



Church of the Ascension

March 3, 2019

The Last Sunday after Epiphany

Holy Eucharist, Rite II, 10:30am

Please note that in our liturgy we often refer to God using the male pronouns. We acknowledge that although Jesus was born into history as a man, neither God the Father nor God the Holy Spirit were embodied with human gender. Although our language is often not all inclusive we believe God always is. God made human beings in God's own image with complexity and diversity. Thank you for sharing your diversity and complexity with us as we worship God together.

The Liturgy of the Word

Voluntary: Our Father Who art in Heaven J.S. Bach

Opening Hymn: Alleluia! Sing to Jesus H460

Welcome / Invitation to Sunday School

Opening Acclamation (*The people standing*) BCP 351

Presider Blessed be God: (~~FATHER, SON, AND HOLY SPIRIT~~) most holy, glorious, and undivided Trinity.

People **And blessed be** (~~HIS KINGDOM~~) **God's reign**, now and for ever. Amen.

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.**

Song of Praise: Glory to God tune: H493

*Glory to God, and praise and love
be ever, ever given,
by saints below and saints above,
the church in earth and heaven.*

*On this glad day the glorious Sun
of Righteousness arose;
on my benighted soul he shone
and filled it with repose.*

The Collect for the Last Sunday after Epiphany

Presider The Lord be with you.

People ***And also with you.***

Presider Let us pray.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.***

People sit for the reading of the lessons

A Reading from Exodus

34:29-35

Moses came down from Mount Sinai, carrying the Ten Commandments. His face was shining brightly because the LORD had been speaking to him. But Moses did not know at first that his face was shining. When Aaron and the others looked at Moses, they saw that his face was shining, and they were afraid to go near him. Moses called out for Aaron and the leaders to come to him, and he spoke with them. Then the rest of the people of Israel gathered around Moses, and he gave them the laws that the LORD had given him on Mount Sinai.

The face of Moses kept shining, and after he had spoken with the people, he covered his face with a veil. Moses would always remove the veil when he went into the sacred tent to speak with the LORD. And when he came out, he would tell the people everything the LORD had told him to say. They could see that his face was still shining. So after he had spoken with them, he would put the veil back on and leave it on until the next time he went to speak with the LORD.

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

People ***Thanks be to God.***

Psalm 99 (*spoken*)

¹ Our LORD, you are King!

You rule from your throne
above the winged creatures,
as people tremble
and the earth shakes.

² *You are praised in Zion,
and you control all nations.*

³ Only you are God!
And your power alone,
so great and fearsome,
is worthy of praise.

⁴ *You are our mighty King,
a lover of fairness,
who sees that justice is done
everywhere in Israel.*

⁵ Our LORD and our God,
we praise you
and kneel down to worship you,
the God of holiness!

⁶ *Moses and Aaron were two
of your priests.*

*Samuel was also one of those
who prayed in your name,
and you, our LORD,
answered their prayers.*

⁷ You spoke to them
from a thick cloud,
and they obeyed your laws.

⁸ *Our LORD and our God,
you answered their prayers
and forgave their sins,
but when they did wrong,
you punished them.*

⁹We praise you, LORD God,
and we worship you
at your sacred mountain.
Only you are God!

A Reading from 2 Corinthians

3:12-4:2

This wonderful hope makes us feel like speaking freely. We are not like Moses. His face was shining, but he covered it to keep the people of Israel from seeing the brightness fade away. The people were stubborn, and something still keeps them from seeing the truth when the Law is read. Only Christ can take away the covering that keeps them from seeing.

When the Law of Moses is read, they have their minds covered over with a covering that is removed only for those who turn to the Lord. The Lord and the Spirit are one and the same, and the Lord's Spirit sets us free. So our faces are not covered. They show the bright glory of the Lord, as the Lord's Spirit makes us more and more like our glorious Lord.

God has been kind enough to trust us with this work. That's why we never give up. We don't do shameful things that must be kept secret. And we don't try to fool anyone or twist God's message around. God is our witness that we speak only the truth, so others will be sure that we can be trusted.

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

People ***Thanks be to God.***

The people stand

Sequence Hymn When Morning Gilds the Skies

H427

Presider The Holy Gospel of our Savior Jesus Christ according to

Luke 9:28-36

People ***Glory to you, O Christ***

About eight days later Jesus took Peter, John, and James with him and went up on a mountain to pray. While he was praying, his face changed, and his clothes became shining white. Suddenly Moses and

Elijah were there speaking with him. They appeared in heavenly glory and talked about all that Jesus' death in Jerusalem would mean.

Peter and the other two disciples had been sound asleep. All at once they woke up and saw how glorious Jesus was. They also saw the two men who were with him.

Moses and Elijah were about to leave, when Peter said to Jesus, "Master, it is good for us to be here! Let us make three shelters, one for you, one for Moses, and one for Elijah." But Peter did not know what he was talking about.

While Peter was still speaking, a shadow from a cloud passed over them, and they were frightened as the cloud covered them. From the cloud a voice spoke, "This is my chosen Son. Listen to what he says!"

