

Christ Episcopal Church

CELTIC WORSHIP

October 21, 2018

Celebration of the Holy Eucharist at 5 p.m.



**Disciples making Disciples for Jesus Christ:
By Encountering God, Equipping God's People,
and Extending God's Kingdom**

WELCOME GUESTS!

Christ Episcopal Church is a Christ-centered, joy-filled community that is blessed by your presence. Be assured that no matter who you are or where you are in your journey of faith, you are welcome here.

(Please observe a period of silence to center yourself before worship.)

PRELUDE

“Higher Ground”

arr. Kristin Campbell

Marlene Whittemore, *Flutist*
William K. Trafka, *Pianist*

CALL TO WORSHIP

begun by the ringing of the Tibetan Singing bowl, standing

Celebrant Jesus said: I am the light of the world.
People **Your light drives out the dark.**
Celebrant I am the way, the truth, the life.
People **Your way has brought true hope.**
Celebrant I am the resurrection and the life.
People **You broke the power of death.**
Celebrant I am the bread of life.
People **You feed and fill the hungry.**
Celebrant I am the true vine.
People **Your life becomes our life.**
Celebrant I am the good shepherd.
People **You guide and lead us on.**
Celebrant Let us recollect the presence of the Risen Christ with us now.
Silence

(Celtic Worship Through the Year, p. 5)

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<https://twitter.com/CCridgewood>



1. Be still, for the pre- sence of the Lord, the ho - ly One, is here;
2. Be still, for the glo - ry of the Lord is shin- ing all a - round;
3. Be still, for the pow - er of the Lord is mov- ing in this place:



come bow be - fore him now with re - ver- ence and fear:
he burns with ho - ly fire, with splen- dour he is crowned:
he comes to— cleanse and heal, to mi - ni - ster his grace—



in him no sin is found - we stand on ho - ly ground.
how awe- some is the sight - our rad- iant king of light!
no work too hard for him. In faith re - ceive from him.



Be still, for the pre- sence of the Lord, the ho - ly One, is here.
Be still, for the glo - ry of the Lord is shin- ing all a - round.
Be still, for the pow - er of the Lord is mov- ing in this place.

THE PRAYER FOR EVENING

Celebrant God dwells in you.

People And also in you.

Celebrant Let us pray.

O Christ, our love and encircler, each day and each night, each light and each dark, be near us, uphold us, our treasure and our truth. **Amen.**

THE LITURGY OF THE WORD

Please be seated.

A READING FROM MARK 10:35-45

James and John, the sons of Zebedee, came forward to Jesus and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

Reader Hear what the Spirit is saying to God's people.

People Thanks be to God.

SILENCE FOR TWO MINUTES

begun and ended by the ringing of the Tibetan Singing bowl

Can you drink the cup?

What does he do? He wants to show them that it is not a spiritual gift for which they are asking, and that if they knew what their request involved, they would never dare make it. So he says: *You do not know what you are asking*, that is, what a great and splendid thing it is and how much beyond the reach even of the heavenly powers. Then he continues: *Can you drink the cup which I must drink and be baptized with the baptism which I must undergo?* He is saying: “You talk of sharing honors and rewards with me, but I must talk of struggle and toil. Now is not the time for rewards or the time for my glory to be revealed. Earthly life is the time for bloodshed, war and danger.”

Brief period of silence.

Baptized with Christ’s Baptism

Consider how by his manner of questioning he exhorts and draws them. He does not say: “Can you face being slaughtered? Can you shed your blood?” How does he put his question? *Can you drink the cup?* Then he makes it attractive by adding: *which I must drink*, so that the prospect of sharing it with him may make them more eager. He also calls his suffering a baptism, to show that it will effect a great cleansing of the entire world. The disciples answer him: *We can!* Fervor makes them answer promptly, though they really do not know what they are saying but still think they will receive what they ask for.

Brief period of silence.

Sharing in His Suffering

How does Christ reply? *You will indeed drink my cup and be baptized with my baptism.* He is really prophesying a great blessing for them, since he is telling them: “You will be found worthy of martyrdom; you will suffer what I suffer and end your life with a violent death, thus sharing all with me. But seats at my right and left are not mine to give; they belong to those for whom the Father has prepared them.” Thus, after lifting their minds to higher goals and preparing them to meet and overcome all that will make them desolate, he sets them straight on their request.

