

August 9, 2020

Christ Episcopal Church of Guilford
Tenth Sunday after Pentecost – Proper 14
Holy Eucharist Rite II

10 a.m.

Prelude: *Wenn wir in höchsten Nöten sein*

BWV 641

J. S. Bach

Celebrant: Blessed be God: Father, Son and Holy Spirit.

People: **And blessed be God's kingdom, now and forever. Amen.**

Hymn #372 Praise to the living God

Leoni

**Praise to the living God! All praised be his Name
who was, and is, and is to be, for ay the same.
The one eternal God ere aught that now appears:
the first, the last, beyond all thought his timeless years!**

**Formless, all lovely forms declare his loveliness,
holy, no holiness of earth can his express.
Lo, he is Lord of all. Creation speaks his praise,
and everywhere above, below, his will obeys.**

**His Spirit floweth free, high surging where it will:
in prophet's word he spoke of old; he speaketh still.
Established is his law, and changeless it shall stand,
deep writ upon the human heart, on sea, on land.**

**Eternal life hath he implanted in the soul;
his love shall be our strength and stay while ages roll.
Praise to the living God! All praised be his Name
who was, and is, and is to be, for ay the same.**

Celebrant: The Lord be with you.

People: **And also with you.**

Collect of the Day

Prayed together:

**Grant to us, Lord, we pray,
the spirit to think and do always those things that are right,
that we, who cannot exist without you,
may by you be enabled to live according to your will;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.**

The Word of God

First Reading:

Genesis 37: 1-4, 12-28

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, 'Are not your brothers pasturing the flock at Shechem? Come, I will send you to them.' He answered, 'Here I am.' So he said to him, 'Go now, see if it is well with your brothers and with the flock; and bring word back to me.' So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, 'What are you seeking?' 'I am seeking my brothers,' he said; 'tell me, please, where they are pasturing the flock.' The man said, 'They have gone away, for I heard them say, "Let us go to Dothan."' So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, 'Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams.' But when Reuben heard it, he delivered him out of their hands, saying, 'Let us not take his life.' Reuben said to them, 'Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him' — that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, 'What profit is there if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh.' And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

The Lector concludes: The Word of the Lord. *People respond:* **Thanks be to God.**

Psalm 105: 1-6, 16-22, 45b *Prayed responsively by whole verse*

BCP p. 738,739,741

- 1 Give thanks to the LORD and call upon his Name; *
make known his deeds among the peoples.
- 2 Sing to him, sing praises to him, *
and speak of all his marvelous works.
- 3 Glory in his holy Name; *
let the hearts of those who seek the LORD rejoice.
- 4 Search for the LORD and his strength; *
continually seek his face.
- 5 Remember the marvels he has done, *
his wonders and the judgments of his mouth,

- 6 O offspring of Abraham his servant, *
O children of Jacob his chosen.
- 16 Then he called for a famine in the land *
and destroyed the supply of bread.
- 17 He sent a man before them, *
Joseph, who was sold as a slave.
- 18 They bruised his feet in fetters; *
his neck they put in an iron collar.
- 19 Until his prediction came to pass, *
the word of the LORD tested him.
- 20 The king sent and released him; *
the ruler of the peoples set him free.
- 21 He set him as a master over his household, *
as a ruler over all his possessions,
- 22 To instruct his princes according to his will *
and to teach his elders wisdom.

45 Hallelujah!

b

Second Reading

Romans 10:5-15

Moses writes concerning the righteousness that comes from the law 'That 'the person who does these things will live by them.' But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?" ' (that is, to bring Christ down) 'or "Who will descend into the abyss?" ' (that is, to bring Christ up from the dead). But what does it say?

'The word is near you, on your lips and in your heart' (That is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

The Lector concludes: The Word of the Lord. *People respond:* **Thanks be to God.**

At the Name of Jesus every knee shall bow,
every tongue confess him King of glory now;
'tis the Father's pleasure we should call him Lord,
who from the beginning was the mighty Word.

Humbled for a season, to receive a Name
from the lips of sinners, unto whom he came,
Faithfully he bore it spotless to the last,
brought it back victorious, when from death he passed;

bore it up triumphant, with its human light,
through all ranks of creatures, to the central height,
to the throne of Godhead, to the Father's breast;
filled it with the glory of that perfect rest.

Name him, Christians, name him, with love strong as death,
name with awe and wonder and with bated breath;
he is God the Savior, he is Christ the Lord,
ever to be worshiped, trusted, and adored.

The Gospel:

The Gospeller: The Holy Gospel of our Lord Jesus Christ According to Matthew

14:22-33

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

Immediately Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.' Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

The Gospeller concludes: The Gospel of the Lord. *People respond:* **Praise to you, Lord Christ.**

The Sermon

The Rev. Mary Anne Obsorn

Nicene Creed

BCP, p.358

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,**

God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Prayers of the People: Form VI

BCP, p.392, 393

In peace, we pray to you, Lord God.

Silence.

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world.

For all who work for justice, freedom, and peace.

