



# MARSH CHAPEL AT BOSTON UNIVERSITY

University Interdenominational Protestant  
Service of Word and Sacrament  
Sunday, August 5<sup>th</sup>, 2018 — 11:00 a.m.  
The Eleventh Sunday after Pentecost

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The Reverend Doctor Robert Allan Hill, Dean

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◀ Hearing Assist System available—please ask an usher. 79.200 MHz  
✦ Please rise, as you are able.

## THE LITURGY OF THE WORD

**Prelude**                      Prelude and Fugue on a theme of Vittoria                      *Benjamin Britten (1913–1976)*

### Call to Worship and Greeting

*Liturgist:*                      This is the day the Lord has made.

*People:*                      *Let us rejoice and be glad in it.*

✦ **Introit**                      Northfield                      *Jeremiah Ingalls (1764–1828)*

How long, dear Savior, O how long shall this bright hour delay,  
Fly swifter 'round the wheel of time, and bring the welcome day.

✦ **Hymn 103**                      Immortal, invisible, God only wise                      ST. DENIO

### ✦ Opening Prayer

*Liturgist:*                      You who are Grace, Love, and Power:  
To you all hearts are open, all desires, known  
and from you no secrets are hidden.

*People:*                      *Cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may love you more dearly and  
more worthily give glory to you,*

*All:*                      *through Jesus Christ our Lord. Amen.*

## ✘ Invitation to the Lord's Table

*Celebrant:* All are welcome at the Lord's table,  
to be in companionship with him,  
to repent of sin,  
and to seek to live in peace with one another.  
Therefore, let us confess our sin before God and one another.

## ✘ Confession of Sin

*All:* *Merciful God*  
*we confess that we have not loved you with our whole heart.*  
*We have failed to be an obedient church.*  
*We have not done your will,*  
*we have broken your law,*  
*we have rebelled against your love,*  
*we have not loved our neighbors,*  
*and we have not heard the cry of the needy.*  
*Forgive us, we pray.*  
*Free us for joyful obedience,*  
*through Jesus Christ our Lord.*  
*Amen.*

*Celebrant:* Hear the good news:  
Christ died for us while we were yet sinners;  
that proves God's love towards us.  
In the name of Jesus Christ, you are forgiven!

*People:* *In the name of Jesus Christ, you are forgiven!*

*All:* *Glory to God. Amen.*

## ✘ Exchange of Peace

*Celebrant:* The peace of our Lord Jesus Christ is with you always!

*People:* *And also with you.*

*All may exchange signs and words of God's peace.*

✘ **Hymn 632** Draw us in the Spirit's tether (stanza 1 only)

UNION SEMINARY

✠ **Prayer for Illumination** (*spoken in unison*)

Gracious, Loving, Holy God, open our hearts and minds by the power of the Holy Spirit, that as the Scriptures are read and your word proclaimed, we may hear with joy what you say to us today. Amen.

**Lesson** Acts 10:1–17, 19–24, 27–30, 33–36, 44–48; 11:1–3, 15–18 (adapted)

*Lector:* A lesson from the Acts of the Apostles, adapted from the 10<sup>th</sup> and 11<sup>th</sup> chapters:

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort. He was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God. One afternoon at about three o'clock he had a vision in which he clearly saw an angel of God coming in and saying to him, 'Cornelius.' He said, 'What is it, Lord?' He answered, 'Your prayers and your alms have ascended as a memorial before God. Now send men to Joppa for a certain Simon who is called Peter; he is lodging with Simon, a tanner' When the angel who spoke to him had left, he called two of his slaves and a devout soldier from the ranks of those who served him, and after telling them everything, he sent them to Joppa.

About noon the next day in Joppa, Peter went up on the roof to pray. He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. In it were all kinds of four-footed creatures and reptiles and birds of the air. Then he heard a voice saying, 'Get up, Peter; kill and eat.' But Peter said, 'By no means, Lord; for I have never eaten anything that is profane or unclean.' The voice said to him again, a second time, 'What God has made clean, you must not call profane.' This happened three times, and the thing was suddenly taken up to heaven.

Now while Peter was greatly puzzled about what to make of the vision that he had seen, suddenly the men sent by Cornelius appeared. They were asking for Simon's house and were standing by the gate. While Peter was still thinking about the vision, the Spirit said to him, 'Look, three men are searching for you. Now get up, go down, and go with them without hesitation; for I have sent them.' So Peter went down to the men and said, 'I am the one you are looking for; what is the reason for your coming?' They answered, 'Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.' So Peter invited them in and gave them lodging.