Brief period of silence.

Martyrdom of St. James

Then the other ten became angry at the two brothers. See how imperfect they all are: the two who tried to get ahead of the other ten, and the ten who were jealous of the two! But, as I said before, show them to me at a later date in their lives, and you will see that all these impulses and feelings have disappeared. Read how John, the very man who here asks for the first place, will always yield to Peter when it comes to preaching and performing miracles in the Acts of the Apostles. James, for his part, was not to live very much longer; for from the beginning he was inspired by great fervor and, setting aside all purely human goals, rose to such splendid heights that he straightway suffered martyrdom.

Brief period of silence.

St. John Chrysostom, circa 4th Century

SILENCE FOR TWO MINUTES

begun and ended by the ringing of the Tibetan Singing bowl

PRAYERS FOR OURSELVES AND OTHERS, *standing, as you are able*

The Intercessor and People pray responsively

- Intercessor* Let us pray for the Church and the world.
Intercessor Loving God, enliven the Church for its mission.
People **That we may be salt of the earth and light to the world.**
Intercessor Breathe fresh life into your people.
People **Give us power to reveal Christ in word and action.**
Intercessor Creator of all, lead us and every people into the ways of justice and peace.
People **That we may respect one another in freedom and truth.**
Intercessor Awaken in us a sense of wonder for the earth and all that is in it.
People **Teach us to care creatively for its resources.**
Intercessor Give grace to all those whose lives are linked with ours.
People **May we serve Christ in one another, and love as he loves us.**
Intercessor Let us name before God those for whom we offer our personal prayers, either silently or aloud.
The people may add their prayers silently or aloud.

PRAYER RESPONSE

“Quietly, peacefully”

Antonín Dvořák

The congregation stands and joins in singing the refrained as directed. The Cantor will sing the verses.

While we sing, you are welcome to come forward and light a candle for a prayer intention.



Qui - et - ly, peace - ful - ly let me rest in you.
Qui - et - ly, peace - ful - ly, lead me back to you.

THE CONFESSION AND ABSOLUTION, *said by all in unison*

Celebrant Happy are those whose sins are forgiven, whose wrongs are pardoned. I will confess my sins to the Lord, I will not conceal my wrongdoings.
Silence

Celebrant God forgives and heals us.

All **We need your healing, merciful God: give us true repentance.**
Some sins are plain to us; some escape us,
some we cannot face. Forgive us; set us free to hear your word to us;
set us free to serve you.

Leader God forgives us. Forgive others; forgive yourself.
Silence

Leader Through Christ, God has put away your sin: approach your God in peace.

(A New Zealand Prayer Book, p. 458)

THE PEACE

Celebrant The Peace of Christ be always with you.

People And also with you.

WELCOME AND ANNOUNCEMENTS

THE LITURGY OF HOLY COMMUNION

MUSIC MEDITATION

“God of the Sparrow”

Cary Ratcliff

Marlene Whittemore, *Flutist*

William K. Trafka, *Pianist*

Collection plates are not passed through the congregation at this service. For your offerings, collections plates are located at each entrance of the church. We appreciate your generosity in supporting the mission and ministries of Christ Episcopal Church. The parish is supported primarily by its parishioners and friends.

OFFERTORY HYMN

“In the singing”

Carlton R. Young
sung by all, standing

Simply (♩ = 44-48)

1. In the sing - ing,
2. In the ques - tion,

in the si - lence, in the hands ex - pec - tant, o - pen,
in the an - swer, in the mo - ment of ac - cep - tance,

in the bless - ing, in the break - ing, in the Pres - ence at this
in the heart's cry, in the heal - ing, in the cir - cle of your

ta - ble -
peo - ple -

Je - sus Christ, Je - sus Christ,

be the wine of grace: Je - sus Christ,

THE GREAT THANKSGIVING, standing

from All Saints' Church, Pasadena, CA

Celebrant God dwells in you.

People **And also in you.**

Celebrant Come to the table with thankful hearts.

