



"Let everyone that comes be received as Christ."
— *The Rule of St. Benedict*

Evening Eucharist

University Lutheran Church
Cambridge, Massachusetts
July 11, 2021

PRELUDE

THE GATHERING

BELL AND WELCOME

CONFESSION AND FORGIVENESS

All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, † one God, the God of manna,
the God of miracles,
the God of mercy.

Amen.

Drawn to Christ and seeking God's abundance, let us confess our sin.

Silence is kept for reflection.

God, our provider,
help us.

It is hard to believe there is enough to share.

**We question your ways when they differ from the ways
of the world in which we live.**

**We turn to our own understanding
rather than trusting in you.**

We take offense at your teachings and your ways.

Turn us again to you.

Where else can we turn?

**Share with us the words of eternal life
and feed us for life in the world.**

Amen.

Beloved people of God:
in Jesus, the manna from heaven, you are fed and nourished.
By Jesus, the worker of miracles, there is always more than enough.

Through Jesus, † the bread of life,
you are shown God's mercy:
you are forgiven and loved into abundant life. **Amen.**

GATHERING HYMN ELW 561 "Joyous Light of Heavenly Glory"
See next page.

APOSTOLIC GREETING

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **And also with you.**

PRAYER OF THE DAY

Almighty God, we praise you for your servant Benedict through whom you have called the church to its tasks and renewed its life. Raise up in our own day teachers and prophets inspired by your Spirit, whose voices will give strength to your church and proclaim the reality of your reign, through Jesus Christ, our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever.
Amen.

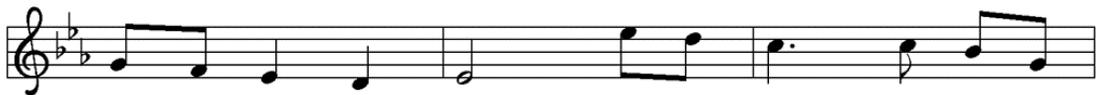
Joyous Light of Heavenly Glory



1 Joy - ous light of heav'n-ly glo - ry, lov-ing glow of God's own
2 In the stars that grace the dark - ness, in the blaz - ing sun of
3 You who made the heav-en's splen - dor, ev-'ry danc - ing star of



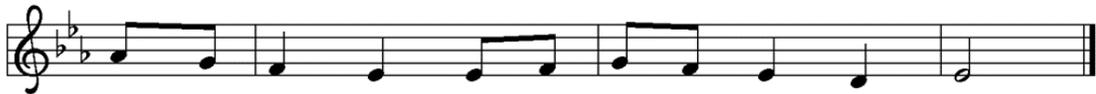
face, you who sing cre - a - tion's sto - ry, shine on
dawn, in the light of peace and wis - dom, we can
night, make us shine with gen - tle jus - tice, let us



ev - 'ry land and race. Now as eve - ning falls a -
hear your qui - et song. Love that fills the night with
each re - flect your light. Might - y God of all cre -



round us, we shall raise our songs to you. God of day - break,
won - der, love that warms the wea - ry soul, love that bursts all
a - tion, gen - tle Christ who lights our way, lov - ing Spir - it



God of shad - ows, come and light our hearts a - new.
chains a - sun - der, set us free and make us whole.
of sal - va - tion, lead us on to end - less day.

Text: Greek hymn, 3rd cent., para. Marty Haugen, b. 1950

Music: JOYOUS LIGHT, Marty Haugen

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THE WORD

PSALM 46

The psalm will be read responsively beginning with the lector.

- ¹God is our refuge and strength,
a very present help in trouble.
- ²**Therefore we will not fear, though the earth be moved,
and though the mountains shake in the depths of the sea;**
- ³though its waters rage and foam,
and though the mountains tremble with its tumult.
- ⁴**There is a river whose streams make glad the city of God,
the holy habitation of the Most High.**
- ⁵God is in the midst of the city; it shall not be shaken;
God shall help it at the break of day.
- ⁶**The nations rage, and the kingdoms shake;
God speaks, and the earth melts away.**
- ⁷The LORD of hosts is with us;
the God of Jacob is our stronghold.
- ⁸**Come now, regard the works of the LORD,
what desolations God has brought upon the earth;**
- ⁹behold the one who makes war to cease in all the world;
who breaks the bow, and shatters the spear, and burns the shields with
fire.
- ¹⁰**“Be still, then, and know that I am God;
I will be exalted among the nations; I will be exalted in the earth.”**
- ¹¹The LORD of hosts is with us;
the God of Jacob is our stronghold.

ALLELUIA

Spoken in unison.

Alleluia!

**The message about the cross
is the power of God to us who are being saved.**

Alleluia!

