will be exalted among the nations;
I will be ex^{alted} in the ^{earth}."

12 The LORD of ^{hosts} is ^{with} us; *
the God of ^{Jacob} is our ^{stronghold}.

THE SECOND READING

Colossians 1:11-20

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers-- all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

The Word of the Lord

People

Thanks be to God

The people stand as able at the introduction to the hymn.

GRADUAL HYMN

The Hymnal 1982 No. 421 All glory be to God on high

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

THE HOLY GOSPEL

Luke 23:33-43

Then, all standing, the Deacon or a Priest reads the Gospel.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

The Holy Gospel of our Lord Jesus Christ according to Luke.

People **Glory to you, Lord Christ.**

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. The people stood by, watching Jesus on the cross; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The people are seated at the invitation of the preacher.

THE SERMON

The Rev. Dr. Derrick Muwina

The sermon directly follows the Gospel because it is to be grounded in the scriptures. The sermon is to "break open" the Word of God and proclaim the gospel in the context of the readings from scripture, the liturgical occasion, the congregation gathered, and the pastoral needs of the situation.

THE NICENE CREED

The people stand as able.

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 ad and confirmed in 381 ad, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

**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 V

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

In peace, let us pray to the Lord, saying, "Lord, have mercy".

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord. **Lord, have mercy.**

For Michael our Presiding Bishop, for Alan and Gayle our own Bishops, for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord. **Lord, have mercy.**

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord. **Lord, have mercy.**

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord. **Lord, have mercy.**

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord. **Lord, have mercy.**

For those in positions of public trust especially the President of the United States, the Governor of our Commonwealth, and the Mayor of our City, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord. **Lord, have mercy.**

For all who live and work in this community, we pray to you, O Lord. **Lord, have mercy.**

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord. **Lord, have mercy.**

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord. **Lord, have mercy.**

For this congregation for those who are present, and for those who are absent, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord. **Lord, have mercy.**

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord. **Lord, have mercy.**

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord. **Lord, have mercy.**

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord. **Lord, have mercy.**

For the people of Ukraine and for all those whose lives are torn by war and strife, we pray to you, O Lord. **Lord, have mercy.**

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

The celebrant reads the offertory sentence

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.

Psalm 50: 14

An offering is collected to support Saint Peter's ministries. The ushers will pass the plate to collect any donations you may wish to make by cash or check. You may also donate through our PayPal link: <https://www.paypal.me/StPetersCambMA> or scan the QR code to the right.



The altar is prepared for Holy Communion.

OFFERTORY ANTHEM

Ein feste Burg ist unser Gott (A mighty fortress is our God) - Hassler

Anthem text (by Martin Luther) and translation:

Ein feste Burg ist unser Gott,
ein gute Wehr und Waffen.
Er hilft uns frei aus aller Not,
die uns jetzt hat betroffen.
Der alt böse Feind
mit Ernst er's jetzt meint,
groß Macht und viel List
sein grausam Rüstung ist,
auf Erd ist nicht seins Gleichen.

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

DOXOLOGY

No. 380, v. 3 From all that dwell below the skies

The people stand as able at the introduction to the Doxology. Doxology, refers to words of glory (from the Greek doxa logos) or praise to God, usually in a trinitarian form.

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

THE HOLY COMMUNION

THE GREAT THANKSGIVING

Eucharistic Prayer B

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

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 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. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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

S-124 Holy, holy, holy Lord

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**Holy, holy, holy Lord, God of power and might,
Heaven and Earth are full of your glory. Hosanna in the highest. Hosanna in the highest.
✠ Blessed is he who comes in the name of the Lord. Hosanna in the highest. Hosanna in the highest.**

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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,

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

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 St. Peter, the Blessed Virgin Mary, and 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 Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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.**

BREAKING OF THE BREAD

A period of silence is kept.

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

AGNUS DEI

S-161 Jesus, Lamb of God

Lamb of God, you take away the sins of the world: **have mercy on us.**
Lamb of God, you take away the sins of the world: **have mercy on us.**
Lamb of God, you take away the sins of the world: **grant us peace.**

Facing the people, the Celebrant says the following Invitation

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.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher. You may be seated after taking Holy Communion.

COMMUNION HYMN

The Hymnal 1982 No. 324 Let all mortal flesh keep silence

POST COMMUNION PRAYER

Celebrant Let us pray.

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.

THE BLESSING

The Bishop, when present, or the Priest, may bless the people.

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.**

People Go in peace to love and serve the Lord.
Thanks be to God.

CLOSING HYMN

The Hymnal 1982 No. 460 Alleluia! sing to Jesus!

POSTLUDE

Wir gläuben all' an einen Gott (We all believe in one God), 1. Versus, SSWV 102
– Samuel Scheidt (1587-1654)

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Birthdays this week: Louis Pelusi; Chawzanzi Muwina

For the sick: Athelston Alleyne, Irma Bickerstaff, Bernadette Montasse, Ora, Kristin Torres, Stacie Turner

Saint Peter’s Parish Cycle of Prayer: Bill and Carolyn Taylor; Ellyn, Li Ping and Qian Yi Titterington; Paul Vermouth

Diocesan Cycle of Prayer: Bristol Trinity Episcopal Church, North Easton; St. Thomas’ Church, Taunton; Trinity Church, Wrentham; Diocesan Mission Hubs; Episcopal Marriage Encounter; Cursillo

Contact Us

Saint Peter’s Episcopal Church
15 Sellers Street
Cambridge, Massachusetts 02139-3005
Email: parish@saintpeterscambridge.org
Phone: 617-547-7788
Web: www.saintpeterscambridge.org

Staff

Rector: The Rev. Dr. Derrick M. Muwina
Deacon: The Rev. Atem Yak
Director of Music *ad interim*: Adrian Cho
Parish Administrator: Ann MacDonald
Sexton: Clarence White
CommonCare Greeter: Walter Thompson

Vestry

Officers:
Kit Rawlins, Senior Warden
Carolyn Taylor, Junior Warden
Joy Lucas, Clerk
Joshua Anderson, Treasurer

Members-at-Large:
Ellyn Titterington Lang Haynes
Connor McCann Henry Soones
Stephanie Gale
Tam Neville

Wednesday Evening Forums

Hybrid format – all are held in-person with Zoom available for those who prefer gathering remotely

Thanksgiving

November 16: “Engaging Politics as Christians”

November 23: Thanksgiving Eve – TBD

Advent Topics

November 30: “What to make of the Second Coming of Jesus”

December 7: “Issues in Matthew’s Genealogy of Jesus”

December 14: “The Real Santa Claus”

December 21: Group dinner - TBD