The next day he got up and went with them, and some of the believers from Joppa accompanied him. The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. Peter went in and found that many had assembled; and he said to them, 'You yourselves know that it is unlawful for a Jew to associate with or to visit a

Gentile; but God has shown me that I should not call anyone profane or unclean. So when I was sent for, I came without objection. Now may I ask why you sent for me?’

Cornelius described his vision and how he came to send for Peter. Then he said, ‘Therefore I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say.’ Then Peter began to speak to them: ‘I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ’ ...

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, ‘Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?’ He ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Now the apostles and the believers who were in Judea heard that the Gentiles had also accepted the word of God. So when Peter went up to Jerusalem, the circumcised believers criticized him, saying, ‘Why did you go to uncircumcised men and eat with them?’ Peter described his vision of the sheet with the animals, and how he was sent by the Spirit to Cornelius’ home. Then he said, ‘And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. And I remembered the word of the Lord, how he had said, “John baptized with water, but you will be baptized with the Holy Spirit.” If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?’ When they heard this, they were silenced. And they praised God, saying, ‘Then God has given even to the Gentiles the repentance that leads to life.’

*Lector:* The Word of the Lord.

*People:* *Thanks be to God*

**Anthem** Venite comedite

*William Byrd (1543–1623)*

Venite comedite panem meum,  
et bibite vinum quod miscui vobis.

*Come, eat my bread,  
and drink the wine which I have prepared for you.*

*Tract for Votive Mass of the Blessed Sacrament*

## Psalm 103:1–6, 8–12

The antiphon is sung twice, first by choir alone, and then by choir and congregation.

♪ **Antiphon** (*sung by all*)

For with you is the foun-tain of life;  
in your light do we see light.

*Cantor:* Bless the LORD, O my soul,  
*People* and all that is within me, bless his holy name.  
*Cantor:* Bless the LORD, O my soul,  
*People:* and do not forget all his benefits—  
*Cantor:* who forgives all your iniquity,  
*People:* who heals all your diseases,  
*Cantor:* who redeems your life from the Pit,  
*People:* who crowns you with steadfast love and mercy,  
*Cantor:* who satisfies you with good as long as you live  
*People:* so that your youth is renewed like the eagle's.  
*Cantor:* The LORD works vindication  
and justice for all who are oppressed.  
*People:* The LORD is merciful and gracious,  
slow to anger and abounding in steadfast love.  
*Cantor:* He will not always accuse,  
nor will he keep his anger forever.  
*People:* He does not deal with us according to our sins,  
nor repay us according to our iniquities.  
*Cantor:* For as the heavens are high above the earth,  
so great is his steadfast love toward those who fear him;  
*People:* as far as the east is from the west,  
so far he removes our transgressions from us. ♪

✦ **Gloria Patri** (*sung by all*)

WESTMINSTER ABBEY



Laud and hon - or to the Fa - ther, laud and hon - or to the Son,  
laud and hon - or to the Spir - it, ev - er three and ev - er one;  
one in might and one in glo - ry, while un - end - ing a - ges run.

✦ **Gospel Lesson** Luke 6:43–45, 8:16–18

*Lector:* The Holy Gospel of our Lord Jesus Christ according to St. Luke,  
chapter 6, verses 43–45, and chapter 8, verses 16–18:

*People:* *Glory to you, O Lord.*

“No good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.

“No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light. For nothing is hidden that will not be disclosed, nor is anything secret that will not become known and come to light. Then pay attention to how you listen; for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away.”

*Lector:* The Gospel of the Lord.

*People:* *Praise to you, Lord Christ.*

**Sermon** “A Building Block for a Common Hope” The Rev. Victoria Hart Gaskell  
Chapel Associate for Methodist Students

✦ **Hymn 440** Let there be light, let there be understanding

CONCORD

**Community Life and Offering**

## At the Offertory Jubilate Deo in C (Psalm 100)

Benjamin Britten (1913–1976)

O be joyful in the Lord, all ye lands.

Serve the Lord with gladness: and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us and not we ourselves:  
we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving: and into his courts with praise:  
be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting;  
and his truth endureth from generation to generation.

Glory be to the Father . . .

### ✦ Presentation of the Gifts *(sung by all)*

CWM RHONDDA



God of grace and God of glo-ry, on thy peo-ple pour thy pow'r;  
crown thine an-cient church's sto-ry; bring her bud to glo-rious flow'r.  
Grant us wis-dom, grant us cour-age, serv-ing thee whom we a -  
dore, serv-ing thee whom we a - dore.

### ✦ Offertory Prayer

## THE LITURGY OF THE EUCHARIST

### ✦ The Great Thanksgiving

*Celebrant:* The Lord is with you.