After the voice had spoken, Peter, John, and James saw only Jesus. For some time they kept quiet and did not say anything about what they had seen.

Presider The Gospel of ~~(THE LORD)~~ **our Savior**.

People say: ***Praise to you, O Christ***

The people sit

The Sermon

The Rev. Canon Vincent Black

The people stand

The Nicene Creed

BCP 358

"The Creeds are statements of our basic beliefs about God" (BCP 851).

We say these words as a gathered community to affirm our belief in God as creator, redeemer, and sustainer of all creation, as the source of life and holiness. God has blessed humanity with relationships and community which are part of God's own essence as Father, Son, and Holy Spirit. We do not say these words as some sort of litmus test but as an invitation to wrestle with the mystery and complexity of God with generations of Christians who have gone before us and with generations who will come after us.

*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.)*

*was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.*

*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),
Who with the Father and the Son is worshiped and glorified.
(HE) **Who** 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.*

Stand or kneel as the Holy Spirit leads.

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Michael, our Presiding Bishop; Mark, Arthur, and William our Bishops; Vincent, our Priest; Barb, our candidate to the diaconate; Anna, Noah, and Steve, our seminarians; and for all bishops, priests, and deacons;

For all who serve God in his Church.

For the special needs and concerns of this congregation (especially... *the names on the long-term prayer list are read*).

Silence

The People may add their own petitions

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom (especially... *the names of the recently deceased are read*).

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;

Who put their trust in you.

Presider says

Almighty and eternal God, ruler of all things in heaven and earth:
Mercifully accept the prayers of your people, and strengthen us to do
your will; through Jesus Christ our Lord. ***Amen.***

The Confession of Sin

BCP 360

The Presider says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Presider 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)~~ **our Savior** 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
the grace of 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

Presider *The peace of ~~(THE LORD)~~ **Christ** be always with you.*

People ***And also with you.***

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

The Announcements

The Holy Communion

The Offertory Sentence

Offertory Hymn: At the Name of Jesus Richard Shepherd

The Offering of God's Tithes and Offerings

The gifts of the people are brought forward at this time, including bread, wine and alms, as the congregation sings the Presentation Hymn.

All stand

Presentation Hymn: The Doxology H380 v. 3

*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.*

The people remain standing

The Great Thanksgiving: Eucharistic Prayer B BCP 367

Presider The Lord be with you.

People ***And also with you.***

Presider Lift up your hearts.

People ***We lift them to the Lord.***

Presider Let us give thanks to the Lord our God.

People ***It is right to give ~~(HIM)~~ our thanks and praise.***

The Presider proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, ~~(FATHER ALMIGHTY)~~ **Almighty God**, Creator of heaven and earth.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son 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:

*Presider 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. Hosanna in the highest.****The people stand or kneel and the Presider 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 **Jesus Christ**, the Word made flesh, ~~(JESUS, YOUR SON)~~. For in these last days you sent ~~(HIM)~~ **Jesus** to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world.

In ~~(HIM)~~ **Christ**, you have delivered us from evil, and made us worthy to stand before you. In ~~(HIM)~~ **Christ**, 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)~~ **Savior** 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)~~ **Jesus** 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,

*Presider and People (spoken)****We remember ~~(HIS)~~ Christ's death,******We proclaim ~~(HIS)~~ Christ's resurrection,******We await ~~(HIS)~~ Christ's coming in glory;***

And we offer our sacrifice of praise and thanksgiving to you, O ~~(LORD)~~ **Savior** 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)~~ in the sacrifice of Jesus Christ, through whom we are acceptable to you, 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 Mary, the mother of Jesus, and all your saints, we may enter the everlasting heritage of your ~~(SONS AND DAUGHTERS)~~ children; through Jesus Christ our ~~(LORD)~~ Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By ~~(HIM)~~ Christ, and with ~~(HIM)~~ Christ, and in ~~(HIM)~~ Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty ~~(FATHER)~~ God, now and for ever. *Amen.*

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

The Lord's Prayer (*spoken*)

BCP 364

People and Presider

*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

A period of silence is kept

Fraction Anthem

S155

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

The Invitation to Communion

BCP 364

Presider says

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 people are welcome to receive Holy Communion. Children of all ages are included in this invitation. Those who do not wish to receive communion are welcome to come forward to receive a blessing from the priest. Simply cross your arms across your chest to indicate this. The ushers will direct the congregation row by row.

Communion Music: Irish Blessing

Post Communion Music: God be in my Head

H694

After Communion, the Presider says

Let us pray.

Postcommunion Prayer *(said by all, standing)*

BCP 366

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)~~ Christ, 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)~~ Savior. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Blessing

Closing Hymn: Ye Watchers and ye Holy Ones

H618

Presider Let us pray.

