



Calvary Episcopal Church

CalvaryEpiscopal.org

821 South Fourth Street, Louisville, KY 40203

Phone 502-587-6011

HOLY EUCHARIST, RITE TWO Third Sunday after the Epiphany Year B

JANUARY 31, 2021

Welcome to Calvary Episcopal Church.

Calvary is the home of a community of people who seek to make the church a place of welcome, service, and beauty.

**Through the worship and love of God our mission is to:
make the Gospel of Jesus Christ the center of our life and work;
welcome all people into our church family;
love and support one another; and
actively seek out the human needs in our community,
responding vigorously with respect and understanding.**

We are glad you are with us today!

The Rev. Dr. Lee F. Shafer

Rector

Dr. Shawn R. Dawson

Organist/Director of Music

The Opening Hymn

Tell out, my soul, the greatness of the Lord

H437

1 Tell out, my soul, the great-ness of the Lord!

2 Tell out, my soul, the great-ness of his Name!

3 Tell out, my soul, the great-ness of his might!

4 Tell out, my soul, the glo-ries of his word!

Un - num - bered bless - ings give my spi - rit voice;

Make known his might, the deeds his arm has done;

Powers and do - min - ions lay their glo - ry by.

Firm is his prom - ise, and his mer - cy sure.

ten - der to me the prom - ise of his word;

his mer - cy sure, from age to age the same;

Proud hearts and stub - born wills are put to flight,

Tell out, my soul, the great - ness of the Lord

in God my Sa - vior shall my heart re - joice.
 his ho - ly Name— the Lord, the Might - y One.
 the hun - gry fed, the hum - ble lift - ed high.
 to chil - dren's chil - dren and for ev - er - more!

Words: Timothy Dudley-Smith (b. 1926); based on *The Song of Mary* Copyright ©1962 by Hope Publishing Company. All rights reserved.
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The Celebrant then says

BCP 355

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

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

The celebrant continues

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

BCP356

Then is said

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 of the Day

BCP 215

The Celebrant says to the people

The Lord be with you.

And also with you.

Celebrant Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The First Lesson

Deuteronomy 18:15-20

A Reading from the Book of Deuteronomy.

Moses said: The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the LORD your God at Horeb on the day of the assembly when you said: "If I hear the voice of the LORD my God any more, or ever again see this great fire, I will die." Then the LORD replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die."

Reader The Word of the Lord.

People Thanks be to God.

Psalm 111

Confitebor tibi

BCP 754

The Psalm is sung by the choir.

1 Hallelujah!

I will give thanks to the LORD with my whole heart, *
in the assembly of the upright, in the congregation.

- 2 Great are the deeds of the LORD! *
they are studied by all who delight in them.
- 3 His work is full of majesty and splendor, *
and his righteousness endures for ever.
- 4 He makes his marvelous works to be remembered; *
the LORD is gracious and full of compassion.
- 5 He gives food to those who fear him; *
he is ever mindful of his covenant.
- 6 He has shown his people the power of his works *
in giving them the lands of the nations.
- 7 The works of his hands are faithfulness and justice; *
all his commandments are sure.
- 8 They stand fast for ever and ever, *
because they are done in truth and equity.
- 9 He sent redemption to his people;
he commanded his covenant for ever; *
holy and awesome is his Name.
- 10 The fear of the LORD is the beginning of wisdom; *
those who act accordingly have a good understanding;
his praise endures for ever.

The Epistle

1 Corinthians 8:1-13

A Reading from the first Letter of Paul to the Corinthians.

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him. Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we

do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

Reader The Word of the Lord.

People Thanks be to God.

The Sequence Hymn

O for a thousand tongues to sing

H493

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!
 2 and spread through all the earth a - broad the hon - ors of thy Name.
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
 be now and ever given
 by saints below and saints above,
 the Church in earth and heaven.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

The Holy Gospel

Mark 1:21-28

The Priest reads the Gospel, first saying.

Celebrant The holy Gospel of our Lord Jesus Christ according to Mark.

People Glory to you, Lord Christ.

