

September 13, 2020

Christ Episcopal Church of Guilford
Fifteenth Sunday after Pentecost
Holy Eucharist – Rite II

10 a.m.

from *The Book of Common Prayer*, and *Enriching Our Worship 1*

Prelude: Prelude on *Christe, redemptor omnium*

H. C. C. Parry

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

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

Opening Hymn #376 Joyful, joyful, we adore thee

Ode to Joy

Joyful, joyful, we adore thee, God of glory, Lord of love;
hearts unfold like flowers before thee, praising thee, their sun above.
Melt the clouds of sin and sadness; drive the dark of doubt away;
giver of immortal gladness, fill us with the light of day.

All thy works with joy surround thee, earth and heaven reflect thy rays,
stars and angels sing around thee, center of unbroken praise.
field and forest, vale and mountain, blooming meadow, flashing sea,
chanting bird and flowing fountain, call us to rejoice in thee.

Thou art giving and forgiving, ever blessing, ever blest,
well-spring of the joy of living, ocean-depth of happy rest!
Thou our father, Christ our Brother: all who live in love are thine;
teach us how to love each other, lift us to the joy divine.

Celebrant: The Lord be with you.

People: **And also with you.**

Collect of the Day

Prayed together

O God, because without you we are not able to please you,
mercifully grant that your Holy Spirit may in all things direct and rule our hearts;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
One God, now and for ever. *Amen.*

The Word of God

First Reading:

Exodus 14:19-31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the LORD in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyp-

tian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the LORD is fighting for them against Egypt.'

Then the LORD said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.' So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the LORD saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses.

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

Psalm 114 *Prayed responsively by whole verse*

BCP 756-757

1 Hallelujah!

When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,

2 Judah became God's sanctuary *
and Israel his dominion.

3 The sea beheld it and fled; *
Jordan turned and went back.

4 The mountains skipped like rams, *
and the little hills like young sheep.

5 What ailed you, O sea, that you fled? *
O Jordan, that you turned back?

6 You mountains, that you skipped like rams? *
you little hills like young sheep?

7 Tremble, O earth, at the presence of the LORD, *
at the presence of the God of Jacob,

8 Who turned the hard rock into a pool of water *
and flint-stone into a flowing spring.

Second Reading

Romans 14:1-12

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.'

So then, each of us will be accountable to God.

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

Sequence Hymn #478 Jesus, our mighty Lord, our strength in sadness

Monk's Gate

**Jesus, our mighty Lord, our strength in sadness,
the Father's conquering Word, true source of gladness;
your Name we glorify, O Jesus, throned on high;
you gave yourself to die for our salvation.**

**Good shepherd of your sheep, your own defending,
in love your children keep to life unending.
You are yourself the Way: lead us then day by day
in your own steps, we pray, O Lord most holy.**

**Glorious their life who sing, with glad thanksgiving,
true hymns to Christ the King in all their living:
All who confess his Name, come then with hearts aflame;
the God of peace acclaim as Lord and Savior.**

The Gospel

The Gospeller: The Holy Gospel of our Lord Jesus Christ According to Matthew 18:21-35

Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' Jesus said to him, 'Not seven times, but, I tell you, seventy-seven times.

'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." But he refused; then he went and threw him into prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?" And in anger his

lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.'

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

The Sermon

Harrison West †

The 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 all who are facing financial distress; for those living with addiction, domestic violence, and suicidal thoughts: 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. John's, Stamford; Calvary, Stonington; St. Mark's, Storrs and The Anglican Church of South America 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 the Church.

For all victims of violence, including victims of this week's mass shootings in Arkansas, Colorado, Florida, Georgia, Illinois, Indiana, Louisiana, Maryland, Missouri, New York and Pennsylvania.
For the special needs and concerns of this congregation, including all those commended to the prayers of the parish; **Margaret, Kate, Claire, Frank 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 Tibbie Spencer whom we hold in blessed memory, for Michael Norman and for the over 190,000 of our fellow citizens who have died of the coronavirus, that they may all 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.

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: Wade in the Water ... trad. Spiritual, arr.

