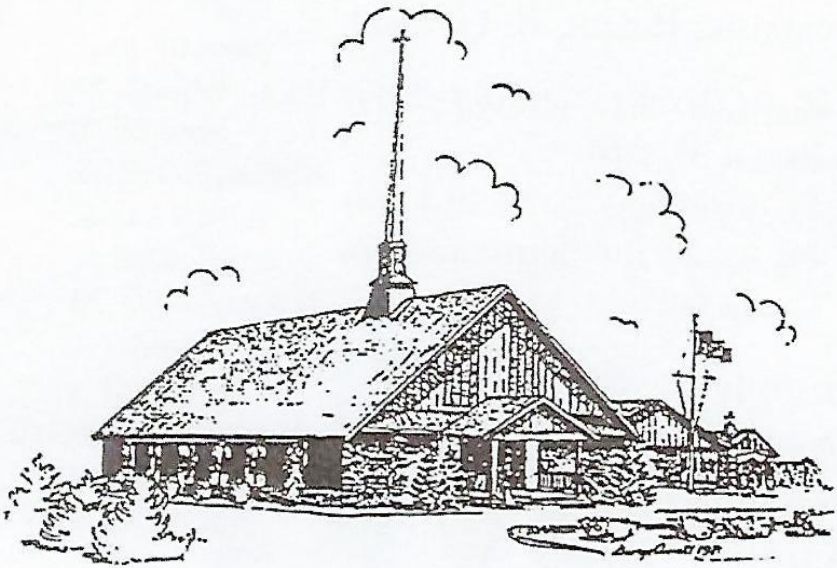


The Holy Eucharist: Rite I

*The First Sunday
in Lent*



*The Episcopal Church of The Holy Innocents
in the Borough of Beach Haven, New Jersey
21 February, 2021 ~ 9:30 AM*

Prelude *Voluntary*

(Please observe respectful quiet during this time. Thank you.)

The Great Litany *(see insert)*

BCP, p. 148

THE WORD OF GOD

***The Collect of the Day:**

BCP, p. 218

Celebrant: The Lord be with you.

All: **And with thy spirit.**

Celebrant: Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **All: Amen.**

The First Reading

Genesis 9:8-17

God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

Reader: The Word of the Lord.

All: **Thanks be to God.**

The Gradual: Psalm 25:1-9 *(To be read alternating by whole verse)*

- 1 To you, O LORD, I lift up my soul; my God, I put my trust in you; *
let me not be humiliated, nor let my enemies triumph over me.
- 2 Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.
- 3 Show me your ways, O LORD, *and teach me your paths.
- 4 Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long.
- 5 Remember, O LORD, your compassion and love, *
for they are from everlasting.
- 6 Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O LORD.
- 7 Gracious and upright is the LORD; *
therefore he teaches sinners in his way.
- 8 He guides the humble in doing right *
and teaches his way to the lowly.
- 9 All the paths of the LORD are love and faithfulness *
to those who keep his covenant and his testimonies.

The Epistle

1 Peter 3:18-22

Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Reader: The Word of the Lord.

All: **Thanks be to God.**

***The Holy Gospel**

Mark 1:9-15

Deacon: The Holy Gospel of our Lord Jesus Christ according to Mark

People: **Glory be to thee, O Christ**

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

Deacon: The Gospel of the Lord.

People: **Praise be to thee, O Christ.** (*All are seated*)

The Sermon

The Rev. Dr. Caroline Carson+

***The Nicene Creed**

BCP, p. 358

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 Peace** (*All stand*)

Celebrant: The Peace of the Lord be always with you.

All: **And with thy spirit.**

The people greet one another with a sign of God's peace and then are seated

The Parish Notices

THE HOLY COMMUNION

Offertory

***Presentation of the Gifts** (*All stand*)

"All things come of Thee, O Lord, and of Thine own have we given Thee"

***The Great Thanksgiving: Eucharistic Prayer II**

p. 340

Celebrant: The Lord be with you.

People: **And with thy spirit.**

Celebrant: Lift up your hearts.

People: **We lift them up unto the Lord.**

Celebrant: Let us give thanks unto our Lord God.

People: **It is meet and right so to do.**

Celebrant: It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

All: Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

(The people may kneel or stand)

Celebrant: All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. *All: Amen.*

The Lord's Prayer

BCP, p. 364

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: *Alleluia*, Christ our Passover is sacrificed for us;

People: **Therefore let us keep the feast. Alleluia.**

Agnus Dei (All)

O lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us,

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

All: We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of

thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. *Amen*

The Communion

(All baptized Christians are welcomed to receive Holy Communion. Diocesan guidelines allow the Holy Sacraments in one kind only. Bread will be offered and Wine will be placed on the altar for adoration.)

The Prayer of Spiritual Communion

St. Alphonsus Liguori

(Prayed by those who would normally receive, but are either uncomfortable due to the pandemic or availed to stay at home when normally would be with us. This is not a prayer of consecration and should not be used remotely as such.)

My Jesus, I believe that you are present in the most holy sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As if you were already there, I embrace you and unite myself wholly to you. Permit me never to be separated from you. Amen.

Postcommunion Prayer *(Stand or kneel)*

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.

Blessing and Dedication of Candle “Sand Stand”

Kyrie eleison

Christe eleison

Kyrie eleison

Antiphon

Before the throne burn seven lamps of fire, which are the seven spirits of God.