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

Celebrant The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

The Rev. John G. Allen

The Nicene Creed

BCP 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 Prayers of the People

Form IV, BCP 388

Then is said

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may
be united in your truth, live together in your love, and reveal
your glory in the world.

Silence

Lord, in your mercy
Hear our prayer.

Guide the people of this land, and of all the nations, in the
ways of justice and peace; that we may honor one another
and serve the common good.

Silence

Lord, in your mercy
Hear our prayer.

Give us all a reverence for the earth as your own creation,
that we may use its resources rightly in the service of others
and to your honor and glory.

Silence

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant
that we may serve Christ in them, and love one another as he
loves us.

Silence

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or
spirit; give them courage and hope in their troubles, and
bring them the joy of your salvation.

Silence

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have died, that your will
for them may be fulfilled; and we pray that we may share
with all your saints in your eternal kingdom.

Silence

Lord, in your mercy

Hear our prayer.

The Celebrant adds a concluding Collect.

The Confession of Sin

BCP 360

The Celebrant says

Let us confess our sins against God and our neighbor.

Silence.

Minister 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 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 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

All stand. The Celebrant says to the people

The peace of the Lord be always with you.
People And also with you.

The Holy Communion

BCP 361

Music at the Offertory

Ubi Caritas

Maurice Duruflé (1902-1986)

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus, et in ipso iucundemur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero. Amen.

Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be pleased in Him.
Let us fear, and let us love the living God.
And may we love each other
with a sincere heart. Amen.

The Celebrant then says:

All things come of thee, oh Lord, and of thine own have we given thee.

The Great Thanksgiving

Eucharistic Prayer C, BCP 369

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 him thanks and praise.

Then, the Celebrant proceeds

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:

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

The Celebrant continues

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 Fathers; God of Abraham, Isaac, and Jacob; 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.*

The Celebrant then continues

BCP 364

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

People and Celebrant

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

BCP 364

A period of silence is kept.

Fraction Anthem: Agnus Dei

S164

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

The musical score consists of five systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#). The lyrics are: "Je - sus, Lamb of God: have mer - cy on us." (first system), "Je - sus, bear - er of our sins: have mer - cy on us." (second system), "Je - sus, re - deem - er, re - deem - er of the world:" (third system), and "give us your peace, give us your peace." (fourth system). The fifth system shows the continuation of the piano accompaniment with a double bar line.

The Celebrant then says

The Gifts of God for the People of God.

Music during Communion *Tu solus qui facis mirabilia* Josquin des Prez (1450/1455-1521)

*Tu solus qui facis mirabilia,
Tu solus Creator, qui creasti nos,
Tu solus Redemptor, qui redemisti nos
sanguine tuo pretiosissimo.*

*Ad te solum confugimus,
in te solum confidimus
nec alium adoramus,
Jesu Christe.*

*Ad te preces effundimus
exaudi quod supplicamus,
et concede quod petimus,
Rex benigne.*

*D'ung aultre amer,
Nobis esset fallacia:
Magna esset stultitia
et peccatum.*

*Audi nostra suspiria,
Replenos tua gratia,
O rex regum,
Ut ad tua servitia
Sistamus cum laetitia
in aeternum.*

You are the only one who works miracles,
You alone are the Creator, who created us,
You alone are the Redeemer, who (has)
redeemed us

Through Your most precious blood.

To You alone we flee for refuge,
In You alone we confide/trust,
No one else do we worship,
Jesus Christ.

To You we pour out our prayers
Hear our supplication
And grant us our request,
Benign(kind) King!

To love someone else
Would be our fallacy:
It would be a great stupidity
And sin.

Hear our sighing,
Fill us with Your grace,
O King of kings,
So we may remain
in Your service with gladness
Forever

After Communion, the Celebrant says

BCP 366

Let us pray.

Celebrant and People.

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

The Blessing

The Dismissal

BCP 366

Celebrant Go in peace to love and serve the Lord. Alleluia, alleluia.

People Thanks be to God. Alleluia, alleluia.