Good and gracious God, we pray for all who have yet to know of your love and mercy. May the Church of the Ascension be so inspired by your Holy Spirit that it may serve as a beacon of hope and a witness to the gospel for all people. Grant that we may continually grow in our own knowledge and love of you as we strive to use all that we have and all that we are to follow and imitate your beloved son, Jesus Christ our Lord. Amen.

The Dismissal

Presider Let us go forth into the world,
rejoicing in the power of the Spirit.

People **Thanks be to God.**

Voluntary: Fanfare Fugue

J.S. Bach

† † †

The Rev. Canon Vincent Black

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Convention approves use of expansive-language version of Rite II Eucharistic prayers

July 12, 2018

Mary Frances Schjonberg

[Episcopal News Service – Austin, Texas] Both houses of General Convention on July 12, 2018 adopted a resolution that allows all congregations in the Episcopal Church to use optional, expansive-language versions of three Rite II Eucharistic prayers in the 1979 Book of Common Prayer.

Prayer book revision has been the subject of great debate during this convention, which eventually agreed to the creation of new liturgical texts to respond to the needs of Episcopalians across the church while continuing to use the 1979 book. No specific date was set to begin such a comprehensive revision.

Here are some examples of the optional language included in the trial-use rites:

- Priests may begin any of the three rites by saying “Blessed be God: most holy, glorious and undivided Trinity.” The current Opening Acclamation of “Blessed be God: Father, Son and Holy Spirit” is also an option. In either case, the people’s response is “And blessed be God’s reign, now and for ever. Amen.”
- At the beginning of the Great Thanksgiving in all three rites, the priest may say “God be with you” instead of “The Lord be with you.”
- The Sanctus can now be said using “Blessed is the one who comes in the name of the Lord” in addition to “Blessed is he who comes in the name of the Lord”
- In Eucharistic Prayer A, Presiders now have the option of saying “... 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 maker of all.” In the original version, that sentence ends with “...the God and Father of all.”
- Eucharistic Prayer B contains an optional wording for the sentence “Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.” The option reads “Unite us in the sacrifice of Christ, through whom we are made acceptable to you, being sanctified by the Holy Spirit.”
- Eucharistic Prayer D offers the option of adding the word “matriarchs” after “patriarchs” in this sentence: “And grant that we may find our inheritance with [the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, (with ____)] and all the saints who have found favor with you in ages past.”

– *The Rev. Mary Frances Schjonberg is the Episcopal News Service’s senior editor and reporter. Melodie Woerman is director of communications for the Diocese of Kansas and is a member of the ENS General Convention reporting team.*

Contemporary English Version in Worship

As we begin the year of Luke, we are using the Contemporary English Version of the Bible for worship. We had been using the New Revised Standard Version. Both translations are approved for use in The Episcopal Church.

The CEV is a meaning-based (or functional equivalent) translation done in a contemporary style using common language. It was designed to be understood when read and heard out loud, not just when it is read silently. It is one of the best Bibles for children and youth, as well as for new Bible readers who are not familiar with traditional Bible and church words. The CEV is not a paraphrase. It is an accurate and faithful translation of the original manuscripts. The CEV uses gender-sensitive language for humanity but not for the Godhead.

A friend who is an Episcopal priest and whose parish uses the CEV notes the following: I boiled down my criteria to just four basic things that really irk me about some translations. The Contemporary English Version (CEV) meets these four criteria and is approved to be read in The Episcopal Church as per the canons. It's a "phrase for phrase" rather than a "word for word" translation translated specifically for retention of information when being read aloud.

1. Daniel 7:13

The prophecy of the "son of man" from Daniel needs to use the same phrase that Jesus uses in the New Testament when he quotes it. Intentional or not, the lack of identical verbiage when we know the people were quoting a phrase is misleading to authorial intent. This tells me that the translators care about the prophecy fulfilled in Jesus Christ and the authorial intent to depict this. It seems important to me that this be important to the translators.

2. John 9:3

Does the text make God a jerk who makes people born blind so that his glory can be shown or does the text show for the ambiguity of the Greek where Jesus deliberately dodges the question? This tells me that the translators stick to the meaning of the Greek rather than inserting things that aren't there.

3. 2 Kings 23:7 & Lev 18:22

Does the text use “shrine prostitute” or other translation when talking about male sacred pagan prostitution rather than “sodomite” or “homosexual”? If not, this is just a homophobic translation that is disingenuous and needs to be fixed.

4. Inclusive language

Does the text use inclusive language with reference to believers: "brothers and sisters" rather than "brothers" etc. This is just necessary... I mean, common' it's the 21st century.

I would add to the criteria that the New Testament texts when referring to those responsible for pushing for the crucifixion of Jesus and the expelling of disciples from the temple be labeled “Jewish leaders” or other such terms rather than “Jews” because the followers of Jesus were themselves Jews as was Jesus. And in a post Holocaust world the general use of the word “Jew” without clarification is misleading and dangerous as well as simply inaccurate even if it is the literal translation.

We will use this translation for three years, going through the complete lectionary cycle and then reevaluate. I hope it will be helpful in our engagement with scripture and our growth in the faith.