V. You, O Lord, are my lamp:

R. My God, you make my darkness bright. Let us pray.

(Silence)

O heavenly Father, who revealed to us the vision of your Son in the midst of the candlesticks, and of your Spirit in seven lamps of fire before your throne: Grant this lampstand and its candles, to be kindled for your glory, may be to us a sign of your presence and the promise of eternal light; through Jesus Christ our Lord. *Amen.*

Procession to the Primikirion (“Sand stand”/ Candle Stand)

Lighting a candle is making an offering to God. It can be offering our prayers and thanks to Him for His blessings, a prayer for mercy and healing of oneself or a loved one, or to remember someone by acknowledging their presence in your heart and that they are part of God’s holy light. The act of lighting a candle can be a prayer without words.

The Chanting of Тебе поем (We Praise Thee)

<i>Тебе поем,</i>	We sing to you,
<i>Тебе благословим,</i>	we praise you,
<i>Тебе благодарим, Господи,</i>	we praise you,
<i>и молим Ти ся, Боже наш.</i>	and we pray to you, our God.

***Blessing**

***Hymn #207** *We’ll Undersand It Better By and By* (vs. 1&4) Charles A. Tindley

***Dismissal**

BCP, p. 340

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

Postlude

Parish Prayer List – February 21, 2021

If you need to add or delete a name, please contact Lisa Halpin, our Parish Administrator by Wednesday, February 24th.

Jean Aclin	Connie Anderson	Beth C.
Barry	Bob & Fran	Eddie Boll
Cathy, Claire	Bill & Lynne Cowper	Marie Bregler
Charles	Joan Connolly	Judy Contreras
Mary Ann	Mary Ann Crewdson	Michael Reed Davis
Dennis	Carol Dobbins	Meg Dougher

Dreby Family	Ella	Faye & Ed
Fran Harris	Hillary	Janet
Janine	Karen & DJ	Diane Lee
Frank	Lauren & Ed	Lindsey
Cecily Lovas	Kurt Martin	Mary Jane
Rob Meyer	Ronnie & Harry	Virginia Nicholas
TJ Patton	Paula & Abbie	Lucien Picard
Gene Pharo	Carol Ann Renzland	Lara Sparks
Lorraine & Drew	Robert Thomas	Colin Walker
Peter Wall	Ann White	Kate White

Those serving in the military and other dangerous professions:

Justin A. Dumhart, Danny Melega, Andrew Wall

Birthdays: Edward Miller (02/21), Gabriella Vaughan (02/22), Veronica Ruoff (02/24), Connie Anderson (02/26), John Paul Dondero (02/26), Sherry Johnson (02/26), Delany Mrazek (02/27)

Anniversaries: Robert and Ellen Meyer (02/26)

WEEKLY ONLINE CALENDAR February 21st– February 27th

21 – Sunday	Compline	9:00 PM
22 – Monday	Morning Prayer (online)	9:00 AM
23 – Tuesday	Sung Evening Prayer (online)	6:00 PM
24 - Wednesday	Choir Meeting	7:00 – 8:30 PM
25 – Thursday	Compline (online)	9:00 PM
26 – Friday	<i>Parish Office Closed</i>	
	Kids Korner	7:00 PM
27 – Saturday	Praying through the Psalms	7:00 PM

VOLUNTEERS NEEDED to wipe down pews and items after the 9:30 service.

PASTORAL CARE - Please call Mother Caroline+ at (504) 390-5331 and Deacon Judy Krom at (732) 330-4949

MUSIC FEATURE

The Black History Month feature hymn this week is *We'll Undersand It Better By and By*.

The songs of Charles Tindley were published cumulatively in two editions of *Soul Echoes* (1905, 1909) and six editions of *New Songs of Paradise* (1916-1941).

Charles Albert Tindley (1851–1933) wrote this hymn while he was pastor of the Bainbridge Street Methodist Episcopal Church in Philadelphia, and he published it in the first edition of his collection *Soul Echoes* (1905 | 2nd ed. is shown in Fig. 1). Tindley was not musically literate, so he relied on colleagues such as Francis A. Clark—known and lauded locally as “Professor F.A. Clark”—to notate the songs. Clark arranged several hymns for Tindley from 1905 to 1913.

Jon Michael Spencer, a scholar of hymns in black church traditions, had this to say about Tindley’s hymn:

Tindley’s hymns, which condemn the world of unjust inequalities and portray the beauties of the Kingdom of Heaven, have long been comforting to black worshipers of every denominational persuasion. In his hymn “Some Day,” for example, Tindley characterizes the human domain as a “world of sin” and a “world of tears,” a “wilderness” from which, he wrote, “I shall be free some day.” In one of his most celebrated songs, “We’ll Understand It Better By and By,” he identifies impoverishment as one of the principle dilemmas of his day. The world Tindley depicts in song is also a place in which decent persons are rare commodities and so-called friends are never available when help is needed. His response to these “trials dark on ev’ry hand” and to being “tossed and driv’n on the restless sea of time” is to turn away from the world toward his heavenly “home.” (hymnologyarchive.com)

Copy and paste this link into your browser to learn more about Charles Tindley here: <https://www.wmdt.com/2020/02/black-history-month-dr-charles-albert-tindley/>

THE EPISCOPAL CHURCH OF THE HOLY INNOCENTS

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The Rev. Dr. Caroline Carson, Rector ~ (504) 390-5331 theparsoncarson@gmail.com

OFFICE HOURS – Monday through Thursday 9 AM to 2 PM