*People:* *And also with you.*

*Celebrant:* Lift up your hearts.

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

*Celebrant:* Let us give thanks to the Lord our God.

*People:* *It is right to give our thanks and praise.*

*Celebrant:*

It is right, and a good and joyful thing,  
always and everywhere to give thanks to you,  
Almighty God, creator of heaven and earth.  
In the beginning, the Holy Spirit moved over the face of the waters.  
You formed us in your image and breathed into us the breath of life.  
When we turned away, and our love failed, your love remained steadfast.  
The Spirit came upon prophets and teachers,  
anointing them to speak your Word.

And so, with your people on earth and all the company of heaven,  
and giving voice to all creation,  
we praise your name and join the unending hymn:

✠ **Sanctus and Benedictus** (*sung by all*)

*Julian J. Wachner* (b. 1969)

The musical score is written for a single voice part in treble clef. It begins in 4/4 time and features a key signature of one flat (B-flat). The lyrics are: "Ho - ly, Ho - ly, Ho - ly! Lord God of pow'r and might  
Heav'n and earth are full of your Glo - ry. Ho -  
sa - na in the high - est, Ho - sa - na in the high - est, Ho - sa - na!  
Bless - ed is He who\_ comes in the name of the Lord. Ho -  
sa - na in the high - est, Ho - sa - na in the high - est, Ho - sa - na!" The score consists of five staves of music. The first staff contains the first line of lyrics. The second staff begins with a measure rest labeled '4' and continues with the second line of lyrics. The third staff begins with a measure rest labeled '6' and continues with the third line of lyrics. The fourth staff begins with a measure rest labeled '9' and continues with the fourth line of lyrics. The fifth staff begins with a measure rest labeled '12' and continues with the fifth line of lyrics. The score concludes with a double bar line.

Ho - ly, Ho - ly, Ho - ly! Lord God of pow'r and might

4  
Heav'n and earth are full of your Glo - ry. Ho -

6  
sa - na in the high - est, Ho - sa - na in the high - est, Ho - sa - na!

9  
Bless - ed is He who\_ comes in the name of the Lord. Ho -

12  
sa - na in the high - est, Ho - sa - na in the high - est, Ho - sa - na!



## ✠ Words of Institution

*Celebrant:*

Holy are you, and blessed is the Son Jesus Christ.  
At his baptism in the Jordan, the Spirit descended upon him  
and declared him your beloved Son.  
With the Spirit upon him, he turned away the temptations of sin.  
The Spirit anointed him to preach good news to the poor,  
to proclaim release to the captives and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
and to announce that the time had come  
when you would save your people.  
He healed the sick, fed the hungry, and ate with sinners.

By the baptism of his suffering, death, and resurrection  
you gave birth to your Church, delivered us from slavery to sin and death,  
and made with us a new covenant by water and the Spirit.  
When the Lord Jesus ascended, he promised to be with us always.

We remember how, when Jesus sat at supper with his friends, he took bread.  
And when he had given thanks,  
he broke the bread 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 a cup,  
And when he had given thanks, he gave the cup to his disciples, saying:  
"Drink this, all of you; this is the sign of a new covenant, sealed with my  
blood, for you and for many for the forgiveness of sins.  
Each time you drink this, remember me."

On the day you raised him from the dead  
he was recognized by his disciples in the breaking of the bread,  
and in the power of the Holy Spirit, your Church has continued  
in the breaking of the bread and the sharing of the cup.

And so, in remembrance of these your mighty acts in Jesus Christ,  
we offer ourselves in praise and thanksgiving  
as a holy and living sacrifice, in union with Christ's offering for us,  
as we proclaim the mystery of faith.

(Sung by all):



Christ has died, Christ is ri - sen, Christ will come a - gain.

*Celebrant:*

Pour out the Holy Spirit on us gathered here,  
and on these gifts of bread and wine.  
Make them be for us the body and blood of Christ,  
that we may be for the world the body of Christ,  
redeemed by his blood and empowered by the gifts of the Spirit.

By the Spirit make us one with Christ,  
one with each other, and one in ministry to all the world,  
showing forth the fruit of the Spirit until Christ comes in final victory,  
and we feast at the heavenly banquet.

Through the Son Jesus Christ, with the Holy Spirit in your servant Church,  
all honor and glory is yours, Almighty God, now and for ever.

*All:*

*Amen.*

### ✠ The Lord's Prayer

*Celebrant:*

And now, with the confidence of children of God, let us pray:

*All:*

*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.*

### ✠ Agnus Dei (sung by the choir)

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us your peace.

