

June 14, 2020

Christ Episcopal Church of Guilford
Second Sunday after Pentecost – Proper 6
Holy Eucharist Rite II

10 a.m.

Prelude: Communion (from *Messe Basse* op. 34)

L. Vierne

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

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

Opening Hymn #401: The God of Abraham praise

vss. 1,2,3,5

Leoni

The God of Abraham praise, who reigns enthroned above;
Ancient of everlasting days, and God of love;
the Lord, the great I AM, by earth and heaven confessed:
we bow and bless the sacred Name for ever blest.

He by himself hath sworn: we on his oath depend;
we shall, on eagle wings up-borne, to heaven ascend:
we shall behold his face, we shall his power adore,
and sing the wonders of his grace for evermore.

There dwells the Lord, our King, the Lord, our Righteousness,
triumphant o'er the world and sin, the Prince of Peace;
On Zion's sacred height his kingdom he maintains,
and, glorious with his saints in light, for ever reigns.

The whole triumphant host give thanks to God on high;
"Hail, Father, Son, and Holy Ghost" they ever cry;
hail, Abraham's Lord divine! With heaven our songs we raise;
all might and majesty are thine, and endless praise.

Collect for Purity

BCP, p.355

Hymn of Praise: Song of the Three Young Men *Benedictus es, Domine*

BCP, p. 90

Glory to you, Lord God of our fathers; *
you are worthy of praise; glory to you.

Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.

Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.

Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.

Celebrant: The Lord be with you.

People: **And also with you.**

Collect of the Day *Prayed together:*

BCP, p. 228

**Keep, O Lord, your household the Church in your steadfast faith and love,
that through your grace we may proclaim your truth with boldness,
and minister your justice with compassion; for the sake of our Savior Jesus Christ,
who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

The Word of God

First Reading:

Genesis 18:1-15, 21: 1-7

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, 'My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.' So they said, 'Do as you have said.' And Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of choice flour, knead it, and make cakes.' Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, 'Where is your wife Sarah?' And he said, 'There, in the tent.' Then one said, 'I will surely return to you in due season, and your wife Sarah shall have a son.' And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, 'After I have grown old, and my husband is old, shall I have pleasure?' The Lord said to Abraham, 'Why did Sarah laugh, and say, "Shall I indeed bear a child, now that I am old?" Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son.' But Sarah denied, saying, 'I did not laugh'; for she was afraid. He said, 'Oh yes, you did laugh.'

The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, 'God has brought laughter for me; everyone who hears will laugh with me.' And she said, 'Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.'

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

Psalm 116:1, 10-17 *Prayed responsively.*

BCP p. 759-760

1 I love the LORD, because he has heard the voice of
my supplication, *
because he has inclined his ear to me whenever
I called upon him.

- 10 How shall I repay the LORD *
for all the good things he has done for me?
- 11 I will lift up the cup of salvation *
and call upon the Name of the LORD.
- 12 I will fulfill my vows to the LORD *
in the presence of all his people.
- 13 Precious in the sight of the LORD *
is the death of his servants.
- 14 O LORD, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the LORD.
- 16 I will fulfill my vows to the LORD *
in the presence of all his people,
- 17 In the courts of the LORD's house, *
in the midst of you, O Jerusalem.
Hallelujah!

Second Reading

Romans 5:1-8

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

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

Sequence Hymn LEVAS 111: Come thou fount of every blessing

Nettleton

**Come, thou fount of every blessing, tune my heart to sing thy grace!
Streams of mercy never ceasing, call for songs of loudest praise.
Teach me some melodious sonnet, sung by flaming tongues above.
Praise the mount! Oh, fix me on it, mount of God's unchanging love.**

**Here I find my greatest treasure; hither, by thy help, I've come;
and I hope, by thy good pleasure, safely to arrive at home.
Jesus sought me when a stranger wandering from the fold of God;
he, to rescue me from danger, interposed his precious blood.**

Oh, to grace how great a debtor daily I'm constrained to be!
Let thy goodness, like a fetter, bind my wandering heart to thee:
prone to wander, Lord, I feel it, prone to leave the God I love;
here's my heart, oh, take and seal it, seal it for thy courts above.

The Gospel:

The Gospeller: The Holy Gospel of our Lord Jesus Christ According to Matthew 9:35-10:8

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

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.'

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: 'Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, "The kingdom of heaven has come near." Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

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

The Sermon

Harrison West†

Nicene Creed

**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;
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 Iglesia Betanis, Stamford; St. Paul's, Norwalk; Christ Episcopal, Norwich and the Church of the Province of Myanmar (Burma) 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 Rector Harrison 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 California, Pennsylvania, Tennessee, Washington, DC, Ohio, North Carolina, New York, Missouri and Arkansas.

For the special needs and concerns of this congregation, including all those commended to the prayers of the parish, for children separated from their families and held in custody on our borders, for Shelley T, Joan G, Lois C, Gabrielle and Robin, Dale and Michelle, Lisa and Matthew.

