



Nicolaus Zinzendorf  
portrait by Balthazar Denner (1685-1749)  
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**ST. MARY'S**  
**SERVICE OF HOLY EUCHARIST**  
Including a Reflection  
on the Life and Witness of  
**NICOLAUS LUDWIG VON ZINZENDORF,**  
**PROPHETIC WITNESS**  
**(1760 C.E.)**  
from *Holy Women, Holy Men*

**Wednesday, May 11, 2022**

7:00-7:30 am Service of Holy Eucharist

7:30-8:00 Fellowship and Conversation

**<https://zoom.us/j/584949088>**

**Meeting ID (recurring): 584 949 088**

## COLLECT OF THE DAY

*Celebrant:* God be with you

*People:* **And also with you.**

*Celebrant:* Let us pray.

God of life made new in Christ, you call your Church to keep on rising from the dead: We remember before you the bold witness of your servant Nicolaus von Zinzendorf, through whom your Spirit moved to draw many in Europe and the American colonies to faith and conversion of life; and we pray that we, like him, may rejoice to sing your praise, live your love and rest secure in the safekeeping of the Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## PSALM 101:1-4

## *The St. Helena Psalter*

I will sing of mercy and justice;  
to you, O God, will I sing praises.

I will strive to follow a blameless course; oh, when will you come to me?  
I will walk with sincerity of heart within my house.

I will set no worthless thing before my eyes;  
I hate the doers of evil deeds; they shall not remain with me.

A crooked heart shall be far from me;  
I will not know evil.

## THE HOLY GOSPEL

John 16:16-22

A reading from the Gospel of John:

‘A little while, and you will no longer see me, and again a little while, and you will see me.’ Then some of his disciples said to one another, ‘What does he mean by saying to us, “A little while, and you will no longer see me, and again a little while, and you will see me”; and “Because I am going to the Father”?’ They said, ‘What does he mean by this “a little while”? We do not know what he is talking about.’ Jesus knew that they wanted to ask him, so he said to them, ‘Are you discussing among yourselves what I meant when I said, “A little while, and you will no longer see me, and again a little while, and you will see me”? Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. When a woman is in labour, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of

the joy of having brought a human being into the world. So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

The Word of the Lord

*People: Thanks be to God.*

## REMEMBERING NICOLAUS VON ZINZENDORF

Nicolaus von Zinzendorf (1700-1760) was a Count of the Holy Roman Empire who always had more interest in religious matters than in affairs of court. Following studies at the pietist center of Halle, he developed his own “theology of the heart,” which placed great emphasis on a close personal relationship with the suffering Savior. This “heart religion” was not just inner emotion, however, but was to result in a life totally devoted to the Savior. “All of life becomes a liturgy,” said Zinzendorf, and even the most mundane task can be an act of worship.

Always a champion of the underdog, he granted asylum to Czech Protestant exiles. Following a unifying experience on August 13, 1727, in their settlement of Herrnhut on his estate, the old church of the Unitas Fratrum or Bohemian Brethren was reborn and developed a rich liturgical and devotional life. This Moravian Church as it came to be called launched pioneer mission work, first in the Caribbean and then around the world. Zinzendorf himself became a bishop, and devoted his personal fortune to furthering the work of the church.

He was an early advocate of ecumenism, and in America he attempted to bring Protestant denominations together in the “Pennsylvania Synods.” He was not a systematic theologian, but produced numerous theological writings, widely read in Germany. In addition to these, he was a prolific hymn writer, and many of his hymn texts remain in use today in the Moravian Church and beyond. His view of the church is summed up in his stanza:

Christian hearts, in love united,  
 seek alone in Jesus rest;  
 has he not your love excited?  
 Then let love inspire each breast.

Members on our Head depending,  
 lights reflecting him, our Sun,  
 brethren—his commands attending,  
 we in him, our Lord, are one.

*(Moravian Book of Worship 1995: 673)*

## PRAYERS

*Prayers may be offered, silently or aloud.*

## HOLY EUCHARIST

Form A (*Enriching Our Worship*, p. 65)

*Celebrant* The Lord be with you.

*People* ***And also with you.***

*Celebrant* Lift up your hearts.

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

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

*People* ***It is right to give God thanks and praise.***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth, for the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations.

And so we join the saints and angels in proclaiming your glory, as we say,

*Celebrant and People*

***Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.***

***Hosanna in the highest.***

***Blessed is the one who comes in the name of the Lord.***

***Hosanna in the highest.***

And so, Loving God, we who have been redeemed by Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of Jesus Christ our Lord.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins.

Whenever you drink it, do this for the remembrance of me."

*The Celebrant then continues*

We now celebrate, O God, the memorial of Christ our Savior. By means of this holy bread and cup, we show forth the sacrifice of Christ's death, and proclaim the resurrection, until Christ comes in glory. Gather us by this Holy Communion into one body in the Risen One, and make us a living sacrifice of praise. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *AMEN.*

And now, in the words Christ taught us, we are bold to pray, saying,

*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.*

#### PRAYER AFTER COMMUNION

Let us pray.

*Eternal and Life-Giving God,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.*

#### BLESSING

May the peace which passes all understanding keep your hearts and minds in the knowledge and love of God, and may the blessing of the loving God, and God's son, risen for us, and the Holy Spirit be with you and remain with you always.

#### THE PEACE

The peace of the Lord be always with you.  
*All: And also with you.*