People **We open our hearts to God and to one another.**

Celebrant Creative God, source of all life, you are the vibrant energy dancing at the center of the universe! Through us you move, and through us you are made known to the world. Co-creators with you, we are emboldened to move beyond ourselves, to find the courage to let go of old ways and welcome new life. And so, in concert with those of every generation who have been touched by your redeeming love, we lift our praise to you:

[music on next page]

sung by all, standing

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, heaven and earth are full of your glo - ry. Ho -

san - na in the high - est. * Bless - ed is he who comes

in the name of the Lord. Ho - san - na in the

high - est. Ho - san - na in the high - est.

**Optional text:*

Bless - ed is the one

Celebrant Holy God, known and beyond all knowing, in your image you created us, giving the earth into our care. In our arrogance, we lost touch with the breath of God within us, with the divinity of the creation, growing blind to its beauty and deaf to its harmonies. But through Christ, born of Mary, your deep abiding love reclaimed us and realigned us with you.

On that evening in an upper room, with friends around him, Jesus blessed the bread, broke it, and shared it with all who gathered: This bread is my body, an offering of God's love for all. When you eat it, remember me. Taking the cup of wine, he blessed it and shared it with all who gathered: This wine is my blood, God's promise of new life for all. When you drink it, remember me.

God, in the memory of Jesus who healed people and washed his disciples' feet, who loved children and honored outcasts, who fed people and turned water into wine, who died and rose to new and unending life, we ask that you send your Holy Spirit upon this bread and wine, making them the Body and Blood of Christ.

People and Celebrant **Breathe through us, God,
that our bodies, minds, souls, and spirits
may be filled with your life-giving presence.
Make us again a holy people,
strongly bound to you,
firmly rooted in the earth,
with eyes to see all life as sacred.
Empower us to spread the light of Christ
in our wondrous and confusing world. AMEN.**

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

**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

Celebrant We are one bread, one body.

People We will love one another as Christ loves us.

Celebrant The Gifts of God for you, the People of God. Come and meet the Risen Lord.

AT COMMUNION

All who desire to receive the sacrament of the Body and Blood of Christ are welcome. Receive the Bread (wafer) in the palm of your outstretched hands. (Gluten-free wafers are available; tell the Celebrant if you prefer one.) The Blood of Christ is available in Wine or non-alcoholic Grape Juice (in the crystal chalice).

You can drink from the chalice as it is extended to you, or touch the wafer lightly to the Wine or Juice. If you do not wish to receive Communion, please come forward to receive God's blessing. You may indicate your desire for a blessing by crossing your arms over the chest.

COMMUNION CHANT

“Eat this bread”

Taize

The congregation joins in the singing the refrain as directed. The Cantor will sing the verses.

The musical notation is written on three staves in G major (one sharp) and common time (C). The first staff begins with a piano (*P*) dynamic and contains the lyrics: "Eat this bread, drink this cup,". The second staff continues with: "come to me and nev - er be hun - gry. Eat this bread,". The third staff concludes with: "drink this cup, trust in me and you will not thirst," and ends with a double bar line and repeat dots. A mezzo-forte (*mf*) dynamic marking is placed above the final staff.

THE POSTCOMMUNION PRAYER

standing

Celebrant Let us pray.
People Eternal God, great Creator,
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 Christ's 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

Celebrant May this new night of rest repair the wear of time,
restore your vision of a deeper light,
heal the wounds of disappointments, and restore youth of heart
for the adventure that awaits you tomorrow. **Amen.**

(Celtic resources from St. Stephen's Episcopal Church, Richmond, VA)

THE DISMISSAL

Celebrant The Lord has made a promise to love you faithfully forever.
Go out with joy and be led forth with Peace.

People **Thanks be to God.**

POSTLUDE

“Song of Peace”

Jean Langlais

**WE LOOK FORWARD TO SEEING YOU AT THE NEXT
CELTIC WORSHIP SERVICE
SUNDAY, NOVEMBER 18, AT 5 P.M.
(3RD SUNDAY OF THE MONTH)**

ASSISTING IN WORSHIP

Celebrant: The Reverend Thomas E. Mathews Jr.

Piano & Organ: William K. Trafka

Flute: Marlene Whittemore



Clergy & Staff

RECTOR: The Rev. Thomas E. Mathews Jr. (rector@christchurchridgewood.org)

ASSISTANT TO THE RECTOR FOR ADULT FORUM: The Reverend William Coats
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