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 for James Dwyer, Jr., Hartwell & Lucy Baxter, and Margaret & James Dwyer whom we hold in blessed memory, and for Stephen Kozlowski, 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 – a little longer.

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 a concluding 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: *Et exultavit spiritus meus* (from Magnificat in D BWV 243)

J. S. Bach

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 1

from *Enriching Our Worship I*, pp 57-59, adapted and used with permission

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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy through Jesus Christ our Lord.

You have filled us and all creation with your blessing

And fed us with your constant love;

You have redeemed us in Jesus Christ

And knit us into one body.

Through your Spirit you replenish us

And call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing (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.

The Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life.

You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards
and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves;

we would not see your goodness in the world around us;

and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us,

and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you.

You delivered us from slavery, sustained us in the wilderness,

and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word,

made mortal flesh in Jesus.

Born into the human family, and dwelling among us, he revealed your glory.

Giving himself freely to death on the cross, he triumphed over evil,
opening the way of freedom and life.

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.”
Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

Remembering his death and resurrection,
we now present to you from your creation this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Savior Jesus Christ.
Grant that we who share these gifts may be filled with the Holy Spirit
and live as Christ's Body in the world.
Bring us into the everlasting heritage of your daughters and sons,
that with [_____ and] all your saints, past, present, and yet to come,
we may praise your Name for ever.
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**

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.

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

BCP, p. 364

Invitation to Spiritual Communion

Lord Jesus, I cannot now receive you at the altar of the church in the Sacrament of your Body and Blood, yet in spirit I would join myself with all those who in your Holy Church offer you the sacrifice of praise and thanksgiving., Visit me, I pray, with your mercy, pardon, and blessing, and fill me with faith and love and repentance, and so strengthen and sustain me by your grace that I may with pure heart and mind follow you, the only God, now and forever. Amen.

Communion solo: He's got the whole world

trad., arr. Margaret Bonds

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
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

A Blessing

Recessional Hymn #541 Come, labor on

Ora labora

Come, labor on.

Who dares stand idle on the harvest plain,
while all around us waves the golden grain?
And to each servant does the Master say,
"Go work today."

Come, labor on.

Away with gloomy doubts and faithless fear!
No arm so weak but may do service here:
By feeblest agents may our God fulfill
his righteous will.

Come, labor on.

Claim the high calling angels cannot share ~
to young and old the Gospel gladness bear:
redeem the time; its hours too swiftly fly.
The night draws nigh.

Come, labor on.

No time for rest, till glows the western sky,
till the long shadows o'er our pathway lie,
and a glad sound comes with the setting sun,
"Servants, well done."

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

Postlude: Voluntary I

W. Boyce

Today's altar flowers are in loving memory of James Dwyer Jr.,
Hartwell and Lucy Baxter, and Margaret and James Dwyer
by Cynthia Dwyer and family.

* 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.

Music note: The French term *Messe Basse* means 'Low Mass': in the Tridentine (Latin) Mass tradition, it refers to a Mass that is not sung, but rather recited. In France it became the custom to provide organ music for these masses as a substitute for the plainchant or polyphony to which parts of the Mass would have been sung; the result was French organ Masses such as those of Couperin, movements of which I play from time to time. In time *Messe Basse* came to refer simply to any musical setting of the Mass. The *Messe Basse* of Louis Vierne (1870–1937) supplies music for the introit, offertory, the elevation of the Host, and communion (**this morning's prelude**), as well as an *Entrée* (prelude) and a *Sortie* (postlude). It is in quintessential French *fin-de-siecle* style; harmonically it is reminiscent of Faure or very early Debussy – one might call it 'impressionist-lite' – and features the typical French mannerism of successions of literally repeated one- or two-measure phrases.

Our Offertory solo this morning is the charming aria *Et exultavit spiritus meus* from Bach's Magnificat, possibly my favorite of all Bach's vocal works. It is a setting of the second line of Mary's song: '..And my spirit rejoices (in God my savior).' The joyous vocal line reminds me of Sarah's laughter in our Old testament reading this morning, and I can imagine Sarah joining in Mary's prayer as she contemplates her unexpected pregnancy.

Leila selected **our Communion solo this morning**, a lovely arrangement by Margaret Bonds of the traditional song 'He's got the whole world in his hands.' Bonds was one of the first black composers and performers to gain recognition in the United States; she is probably best known for her settings of poems by Langston Hughes.

'Trumpet tunes' enjoyed a vogue in England in the 17th and 18th century, and remain popular in that country today: Boyce, Purcell, Clarke, and Croft all wrote well known pieces of this type, and more recent composers such as William Mathias and William Walton have made contributions to the genre. Trumpet tunes soon found their way into the traditional English voluntary, where they are generally introduced by a slower introduction, as in **this morning's postlude**.