GOSPEL

Mark 10:35-45

The Holy Gospel according to Mark, the tenth chapter.
Glory to you, O Lord.

³⁵ 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.” ³⁶ And Jesus said to them, “What is it you want me to do for you?” ³⁷ And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” ³⁸ 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?” ³⁹ 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; ⁴⁰ 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.”

⁴¹ When the ten heard this, they began to be angry with James and John. ⁴² So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers are domineering, and their great ones are tyrants over them. ⁴³ But it is not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be slave of all. ⁴⁵ For the Son-of-Man came not to be served but to serve, and to give his life a ransom for many.”

The Gospel of our Lord. **Praise to you, O Christ.**

BRIEF REFLECTION

HYMN OF THE DAY ELW 669 “Rise Up, O Saints of God!”

Rise Up, O Saints of God!

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in the key of D major (two sharps) and 4/4 time. It consists of two systems of music. The first system contains five verses of lyrics, and the second system contains the concluding text. The melody is primarily composed of quarter and eighth notes, with some rests. The bass line provides harmonic support with chords and single notes.

1 Rise up, O saints of God! From vain am - bi - tions turn;
2 Speak out, O saints of God! De - spair en - gulf's earth's frame;
3 Rise up, O saints of God! The king - dom's task em - brace;
4 Give heed, O saints of God! Cre - a - tion cries in pain;
5 Com - mit your hearts to seek the paths which Christ has trod;

Christ rose tri - um - phant that your hearts with no - bler zeal might burn.
as heirs of God's bap - tis - mal grace, the word of hope pro - claim.
re - dress sin's cru - el con - se - quence; give jus - tice larg - er place.
stretch forth your hand of heal - ing now, with love the weak sus - tain.
and, quick - ened by the Spir - it's pow'r, rise up, O saints of God!

Text: Norman O. Forness, b. 1936
Music: FESTAL SONG, William H. Walter, 1825–1893
Text © Norman O. Forness, admin. Augsburg Fortress.

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PRAYERS OF INTERCESSION

Let us come before the triune God in prayer.

A brief silence.

Holy Parent, you welcome your people into one family and gather all things to yourself. Bestow your grace upon your beloved church, lavish your wisdom upon us, and redeem us from our faults, that by our witness all might praise your glory. Lord, in your mercy,
hear our prayer.

Awesome Creator, you steadfastly tend to the smallest of seeds and the mightiest of sycamore trees. Spring up green growth from the earth, nourish the growth of fruit, grain, and other crops, and bless the work of farmers and laborers. Lord, in your mercy,
hear our prayer.

God of the oppressed, turn the ears of those who are in power to the voices of prophets in our own day. Protect those who speak difficult truths when it is risky to do so. Lord, in your mercy,
hear our prayer.

God of strength, you are near to those who endure difficulty. Comfort all who are survivors of violence, guard the refugee and the immigrant, and protect all those who are victims of prejudice and discrimination. Lord, in your mercy,
hear our prayer.

God of love, we pray for this holy house and all those who worship here. We pray especially for those whose efforts behind the scenes often go unnoticed; for our staff Xiaolu Chen, Imogene Stulken, Jonathan Mott, Kris McQuage-Loukas, Nga Moyo, Pastors Gracious and Kathleen: and all of our volunteers. Lord, in your mercy,
hear our prayer.

For what else shall we pray:

We thank you, God, for the saints, martyrs, and prophets who have died in the faith, especially Benedict of Nursia. We remember those who have recently died especially David Steele, brother of Phyllis. United with them as God's children, assure us that we are yours forever. Lord, in your mercy, **hear our prayer.**

We lift our prayers to you, O God, trusting in your abiding grace.
Amen.

PEACE

The peace of Christ be with you always. **And also with you.**

THE MEAL

OFFERTORY MUSIC

OFFERTORY PRAYER

Jesus, Bread of life,
you have set this table with your very self,
and called us to the feast of plenty.
Gather what has been sown among us,
and strengthen us in this meal.
Make us to be what we receive here,
your body for the life of the world.
Amen.

GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

PREFACE

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ;
who on this day overcame death and the grave,
and by glorious resurrection opened to us the way of everlasting life.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:



San-to, san - to, san - to Dios de glo - ria y po - der,
Ho - ly, ho - ly, ho - ly God of pow - er and might,



cie - los y tie - rra pro - cla - man tu glo - ria.
heav - en and earth . . . are full of your glo - ry.



Ho - san - na, ho - san - na, ho - san - na en los cie - los.
Ho - san - na, ho - san - na, ho - san - na in the high - est.

Ho - san - na, ho - san - na, ho - san-na en los cie - los.
 Ho - san - na, ho - san - na, ho - san-na in the high - est.

