

*The Prayer of Peter, the First Apostle*



# Invocation

*P: In the name of the Father and the Son and the Holy Spirit.*

**C: Amen**

## Within Our Darkest Night

The musical score is written for a piano and voice. It features a key signature of one sharp (F#) and a 4/4 time signature. The melody is primarily in the treble clef, while the accompaniment is in the bass clef. The lyrics are written below the treble staff. Chord symbols (B, em, D, G, C, f#dim) are placed above the treble staff to indicate the harmonic structure. The score is divided into four systems, each with a treble and bass staff. The lyrics are: "With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way." The final system ends with a double bar line and repeat dots.

With - in our dark - est night, you kin - dle the  
fire that nev - er dies a - way, nev - er dies a -  
way. With - in our dark - est night, you kin - dle the  
fire that nev - er dies a - way, nev - er dies a - way.

## Silence

## Confession

*P: Let us confess our sin in the presence of God and of one another.*

**C: I confess to God Almighty, before the whole company of heaven, and to you, my brothers and sisters, that I have sinned in thought, word, and deed by my fault, by my own fault, by my own most grievous fault; wherefore I pray God Almighty to have mercy on me, forgive me all my sins, and bring me to everlasting life. Amen.**

*Preserve me, O God, for in you I take refuge. I say to the Lord, "You are my Lord; I have no good apart from you."*

**As for the saints in the land, they are the excellent ones, in whom is all my delight. The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.**

**The Lord is my chosen portion and my cup; you hold my lot.**

*The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.*

**I bless the Lord who gives me counsel; in the night also my heart instructs me.**

*I have set the Lord always before me; because the Lord is at my right hand, I shall not be shaken.*

**Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.**

*For you will not abandon my soul to Sheol, or let your holy one see corruption.*

The musical score is written for guitar and voice. It consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The tempo/mood is marked *mp* (mezzo-piano). The first staff has the following chords: Am, G, F, Am, G, F, C. The lyrics for the first staff are: "1. For what we have done and left un-done, we 2. For what You have done, Your life of love, You". The second staff has the following chords: Am, F, G, C, Am, G. The lyrics for the second staff are: "fall on Your count-less mer-cies. For sins that are known and per-fect-ly lived, we praise You. Though tempt-ed and tried, You".

*mp* 1. For what we have done and left un-done, we  
2. For what You have done, Your life of love, You  
fall on Your count-less mer-cies. For sins that are known and  
per-fect-ly lived, we praise You. Though tempt-ed and tried, You

those un - known, we call on Your name so ho - ly. For  
fixed Your eyes, You fin - ished the work God gave You. And

en - vy and pride, for clos - ing our eyes, for scon - ing our ver - y  
there on the tree, a King a - mong thieves, You bled for a world's be -

neigh - bor. In thought word and deed we've failed You our King; how  
tray - al. You loved to the end, our mer - ci - ful friend: how

deep - ly we need a Sav - ior. *f* Lord have mer - cy,  
pure and for - ev - er faith - ful.

Christ have mer - cy, Lord have mer - cy on us.

Lord have mer - cy, Christ have mer - cy, Lord have mer - cy on us.

## Prayer of the Day

*P: The Lord be with you.*

**C: And also with you.**

*P: Let us pray.*

**C: Spirit of God, stir our minds, open our hearts, and free our voices so we can come to you with our authentic selves, bearing our soul, our joy, our anxiety, our pain, our longing, and our hope. As you heard and responded in grace**

**and love to the prayers of your faithful servants, Hannah, Jonah, Nehemiah, Peter, Cornelius and your Son, our Savior, Jesus, so we, too long for you to hear and respond to our prayers this night. Come, Lord, let us sit together now with you and find peace and contentment in our conversation. Amen.**

## *Scripture Reading*

## *Acts 10*

**Narrator   Angel   Cornelius   God   Peter   2 Slaves/1 Soldier**

Narrator: In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort, as it was called. 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 . . .

Angel: Cornelius!

Nar: He stared at him in terror and said . . .

Cornelius: What is it, Lord?

Angel: 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, whose house is by the seaside.

Narr: 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, as they were on their journey and approaching the city, 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.

God: Get up, Peter; kill and eat.