Remembering your call to be good stewards of all that you place in our care;

we pray For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For the vulnerable and defenseless; for the homeless and the lonely. For those who are unemployed and underemployed, and those living with addiction, domestic violence, and

For all who are in danger, sorrow, or any kind of trouble:

For those who minister to the sick, the friendless, and the needy.

In our cycles of prayer, we pray for the clergy and people of St. Peter's in South Windsor, Epiphany in Southbury, St. Paul's in Southington and the Province de L'Eglise Anglicane in Rwanda as we pray for the peace and unity of the Church of God.

For all who proclaim the Gospel, and all who seek the Truth.

For our Presiding Bishop Michael, our Bishops Ian and Laura, our Celebrant Mary Anne, and all bishops and other ministers.

For all who serve God in His Church.

For all victims of violence, including victims of this week's mass shootings in Alabama, Colorado, Florida, Illinois, Michigan, New Jersey, Pennsylvania and Wisconsin. For the special needs and concerns of this congregation, including all those commended to the prayers of the parish; for all contending with the aftermath of Tuesday's wind storm, for Charlie, Elena, Ann, Dale and for those on your hearts.

Silence.

Hear us, Lord;

For your mercy is great.

We thank you, Lord for all the blessings of this life.

Silence.

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, especially Joan Ahrens and Mary Hendricks, Thomas & Winifred Lacey whom we hold in blessed memory, that they may have a place in your eternal kingdom.

Silence.

Lord, let your loving-kindness be upon them;

Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Silence.

Leader and People

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

The Celebrant will offer an absolution.

Silence.

Celebrant adds this concluding collect.

*A Prayer for the Power of the Spirit among the People of God**

God of all power and love,
we give thanks for your unfailing presence
and the hope you provide in times of uncertainty and loss.
Send your Holy Spirit to enkindle in us your holy fire.
Revive us to live as Christ's body in the world:
a people who pray, worship, learn,
break bread, share life, heal neighbors,
bear good news, seek justice, rest and grow in the Spirit.
Wherever and however we gather,
unite us in common prayer and send us in common mission,
that we and the whole creation might be restored and renewed,
through Jesus Christ our Lord. Amen.*

The Peace

Celebrant: The Peace of the Lord be always with you. **People: And also with you.**

Announcements and Greetings

The Holy Communion

The Offertory

Offertory solo: Zion's Walls (from 'Old American Songs,' second set)

A. Copland

Leila Mustakos, soprano

The Doxology: Hymn 380 (vs. 3)

Presentation of Gifts

Celebrant: All things come of thee, O Lord.

People: And of thine own have we given thee. Amen.

Eucharistic Prayer 4

From the Anglican Church of Canada's, *Book of Alternative Services****

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 our thanks and praise.

Celebrant: It is right to give you thanks and praise,
O Lord, our God, sustainer of the universe,
you are worthy of glory and praise.

People: Glory to you for ever and ever.

Celebrant: At your command all things came to be:
the vast expanse of interstellar space, galaxies, suns, the planets in their courses,
and this fragile earth, our island home;
by your will they were created and have their being.

People: Glory to you for ever and ever.

Celebrant: From the primal elements you brought forth the human race,
and blessed us with memory, reason, and skill;
you made us the stewards of creation.

People: Glory to you for ever and ever.

Celebrant: But we turn against you, and betray your trust;
and we turn against one another.
Again and again you call us to return.
Through the prophets and sages you reveal your righteous law.
In the fullness of time you sent your Son, born of a woman, to be our Saviour.
He was wounded for our transgressions, and bruised for our iniquities.
By his death he opened to us the way of freedom and peace.

People: Glory to you for ever and ever.

Celebrant: Therefore we praise you, joining with the heavenly chorus,
with prophets, apostles, and martyrs, and with those in every generation
who have looked to you in hope, to proclaim with them your glory,
in their unending hymn:

All:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Celebrant: Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said,
"Take this, and eat it: this is my body which is given for you.
Do this for the remembrance of me."
In the same way, after supper, he took the cup of wine; he gave you thanks, and said,
"Drink this, all of you: This is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."

People: Glory to you for ever and ever.

Celebrant: Gracious God, we recall the death of your Son Jesus Christ, we proclaim his resurrection and ascension, and we look with expectation for his coming as Lord of all the nations. We who have been redeemed by him, and made a new people by water and the Spirit, now bring you these gifts.
Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this holy table may share the divine life of Christ our Lord.

People: Glory to you for ever and ever.

Celebrant: Pour out your Spirit upon the whole earth and make it your new creation.
Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised; through Christ, with Christ, and in Christ, all honour and glory are yours, creator of all.

People: Glory to you for ever and ever. Amen.

The Celebrant then invites the People to join in the Lord's Prayer.

**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 in the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever. Amen.

The Breaking of the Bread

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

BCP, p. 364

Silence

The Gifts of God, for the People of God.