Ben - di - to a - quel que vie - ne en el nom - bre de Dios.
 Bless - ed is the one who comes in the name of our God.

Ho - san - na, ho - san - na, ho - san-na en los cie - los.
 Ho - san - na, ho - san - na, ho - san-na in the high - est.

Ho - san - na, ho - san - na, ho - san-na en los cie - los.
 Ho - san - na, ho - san - na, ho - san-na in the high - est.

THANKSGIVING AT THE TABLE

Holy God,
 you alone are holy,
 you alone are God.

The universe declares your praise:
 beyond the stars;
 beneath the sea;
 within each cell;
 with every breath.

We praise you, O God.

Generations bless your faithfulness:
through the water;
by night and day;
across the wilderness;
out of exile;
into the future.
We bless you, O God.

We give you thanks for your Beloved:
at the heart of human life;
near to those who suffer;
beside the sinner;
among the poor;
with us now.
We thank you, O God.

In the night in which Jesus was betrayed,
our Lord took bread,
and gave thanks; broke it,
and gave it to the disciples,
saying: Take and eat;
this is my body, given for you.
Do this for the remembrance of me.

Again, after supper,
Jesus took the cup, gave thanks,
and gave it for all to drink,
saying: This cup
is the new covenant in my blood,
shed for you and for all people
for the forgiveness of sin.
Do this for the remembrance of me.

Remembering Christ's love for us
on the way,
at the table,

and to the end,
we proclaim the mystery of faith:

**Christ has died.
Christ is risen.
Christ will come again.**

We pray for the gift of your Spirit:
in our gathering;
within this meal;
among your people;
throughout the world.

Blessing, praise, and thanks
to you, holy God,
through Christ Jesus,
by your Spirit,
in your church,
without end.
Amen.

THE LORD'S PRAYER

In the Bible, Jesus often speaks of God as "Abba," Father, reflecting a profound intimacy with the creator of all worlds. Here, we extend that intimacy to name God as our Mother.

Friends, it gladdens the heart of Jesus when we pray,
**God our Mother, God 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 from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever. Amen.**

INVITATION TO RECEIVE AND SHARE COMMUNION

Christ has set the table with more than enough for all. Come!
May we who share these gifts be found in Christ and Christ in us.
The Body of Christ given for you. **Amen.**
The Blood of Christ shed for you. **Amen.**

HYMN DURING COMMUNION

ELW 471, "Let Us Break Bread Together"

Let Us Break Bread Together

1 Let us break bread to - geth - er on our knees;
2 Let us drink wine to - geth - er on our knees;
3 Let us praise God to - geth - er on our knees;

The first system of musical notation consists of a treble clef staff and a bass clef staff. The treble staff contains the melody with lyrics underneath. The bass staff contains a harmonic accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody begins with a quarter note G4, followed by quarter notes A4 and Bb4, then a half note C5. The accompaniment starts with a chord of G2-Bb2-Eb3 in the first measure.

let us break bread to - geth - er on our knees.
let us drink wine to - geth - er on our knees.
let us praise God to - geth - er on our knees.

The second system of musical notation continues the melody and accompaniment from the first system. It features the same treble and bass clef staves, key signature, and time signature. The lyrics are repeated for each part of the hymn.

Refrain

When I fall on my knees, with my face to the ris - ing

sun, O Lord, have mer-cy on me.

Text: African American spiritual
Music: BREAK BREAD TOGETHER, African American spiritual

PRAYER AFTER COMMUNION

Jesus, Bread of life,
we have received from your table
more than we could ever ask.
As you have nourished us in this meal,
now strengthen us to love the world with your own life.
In your name we pray.
Amen.

THE SENDING

BLESSING

The blessing of God,
who provides for us, feeds us, and journeys with us,
✠ be upon you now and forever.
Amen.

SENDING HYMN ELW 564, "God Who Made the Earth and Heaven"
See page 17 and 18.

DISMISSAL

Go in peace. You are the body of Christ.
Thanks be to God.

POSTLUDE

God, Who Made the Earth and Heaven

1 God, who made the earth and heav-en, dark - ness and light:
 2 And when morn a - gain shall call us to run life's way,
 3 Guard us wak - ing, guard us sleep-ing, and, when we die,
 4 Ho - ly Fa - ther, throned in heav-en, all - ho - ly Son,

you the day for work have giv - en, for rest the night.
 may we still, what - e'er be - fall us, your will o - bey.
 may we in your might - y keep - ing all peace - ful lie.
 Ho - ly Spir - it, free - ly giv - en, blest Three in One:

May your an - gel guards de - fend us, slum-ber sweet your mer - cy send us,
 From the pow'r of e - vil hide us, in the nar - row path - way guide us,
 When the last dread call shall wake us, then, O Lord, do not for - sake us,
 grant us grace, we now im - plore you, till we lay our crowns be - fore you

ho - ly dreams and hopes at - tend us all through the night.
nev - er be your smile de - nied us all through the day.
but to reign in glo - ry take us with you on high.
and in wor - thier strains a - dore you while a - ges run.