Peter: By no means, Lord; for I have never eaten anything that is profane or unclean.

God: What God has made clean you must not call profane.

Narr: 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. They called out to ask whether Simon, who was called Peter, was staying

there. While Peter was still thinking about the vision, the Spirit said to him,

God: Look, three men are searching for you. Now get up, go down, and go with them without Hesitation, for I have sent them.

Narr: So Peter went down to the men and said,

Peter: I am the one you are looking for; what is the reason for your coming?"

Slaves/Soldier: 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.

Narr: 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.

## Silence

Refrain Sung 3x by Congregation

G C am D bm em am D G

Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son.

## Cantor Verses

1. Lord Jesus Christ, you were sent to heal the contrite, have mercy on us.
2. Lord Jesus Christ, you came to call all sinners, have mercy on us.
3. Lord Jesus Christ, you intercede for us, have mercy on us.

## Reading

## Acts 10

**Narrator    Cornelius    Peter**

Narr: The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. On Peter's arrival Cornelius met him, and falling at his feet, worshiped him. But Peter made him get up, saying,

Peter: Stand up; I am only a mortal.

Narr: And as he talked with him, he went in and found that many had assembled.

Peter: 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: Four days ago, at this very hour, at three o'clock, I was praying in my house when suddenly a man in dazzling clothes stood before me. He said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. Send therefore to Joppa and ask for Simon, who is called Peter; he is staying in the home of Simon, a tanner, by the sea.' 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.

Peter: 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 he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.

Narr: 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.

Peter: Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?"

Narr: So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

*Silence*

*Prayer Hymn*



- 1 Here in this place the new light is stream-ing, now is the dark - ness
- 2 We are the young, our lives are a mys - t'ry, we are the old who
- 3 Here we will take the wine and the wa - ter, here we will take the
- 4 Not in the dark of build-ings con - fin - ing, not in some heav - en,



van - ished a - way; see in this space our fears and our dream-ings  
yearn for your face; we have been sung through - out all of his - t'ry,  
bread of new birth, here you shall call your sons and your daugh - ters,  
light years a - way— here in this place the new light is shin - ing,



brought here to you in the light of this day.  
called to be light to the whole hu - man race.  
call us a - new to be salt for the earth.  
now is the king - dom, and now is the day.



Gath-er us in, the lost and for - sak - en, gath-er us in, the  
Gath-er us in, the rich and the haugh-ty, gath-er us in, the  
Give us to drink the wine of com-pas - sion, give us to eat the  
Gath-er us in and hold us for - ev - er, gath-er us in and



blind and the lame; call to us now, and we shall a - wak - en,  
proud and the strong; give us a heart, so meek and so low - ly,  
bread that is you; nour-ish us well, and teach us to fash - ion  
make us your own; gath-er us in, all peo - ples to - geth - er,



we shall a - rise at the sound of our name.  
give us the cour - age to en - ter the song.  
lives that are ho - ly and hearts that are true.  
fire . . of love in our flesh and our bone.



## *Meditation on Cornelius and Peter*

Unfortunately, Cornelius the Centurian's dramatic account is never read on a Sunday morning in the mainline denominations that follow the Revised Common Lectionary. But such a rich story should not be overlooked by the faithful, especially not by those of us who include ourselves among God's people yet do not keep Kosher – or the Sabbath – or most of the other laws God gives to his people and Jews still observe today. Here, in Cornelius' house, the shape of how our inclusion into God's people was going to look was beginning to be formed and we should keep three important aspects of this story always in our minds.

First, we need to recall that this happens according to God's plan. It is God who comes to both Cornelius and to Peter to proclaim God's intention of inclusivity. This was neither Peter nor Cornelius' doing. We should remember that God is always working to welcome and accommodate more peoples into the community of the Church.