Invitation to Spiritual Communion**

God of love and grace, of justice and peace, we give you thanks that in the Sacrament of the altar you assure us of your presence within us and within the body of Christ, the faithful through all the generations; grant that we who have witnessed anew these holy mysteries, though unable to receive the physical elements of the Sacrament, may be moved by your indwelling Spirit ever more fully to embody your holy and life-giving presence, reshaping in your likeness the world around us, until we are gathered at last into the fullness of your glorious and eternal presence; through Christ our Risen Lord, Amen

Communion solo: How beautiful are the feet (from *Messiah*)

G. F. Handel

Postcommunion Prayer

BCP, p. 365

Eternal God, heavenly Father,
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.

A Blessing

Closing Hymn #680: O God, our help in ages past

St. Anne

O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:

Under the shadow of thy throne thy saints have dwelt secure;
sufficient is thine arm alone,
and our defense is sure.

**Before the hills in order stood, or earth received her frame,
from everlasting thou art God, to endless years the same.**

**A thousand ages in thy sight are like an evening gone;
short as the watch that ends the night before the rising sun.**

**Time, like an ever rolling stream, bears all our years away;
they fly, forgotten, as a dream dies at the opening day.**

**O God, our help in ages past, our hope for years to come,
be thou our guide while life shall last, and our eternal home:**

Dismissal: Let us bless the Lord. *People:* **Thanks be to God.**

Postlude: Prelude on *St. Anne*

C. H. H. Parry

The flowers today are in loving memory of
Mary Hendricks, Thomas and Winifred Lacey
By Kathy and Fred Mauzey

*From Pentecost Sunday through the first Sunday in September, Presiding Bishop Michael Curry and his Lutheran counterpart Presiding Bishop Elizabeth Eaton welcome congregations and individuals to regularly pray "A Prayer for the Power of the Spirit among the People of God." This prayer – crafted by a team of Lutheran and Episcopal prayer leaders in light of the COVID pandemic – is meant to unite us in common prayer and revive us for common mission, wherever and however we may be gathered.

**Credit: The Rev. Bennet Broeckman, used with permission

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In Today's Worship
Celebrant: The Rev. Mary Anne Osborn
Music Director: Mark Sullivan
Readers: David Jones, Marsha Brown
Intercessor: Marsha Brown
Soloist: Leila Mustakos

Music note: The chorale *Wenn wir in höchsten Nöten sein* ('When in the time of utmost need') evidently had a special meaning for Bach. The setting from the Orgelbüchlein that is **our prelude this morning** was written while Bach was in his thirties; he returned to it at the very end of his life, having gone blind, and dictated another setting to his son-in-law (which is sometimes referred to as the 'deathbed chorale'). One translation of the first verse reads "When in the hour of utmost need we know not where to look for aid; when days and nights of anxious thought nor help nor counsel yet have brought." This morning's setting is so lovely I will play it twice, once with a typical Baroque 'gap registration' (ask me at coffee hour!) and then featuring our lovely Swell 'hautbois' (but you may say 'oboe!').

The texts for Handel's ever popular 1741 oratorio, *Messiah*, were taken from the King James Bible and the Coverdale Psalms (the Psalm translations included in the Book of Common Prayer). Although most of the libretto is drawn from the Old Testament, the text of **this morning's communion solo** was taken directly from the very end of our second reading today, Romans 10:5-15—in the words of the KJB, "How beautiful are the feet of them that preach the gospel of peace." Handel has chosen to set this text as a 'pastorale' ('pastoral, from the Italian *pastore*—think shepherds!), a favorite device of his—it's musical style featuring a flowing triple-meter which is always associated with calm and peacefulness. (And also Christmas. It's those shepherds again!)

Aaron Copland, probably America's most famous composer, created several sets of settings of what he called 'Old American Songs.' Copland's interest in the traditional Quaker song 'Simple gifts,' which was included in this collection and also featured in his ballet 'Appalachian Spring,' brought that lovely melody to the public consciousness. **Our Offertory anthem this morning** is a setting of an early 19th century revival song attributed to one John G. McCurry (1821–1866), a farmer, singing teacher, and tailor who lived most of his life in rural northeast Georgia. The accompaniment that Copland provides features many open fifths, which are characteristic of what became known as his 'prairie style,' featured in his most popular works, the ballets 'Rodeo' and 'Billy the Kid,' as well as 'Appalachian Spring,' and which defined 'American' sounding classical music for much of the 20th century.

This morning's postlude is from a collection of pieces for 'manuals only,' i. e. just hands, but I discovered it is fun to play the left hand part on the pedals! Of course, this gives my left hand not much to do—which it appreciates! ~~Not having much else interesting to say~~ I became intrigued by the title, 'Postludium,' the purported Latin form of the term 'postlude' (and given as such by no less than the New Grove Dictionary of Music and Musicians, the standard academic reference). *Praeludium* is a term that is common in the Baroque period, and indeed appears to be authentic Latin. But the Oxford English Dictionary confirms that the word 'postlude,' on the analogy of 'prelude,' came into use in the 19th century, and gives no Latin precedent. I strongly suspect we've reverse-engineered a 'Latin-ish' term here!