

The Holy Eucharist: Rite Two



St. Paul's Episcopal Church, Flint,
MI

The Children's Chapel

May 7, 2025

Feast of Julian of Norwich (transf.)

The Word of God



1 Let all mo - rtal flesh keep si - lence, and with fear and
2 King of kings, yet born of Ma - ry, as of old on
3 Rank on rank the host of hea - ven spreads its van - guard
4 At his feet the six - winged ser - aph; cher - u - bim with



trem - bling stand; pon - der noth - ing earth - ly -
earth he stood, Lord of lords in hu - man
on the way, as the Light of Light de -
sleep - less eye veil their lac - es to the



mind - ed, for with bless - ing in his hand
ves - ture, in the Bo - dy and the Blood
scend - eth from the realms of end - less day,
Pres - ence, as with cease - less voice they cry,



Christ our God to earth de - scend - eth,
he will give to all the faith - ful
that the powers of hell may va - nish
"Al - le - lu - ia, al - le - lu - ia!"

our full hom - age to de - mand.
 his own self for heaven - ly food.
 as the dark - ness clears a - way.
 Al - le - lu - ia, Lord Most High!"

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885). Music: *Picardy*, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906.

Opening acclamation p 355
 Gloria in excelsis Deo: p 356

Collect of the Day:

Triune God, Father and Mother to us all, who showed your servant Julian revelations of your nurturing and sustaining love: Move our hearts, like hers, to seek you above all things, for in giving us yourself you give us all. **Amen.**

1st Reading: Hebrews 10:19-24

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds.

7 For in the day of trouble he shall keep me safe in his shelter; *

he shall hide me in the secrecy of his dwelling and set me high upon a rock.

8 Even now he lifts up my head *
above my enemies round about me.

9 Therefore I will offer in his dwelling an oblation with sounds of great gladness; *
I will sing and make music to the LORD.

10 Hearken to my voice, O LORD, when I call; *
have mercy on me and answer me.

11 You speak in my heart and say, "Seek my face." *
Your face, LORD, will I seek.

Gospel: Matthew 23:37-39

Jesus said, "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you, desolate. For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.'"

Homily and Discussion

The Nicene Creed

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Prayers of the People Form I

The Leader and People pray responsively

With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.
Lord, have mercy.

For our Standing Committee, and for all the clergy and people, let us pray to the Lord.
Lord, have mercy.

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.
Lord, have mercy.

For this city, for every city and community, and for those who live in them, let us pray to the Lord.
Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.
Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.
Lord, have mercy.

For the poor and the oppressed, for the unemployed and the

destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

In the communion of St. Paul and St. Mark and of all the saints, let

us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

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Post Communion Prayer	p 365

God Be with You

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Jeremiah E. Rankin, 1880; alt.

1 God be with you till we meet a - gain; By good coun-sel guide, up - hold you,
 2 God be with you till we meet a - gain; Wings of shel-ter safe - ly hide you,
 3 God be with you till we meet a - gain; When life's per - ils thick con-found you,
 4 God be with you till we meet a - gain; Keep love's ban-ner float - ing o'er you,

With a shep-herd's care en - fold you: God be with you till we meet a - gain.
 Dai - ly man - na still pro - vide you: God be with you till we meet a - gain.
 Put un - fail - ing arms a - round you: God be with you till we meet a - gain.
 Smite death's threat-ening wave be - fore you: God be with you till we meet a - gain.

Refrain

Till we meet, till we meet, till we meet at Je - sus' feet;
 till we meet, till we meet a - gain, till we meet,

till we meet, till we meet, God be with you till we meet a - gain.
 till we meet, till we meet a - gain,

Written during his last pastorate, at First Congregational Church in Washington, D.C., Jeremiah Rankin's hymn spread quickly throughout America and England by way of Moody and Sankey's revival meetings. Rankin later served as the seventh

Tune: GOD BE WITH YOU 9.8.8.9 with refrain
William G. Tomer, 1880



Julian of Norwich
Mystic and Theologian, c. 1417



Of Julian's early life we know little, only the probable date of her birth (1342). Her own writings in her *Revelations of Divine Love* are concerned only with her visions, or "showings," that she experienced when she was thirty years old rather than with the details of her biography.

Julian had been gravely ill and was given last rites. Suddenly, on the seventh day, all pain left her, and she had fifteen visions of Christ's Passion. These brought her great peace and joy. "From that time I desired oftentimes to learn what was our Lord's meaning," she wrote, "and fifteen years after I was answered in spiritual understanding: 'Would you learn the Lord's meaning in this thing? Learn it well. Love was his meaning. Who showed it you? Love. What did he show you? Love. Why did he show it? For Love.'"

Julian had long desired three gifts from God: "the mind of his passion, bodily sickness in youth, and three wounds—of contrition, of compassion, of will-full longing toward God." Her illness brought her the first two wounds, which then

passed from her mind. The third, “will-full longing” (divinely inspired longing), never left her.

She became a recluse, an anchoress, at Norwich soon after her recovery from illness, living in a small dwelling attached to the parish church. Even in her lifetime, she was famed as a mystic and spiritual counselor and was frequently visited by clergy and lay persons, including the mystic Margery Kempe. Kempe says of Julian: “This anchoress was expert in knowledge of our Lord and could give good counsel. I spent much time with her talking of the love of our Lord Jesus Christ.”

Julian understood that God was both Father and Mother to us, and understood Christ as exemplifying this maternal face of God. “Thus Jesus Christ, who does good against evil, is our very Mother. We have our being in him, where the ground of motherhood begins . . . As truly as God is our Father, so truly is God our Mother.”

Julian’s book is a tender and beautiful exposition of God’s eternal and all-embracing love, showing how his charity toward human beings is exhibited in the Passion. Again and again Julian referred to Christ as “our courteous Lord.” Many have found strength in the words that the Lord had given her: “I can make all things well; I will make all things well; I shall make all things well; and you can see for yourself that all manner of things shall be well.”