Text: Reginald Heber, 1783–1826, st. 1, alt.; William Mercer, 1811–1873, sts. 2, 4, alt.; Richard Whately, 1787–1863, st. 3, alt.
Music: AR HYD Y NOS, Welsh traditional; arr. Ralph Vaughan Williams, 1872–1958
Outside USA: Arr. from *The English Hymnal*. © Oxford University Press 1906.

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Saint Benedict

Saint Benedict (480-547) was born in the district of Nursia (present-day Norcia), in Umbria, central Italy. He is regarded as the “Father of Western Monasticism” and is “Co-patron of Europe” along with Saints Cyril and Methodius.

As a young man, Benedict was sent to Rome for studies but left after a short stay, desiring to dedicate his life to God. He went to live in an isolated place near Subiaco, not far from the ruins of Emperor Nero’s summer villa, about fifty miles from Rome. Today the cave is the celebrated shrine called “Sacro Speco” (The Holy Cave) and is one of Europe’s most beautiful sanctuaries. At Subiaco, Benedict lived a life of solitude and prayer for about three years with support from a monk named Romanus. Benedict’s time as a hermit was interrupted for a short period when he became the superior of a group of unruly monks. Ultimately unhappy with his guidance, they tried to poison him. His survival is attributed to the Hand of God. He then withdrew to the cave at Subiaco once again.

Eventually, Benedict's sanctity attracted disciples and in time, twelve small monasteries were established around Subiaco, with Benedict as the spiritual father of them all.

Around the year 530, Benedict left Subiaco with some of his disciples headed for Monte Cassino, halfway between Rome and Naples, where he began a single, close-knit community on a mountain top. There he remained until his death around the year 547. It was at Monte Cassino that Benedict completed his "Rule for Monks," basing it on earlier monastic literature as well as his own original material. Today, the "Rule of Saint Benedict," as it is commonly called, is considered one of the most important factors in the development of Christian Europe. In time, the Rule became the norm for all monks and nuns in the West. During his lifetime, the monastery at Monte Cassino grew, and a foundation was made south of Rome, at Terracina. The monasteries at Subiaco continued as well.

Benedict had a sister, Scholastica, who was consecrated to God from her youth and died shortly before her saintly brother. Both of them were buried at Monte Cassino in the oratory dedicated to Saint John the Baptist. Saint Scholastica's feast day is on February 10th, and Saint Benedict's feast days are on March 21st and July 11th. The March date is generally considered to be the date on which he died.

The life of Saint Benedict is found in "The Dialogues" written by Pope St. Gregory the Great some forty years after Benedict's death. It is not a biography as we know the genre today, but the details supply us with a basic outline of the life and times of Saint Benedict. Among the titles given to Saint Benedict over the centuries are the following: "Messenger of Peace, Architect of Unity, Teacher of Culture and Civilization, Father of Western Monasticism, Herald of the Christian Faith, and Father of the Whole of Europe." Today, Benedict's disciples, both men and women, can be found on every inhabited continent of the world, leading lives dedicated to "Prayer and Work," as Holy Father Benedict taught in his rule and by his life.

Serving the Community:

Kathleen Reed, *Pastor*

Kris McQuage-Loukas, *Church Administrator*

Gracious Moyo, *Grant Recipient*

Audra Franley, *Bread and Belonging Worship Leader*

Jonathan Mott, *Music Director – Choir*

Imogene Stulken, *Music Director – Organ*

Xiaolu Chen, *Bread and Belonging Accompanist*

Kerstin Broolsma, *Cantor*

Natalie David, *Council President*

Ed Bucher, *Treasurer and Bookkeeper*

Gail Bucher, *Service Deacon*

Chris Porter, *Financial Secretary*

Susan Worst, *Webmaster*

Joyce DeGreeff, *Lutheran Chaplain at Northeastern University*

Andrew Heisen, *Lutheran Chaplain at MIT*

Welcome to University Lutheran Church, a Christian witness and ministry of and to members of the academic and wider communities in Cambridge-Boston – and, virtually, across the world! We are a Reconciling in Christ congregation, welcoming people of all sexual orientations and gender identities. We are also a member congregation of the Greater Boston Interfaith Organization (GBIO).