Second, we need to remember that God preserves the unique and special status of his historically Chosen People, the Jews. Christians have had an unfortunate tendency to think that the vision Peter has during his prayer is God's way of telling Peter that because he is now a Christian, he does not have to keep kosher. Christians then think that God has left the Jews behind and made Christians the chosen ones. Nothing could be further from the truth. Peter's prayer-vision is not about food – note that there are no shellfish in heavenly buffet! – it is metaphor for the inclusivity of the Church. Peter's hunger since the Pentecost has been to proclaim the truth of the crucified and risen Savior, Jesus, and bring as many into the Church as possible through baptism. In this prayer, God is revealing that Peter will now satisfy this hunger not just by preaching to fellow Jews, but to all the Gentiles as well – the very people thought to be unclean. How can anyone whom God has spoken to, who is seeking to explore and express a relationship with the Lord, be considered unclean? . . . can anyone? . . . anyone?

Third, we need to remember that this is a story about how the Faith needs to be shared. Peter comes to Cornelius with the wisdom and understanding of experience and divine inspiration, and Cornelius opens for Peter new possibilities for understanding how God is at work. Neither are left alone to figure things out by themselves. Instead, God provides the resource they both need to continue to grow in faith – as God does through us and for us. Faith is not a solo performance, it takes a team, an ensemble, a support group, a Church. And our first partner in faith is always there for us in prayer.

# O Lord Hear My Prayer

Ostinato Chorale

O Lord, hear my prayer, O Lord, hear my prayer:

when I call an - swer me. O Lord, hear my prayer, O

Lord, hear my prayer. Come and lis - ten to me. O

## *Prayers from the Taizé Community . . .*

*P : Jesus our hope, in you we find the consolation with which God comes to flood our lives, and we understand that, in prayer, we can bring everything to you, entrust everything to you.*

*P : Jesus our peace, by your Gospel, you call us to be very simple, very humble. You cause to grow within us an infinite gratitude for your constant presence in our lives.*

*P : God of consolation, even when we feel nothing of your presence, still, you are there. Your presence is invisible, but your Holy Spirit is always within us.*

*P : Holy Spirit, you have a call for every one of us. So come, prepare our hearts to discover what it is that you expect of each of us.*

*P : God of compassion, disconcerted by the incomprehensible suffering of the innocent, we pray for those who are experiencing times of trial. Inspire the hearts of those who seek the peace that is so indispensable for the whole human family.*

*P : God of consolation, you burden yourself with our burdens, so that we can move forward at every moment, from anxiety toward trust, from shadows toward light.*

**C: Gracious Lord, we give you thanks for the day, especially for the good we were permitted to give and to receive; the day is now past, and we commit it to you. We entrust to you the night; we rest in surety, for you are our help, and you neither slumber nor sleep.**

**C: O Lord, support us all the day long of this troubled life, until the shadows lengthen, and the evening comes and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in your mercy, grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord.**

**C: 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. Lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory now and forever. Amen.**

Capo 1: (D) (A) (Bm) (D) (G) (A7) (D)  
 Eb Bb Cm Eb Ab Bb7 Eb

1 A - bide with me! Fast falls the e - ven - tide. The dark-ness  
 2 Swift to its close ebbs out life's lit - tle day. Earth's joys grow  
 3 I need thy pres-ence ev-'ry pass-ing hour. What but thy  
 4 I fear no foe, with thee at hand to bless. Ills have no  
 5 Hold then thy cross be - fore my clos-ing eyes. Shine through the

(G) (D) (Em) (E7) (A) (D) (A) (Bm) (D)  
 Ab Eb Fm F7 Bb Eb Bb Cm Eb

deep - ens; God, with me a - bide. When oth - er help - ers  
 dim, its glo - ries pass a - way. Change and de - cay in  
 grace can foil the tempt-er's pow'r? Who like thy - self my  
 weight, and tears no bit - ter - ness. Where is death's sting? Where,  
 gloom, and point me to the skies. Heav'n's morn-ing breaks, and

(G) (B7) (Em) (A7) (D) (Bm)(Em)(D/A)(A7) (D)  
 Ab C7 Fm Bb7 Eb Cm Fm Eb/Bb Bb7 Eb

fail, and com-forts flee, help of the help-less, O a - bide with me.  
 all a - round I see. O thou who chang-est not, a - bide with me.  
 guide and stay can be? Through cloud and sun-shine, O a - bide with me.  
 grave, thy vic - to - ry? I tri-umph still, if thou a - bide with me.  
 earth's vain shad-ows flee. In life and death, O God, a - bide with me.