



CELTIC EVENSONG AND COMMUNION

CHRIST AND GRACE EPISCOPAL CHURCH

Petersburg, Virginia

November 19, 2017

Prelude Music 5:15 p.m.

Service 5:30 p.m.

Welcome to this evening service. In order to prepare for worship and allow for private prayer, we ask that silence be observed upon entering the church. At the end of the service, please remain seated in silence until the conclusion of the Postlude, when the bell will be rung. We are glad you are here.

Prelude Music	from <i>The Three Musics of the Celtic Harp</i>	Arr. by Jo Morrison
	<i>Coolin Hills</i>	Traditional Scottish
	<i>East Neuk of Fife</i>	Traditional Scottish
	<i>Fanny Power</i>	Harmony by Jo Morrison
	<i>The Ghost of Elgin</i>	Jo Morrison
	<i>Huntingtone Castle</i>	Traditional Scottish
	<i>Kid on the Mountain</i>	Traditional Irish

Opening Acclamation *Please stand at the sound of the bell.*

Leader: Welcome to this ancient place,
All: **House of prayer for many nations; home to all who come.**

Leader: Welcome to this gathering place,
All: **Friend and stranger, saint and sinner, in all who gather here.**

Leader: Come with hope or hesitation; come with joy or yearning; all who hunger, all who thirst for life in all its fullness,
All: **Generous God and generous savior, touch us through your spirit.**

Prayer for Light

Leader: Come to us this night, O God,
All: **Come to us with light.**

Leader: Speak to us this night, O God,
All: **Speak to us your truth.**

Leader: Dwell with us this night, O God,
All: **Dwell with us in love.**



Seek ye first the king - dom of God
 Ask, and it shall be giv - en un - to you,

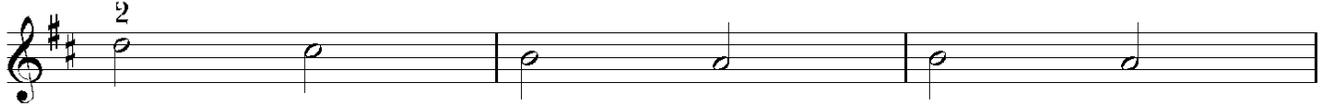


and its right - eous - ness, and all these things shall be
 seek, and ye shall find, knock, and the door shall be

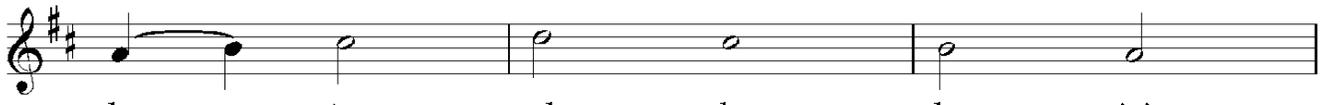


add - ed un - to you; Al - le - lu, al - le - lu - ia!
 o - pened un - to you; Al - le - lu, al - le - lu - ia!

Refrain



Al - le - lu - ia, al - le -



lu - ia, al - le - lu - ia!



Al - le - lu, al - le - lu - ia!

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The Reading Matthew 25:14-30 *Please be seated.*

Reader: O God, as these words are read,
All: **In our hearts may we feel your presence.**

Jesus said, "The kingdom of heaven will be as when a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done,

good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’”

Silence is observed after the reading.

Reflection Bill Queen

A moment of silence will follow.

Music for Meditation *St. Columba*

Arr. by Daniel Burton

Prayers of the People *Please stand.*

Leader: Let us pray for ourselves and for others. In the pauses between the petitions, I invite you to voice your own prayers, either silently or aloud.

Leader: We bring to God,
All: **Someone whom we have met or remembered today and for whom we want to pray.**
(pause)

Leader: We bring to God,
All: **Someone who is hurting tonight and needs our prayer.** (pause)

Leader: We bring to God,
All: **A troubled situation in our world tonight.** (pause)

Leader: We bring to God,
All: **Someone whom we find hard to forgive or trust.** (pause)

Leader: We bring ourselves to God,
All: **That we might grow in generosity of spirit, clarity of mind, and warmth of affection.**
(pause)

Leader: O Trinity of Love, you have been with us at the world's beginning,
All: **Be with us till the world's end.** (pause)

Leader: You have been with us at our life's shaping,
All: **Be with us at our life's end.** (pause)

Leader: You have been with us at the sun's rising,

All: **Be with us till the day's end.** (pause)

Leader: O Christ, kindle in our hearts within a flame of love to our neighbor, to our foes, to our friends, to our kindred all.

All: **O Christ of the poor and the yearning, from the humblest thing that lives, to the name that is highest of all, kindle in our hearts within a flame of love. Amen.**

Individual Prayers *Please be seated.*

During the instrumental music, you are welcome to come forward to light a votive candle as a symbol of your prayers.

Music for Meditation *Wicklow*

Arr. by Daniel Burton

Hymn 645 *The King of Love*

St. Columba



The King of love my shep-herd is, whose good-ness
Per-verse and fool-ish oft I strayed, but yet in
And so through all the length of days thy good-ness
fail-eth nev-er; I noth-ing lack if
love he sought me, and on his shoul-der
fail-eth nev-er: Good Shep-herd, may I
I am his, and he is mine for ev-er.
gent-ly laid, and home, re-joic-ing, brought me.
sing thy praise with-in thy house for ev-er.