### Distribution of the Elements

*Marsh Chapel at Boston University is an interdenominational faith community and all are welcome and invited to participate in Communion today. Healing Prayer Stations are offered at every Sunday Communion. Other invitations regarding Communion are found on the next page of this bulletin.*

## Motet

Cœnantibus autem illis

*Juan de Lienas* (c. 1617–1654)

Cœnantibus autem illis,  
accepit Jesus panem,  
et benedixit ac fregit,  
deditque discipulis suis:  
Accipite et manducate,  
Hoc est enim corpus meum.

*While they were at supper  
Jesus took bread  
and blessed and broke it,  
and gave it to his disciples, [saying]:  
Take and eat,  
for this is my body.*

*from the Ordinary of the Mass*

## Prayer of Thanksgiving *(in unison)*

Eternal God, we give you thanks for this holy mystery in which you have given yourself to us. Grant that we may go into the world in the strength of the Holy Spirit, to give ourselves for others, in the name of Jesus Christ our Lord. Amen.

### ✠ Hymn 614

For the bread which you have broken

FOR THE BREAD

### ✠ Benediction

### ✠ Response

God be in my head

*arr. John Rutter* (b. 1945)

God be in my head and in my understanding. God be in mine eyes and in my looking.  
God be in my mouth and in my speaking. God be in my heart and in my thinking.  
God be at mine end and at my departing.

*Old English Prayer from Sarum Primer*

### ✠ Postlude

## COMMUNION AT MARSH CHAPEL

Marsh Chapel at Boston University is an interdenominational faith community and all are welcome and invited to participate in Communion today. If you do not feel comfortable receiving the elements of Communion, you may, if you wish, come forward and receive a blessing instead. Simply let the server know when you approach. If you are unable to come forward, we will come to you with Communion or for a blessing—just raise your hand after the others have finished. We provide both wine (pulpit side) and an alcohol-free grape juice (lectern side). Gluten-free bread is available upon request.

**Healing Prayer Stations:** Marsh Chapel offers prayer for healing at every Sunday Communion service. If, after partaking of Communion, you are moved to prayer for healing in an area of your life that calls for attention, with the laying on of hands and/or anointing with oil, please join the members of the healing prayer group under the first windows on the pulpit side of the Nave. Please feel free to stay until you are prayed with as the service continues to hold us all in worship.

## WELCOME TO MARSH CHAPEL

We thank you for joining us this morning for worship, and hope that you have found the Spirit of God in our midst. If you are interested in becoming a member of Marsh Chapel, or have other questions, please feel free to contact any of the Chaplains or Associates listed below.

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617.353.3560 — chapel@bu.edu — www.bu.edu/chapel

*The Chapel Office is open 9 a.m. – 4:30 p.m. weekdays, and on Sunday mornings.*

*Marsh Chapel Sunday morning services are broadcast live on WBUR 90.9 FM.*

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**The Reverend Dr. Robert Allan Hill, Dean and Chaplain of the University**

**Jessica Chicka, STM STH'11, University Chaplain for International Students**

**Br. Lawrence A. Whitney, LCt, MDiv STH'09, University Chaplain for Community Life**

**The Reverend Dr. Karen Coleman, Associate Chaplain for Episcopal Ministry**

The Reverend Victoria Hart Gaskell, Chapel Associate for Methodist Students

Karen Ellestad, Kelsey Lyon, Ministry Associates

Tom Batson, Emi Fermin, Devin Harvin, Maritt Nowak, Marsh Associates

Phoebe Oler, Nick Rodriguez, Denise-Nicole Stone, Savannah Wu, Marsh Associates

**Scott Allen Jarrett, DMA CFA'08, Director of Music**

**Justin Thomas Blackwell, MM CFA'09, Associate Director of Music**

David Ames, Sacristan

Sam Horsch, Operations Manager, Music at Marsh Chapel

Herbert S. Jones, Director, Inner Strength Gospel Choir

Margaret Weckworth, MM CFA'15, Music Program Administrator

**Ray Bouchard, MTS STH'95, Director of Marsh Chapel**

**Heidi Freimanis-Cordts, MM CFA'09, Director of Hospitality**

Heidi Freimanis-Cordts, Jeannette Lewis, Wedding Coordinators

Kaitie Noe, Helena Pham, Wedding Coordinators

Nebeyatt Betre, Helen Houghton, Moniroath Nann, Office Assistants

Helena Pham, Elizabeth Sorensen, Sonya Stanczyk, Office Assistants

Cierra Brown, Ellis Brown, Kaelyn Brown, Charles Cloy, George Coulter, Ushers

Mark Gray, Naa Ameley Owusu-Amo, Sydney Passley-Harris, Jay Reeg, Ushers

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