The Closing Hymn

Thine arm, O Lord, in days of old

H567

1 Thine arm, O Lord, in days of old was strong to
2 And lo! thy touch brought life and health, gave hear - ing,
3 Be thou our great de - liv - erer still, thou Lord of

heal and save; it tri - umphed o'er dis - ease and death,
strength, and sight; and youth re - newed and fren - zy calmed
life and death; re - store and quick - en, soothe and bless,

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed below the vocal line. The first system contains the first three lines of the hymn, and the second system contains the remaining lines.

o'er dark - ness and the grave. To thee they went, the
 owned thee, the Lord of light: and now, O Lord, be
 with thine al - might - y breath: to hands that work and

blind, the deaf, the pal - sied, and the lame, the lep - er
 near to bless, al - might - y as of yore, in crowd - ed
 eyes that see, give wis - dom's heav - en - ly lore, that whole and

set a - part and shunned, the sick with fe - vered frame.
 street, by rest - less couch, as by Gen - nes - aret's shore.
 sick, and weak and strong, may praise thee ev - er - more.

Words: Edward Hayes Plumptre (1821-1891), alt. Music: *St. Matthew*, from *Supplemental to the New Version of Psalms* by Dr. Brady and Mr. Tate, 1708

The Postlude

Toccata

Théodore Dubois (1837 – 1924)

Hymns and Service Music: *The Hymnal 1982, Riteseries, Ritesong.*

The flowers are given to the glory of God by Margaret Dickinson in loving memory and admiration of Melvin Dickinson, who entered larger life on January 31, 2014, and in thanksgiving for our children, grandchildren, great grandchildren, and Clara.

Choral Music Notes:

Maurice Duruflé was a French organist and composer of the twentieth century. As a young man, he studied organ with Charles Tournemire before entering the Conservatoire and studying with Eugène Gigout. He was later appointed Louis Vierne's assistant at Notre Dame. In 1929 he was appointed titular organist of St-Étienne-du-Mont in Paris where he stayed for the rest of his life. Although his organ compositions are few, they are highly prized still today among organists around the world. Duruflé was a perfectionist with his compositions, which caused him to work tirelessly on his most famous work, his *Requiem*. Duruflé composed four motets for choir, from which comes **Ubi caritas**. A simple and sublime setting, he uses the Gregorian chant melody as the basis of this well-beloved piece.

Josquin desprez was arguably the biggest musical figure of the late 15th to early 16th Centuries. He was a skilled composer with great mastery and technique who received praise from Martin Luther who said, "he is the master of the notes. They must do as he wills; as for the other composers, they have to do as the notes will." He composed both sacred and secular music including masses, motets, chansons, and frottola. **Tu solus qui facis mirabilia** is a motet in praise to God. Most of the time the piece is homophonic which means each of the parts and the text move together. At times, Josquin changes the texture by just using the low voices or the high voices for instance. The general sound is typical for the period of the middle Renaissance.

Organ Music Notes:

Johannes Brahms is a well-known and important composer of the 19th Century. Famous for his symphonies and large choral works, he composed a small amount for the organ, which comprises preludes, fugues, and chorales. The style of these pieces is consistent with his conservative tendencies – looking back to older forms, always with a 19th Century, Brahmsian, harmonic language. At the end of his life, he composed a set of 11 chorales which some think was intended to be 14. **Schmücke dich, o liebe Seele** is No. 5, set with the tune clearly in the top voice, and composed for the hands only. A translation of the text:

Adorn yourself, O dear soul,
Leave the dark den of sins,
Come into the clear light,
Begin to shine with glory,
For the Lord, full of salvation and mercy
Has now invited you as a guest.
He who can reign in heaven

Wants himself to make his dwelling in you.

- Trans. Francis Browne

Théodore Dubois studied at the Paris Conservatory, served at Ste. Clotilde (working alongside César Franck) and the Madeleine, and finally taught Harmony and Composition at the Paris Conservatory before serving as director of the Conservatory. His famous **Toccata** comes from a set of 12 pieces for organ published in 1886. It is one of the earliest examples of the French toccata tradition made so famous in Widor's toccata, often heard on Easter, which was published in his 5th Symphony for Organ just a year later in 1887. You may hear a couple similar spots between the two toccatas. Dubois's toccata is in a three-part form – beginning and ending with virtuosic work in the hands with a slower original chorale melody in the middle for contrast.