The Peace

May the peace of Christ be with you.
And also with you.

All now exchange a sign of peace; then please be seated.

THE HOLY COMMUNION

*Alms basins are not passed through the congregation at this service.
You may place your offering in the alms basin at the door as you leave.*

Music At the Offertory *Wigtown*

Arr. by Daniel Burton

The Eucharistic Prayer *Please stand.*

Leader: The Lord be with you,

All: **And also with you.**

Leader: Lift up your hearts,
All: **We lift them up to God.**

Leader: Let us give thanks to God,
All: **It is right to give both thanks and praise.**

Leader: Blessed are you, O God,
All: **For you have brought forth bread from the earth.**

Leader: Blessed are you, O God,
All: **For you have created the fruit of the vine.**

Leader: In the beginning you watered the earth,
All: **That man and woman might have food and drink.**

Leader: You gave to your servant Sarah,
All: **Bread to strengthen her family on their journey, and wine to make them glad.**

Leader: You called Moses and his people out of bondage,
All: **And refreshed them with food in the wilderness.**

Leader: You gave Mary and Jesus their daily bread to share,
All: **And here at your table, you offer us bread and wine for the journey to nourish us as sons and daughters.**

Leader: And so with all our sisters and brothers, before us and beside us,
All: **We praise you from our hearts for your unending greatness.**

Leader: Blessed is our brother Jesus, who walks with us the road of our world's suffering, and who is known to us in the breaking of bread. On the night of his arrest Jesus took bread and having blessed it he broke the bread and gave it to his disciples, saying, This is my body, given to you.

In the same way he took wine and having given thanks for it he poured it out and gave the cup to his disciples, saying, This cup is the new relationship with God, sealed with my blood. Take this and share it. I shall drink wine with you next in the coming Kingdom of God.

All: **Loving God, through your goodness we have this bread and wine to offer, which earth has given and human hands have made. May we know your presence in the sharing of this bread, so that we may know your touch in all bread, all matter.**

We celebrate the life that Jesus has shared among his community through the centuries, and shares with us now. Made one in Christ and one with each other, we offer these gifts and with them ourselves, a single, holy, living sacrifice. AMEN.

All: **Our father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us in the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

take my mo - ments and my days, let them flow in cease - less praise.
take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im-pulse of thy love;
Take my will, and make it thine; it shall be no long - er mine.

take my heart, it is thine own; it shall be thy roy - al throne.
Take my - self, and I will be ev - er, on - ly, all for thee.

The Dismissal

Leader: As you have been fed at this table, go to feed the hungry. As you have been set free, go to set free the imprisoned. As you have received, give. As you have heard, proclaim. And the blessing which you have received from Creator, Son, and Spirit go with you.

Please remain seated in silence until the conclusion of the Postlude when the bell will be rung. Then join us for food and fellowship in Lackey Hall. Exit the church through the door beside the baptism font – Lackey Hall is at the far end of the hallway.

Postlude: *Rhosymedre*

Arr. by Daniel Burton

Participants in the Service

Leader & Reflection The Reverend Bill Queen
Cantor Karen Becker *Lay Reader* Nancy Furr
Chalice Bearers Maureen McClure, Bee Betts, Jim Hunter
Ushers Greg Gwaltney, Kitty Gwaltney, Ann Riggs
Audio Rick Talmage *Musician* Louise Daniel

Special thanks to Liz Richardson
for planning and hosting the reception after the service.

The texts in this liturgy are © The Iona Community from *The Iona Abbey Worship Book*, published by Wild Goose Publications, Iona Community, Fourth Floor, Savoy House, 140 Sauchiehall St, Glasgow G2 3DH, UK.

Announcements

Our next Celtic Evensong and Communion service will be on December 17. We hope you will join us and bring your friends. Pre-service music begins at 5:15 p.m.

Our Sunday morning worship schedule is: 8:00 a.m. Quiet Holy Communion followed by coffee and refreshments, 9:30 a.m. Christian Education for Adults and Youth, 10:30 a.m. Holy Communion and Sunday School for ages 2-10, followed by coffee and refreshments.

Come join our Bible study! The group meets Thursdays at 7:30 a.m. led by Claire Brill. We welcome you to attend.

A Celtic Approach to Christianity

Christians in the Celtic-speaking areas of Britain, Ireland, Scotland, and Wales developed some traditions differing from other parts of the church until the 7th century. Unfortunately, little of how they actually practiced their faith has survived. Over the centuries since then, many people have sought to re-envision ‘Celtic’ approaches to prayer and worship.

One of the most active centers of this revival movement has been the Iona Community, founded in 1938, as an ecumenical monastic community, destination for pilgrimages, and originator of liturgical and devotional resources. It is from the Iona Community’s publications that the liturgy of our Celtic Service is derived.

The Iona Community’s approach to worship is characterized by participatory worship, inclusive language, and using inherited traditions to speak in new ways to today’s world. Their approach, as ours at Christ and Grace, seeks to deepen our awareness of, appreciation for, and relationship with God in Christ, all peoples, and the created world.