H. T. Burleigh

Mark Rehnstrom, baritone

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: Immortal, invisible, God only wise

arr. E. H. Thiman

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 #347 Go forth for God, go to the world in peace

Litton

**Go forth God; go to the world in peace;
be of good courage, armed with heavenly grace,
in God's good Spirit daily to increase,
till in his kingdom we behold his face.**

**Go forth for God; go to the world in love;
strengthen the faint, give courage to the weak;
help the afflicted; richly from above
his love supplies the grace and power we seek.**

**Go forth for God; go to the world in strength;
hold fast the good, be urgent for the right;
render to no one evil; Christ at length
shall overcome all darkness with his light.**

**Go forth for God; go to the world in joy;
to serve God's people every day and hour,
and serving Christ, our every gift employ,
rejoicing in the Holy Spirit's power.**

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

Postlude: Voluntary in g minor op. 5.9

J. Stanley

Flowers are in loving memory of Tibbie Spencer

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

***Copyright © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. Further copying is prohibited.

In Today's Worship
Celebrant: The Rev. R. Harrison West
Music Director: Mark Sullivan
Readers: Marsha Brown, Dennis Burke
Intercessor: Marsha Brown
Soloist: Mark Rehnstrom

Music note: **This morning's prelude** is based on the ancient Mode 8 chant melody known as *Jesu redemptor omnium*, which appears in our hymnal at #85 with the hymn 'O Savior of our fallen race.' This chant tune is one, like the well-known *Adoro devote* ('Humbly I adore thee'), that sounds as if it is based on a major scale (even though it preceded the formulation of the modern major-minor scale system by almost a thousand years), which gives it a special appeal to modern ears. Parry creates some of his loveliest and most evocative music to accompany this beautiful chant, presenting it on the 'swell' manual (and it really does swell a couple of times), while each of the four phrases of the chant melody appear are given on the 'great' manual, using some of our organ's prettiest quiet ranks.

We have been celebrating the work of the Black American composer and singer H. T. Burleigh for the past several months, and that celebration continues with **our Offertory solo this morning**. Mark R. points out that Burleigh has been recognized by the Episcopal Church in *A Great Cloud of Witnesses*; his life and work are commemorated on Sept. 11 (although the New Grove Dictionary of Music and Musicians gives the date of his death as Sept. 12, 1949). Regarding 'Wade in the water,' Mark shared the following, from *Pathways to Freedom: Maryland & the Underground Railroad*: "Harriet Tubman used the song "Wade in the Water" to tell escaping slaves to get off the trail and in the water to make sure the dogs slavecatchers used couldn't sniff out their trail. People walking through the water did not leave a scent trail that dogs could follow." Mark also added this interesting note about Tubman, from Wikipedia: "Over 11 years, Tubman returned repeatedly to the Eastern Shore of Maryland, rescuing some 70 slaves in about 13 expeditions, including her other brothers, Henry, Ben, and Robert, their wives and some of their children. She also provided specific instructions to 50 to 60 additional fugitives who escaped to the north. Because of her efforts, she was nicknamed "Moses", alluding to the prophet in the Book of Exodus who led the Hebrews to freedom from Egypt."

This morning's Communion solo is a setting of the familiar hymn 'Immortal, invisible, God only wise,' found in our hymnal at #423 set to the Welsh hymn tune St. Denio; the hymn text was written by the Scottish theologian Walter C. Smith, who later in life became Minister of the Free High Church in Edinburg. 'Immortal, invisible' appeared in Smith's *Hymns of Christ and Christian Life*; he was also the author of a number of other well-regarded works of poetry, among them *The Bishop's Walk*, *Olrig Grange*, *Borland Hall*, *Hilda among the Broken Gods*, *North Country Folk*, and *Kildrostan*. The British composer Eric H. Thiman was also considered one of the England's leading organists; he is best known for his cantata 'The Last Supper,' with texts from both Matthew and John as well as from hymns by Aquinas, Wesley, and Franck.

I have written about the English blind organist and composer John Stanley before, and I have noted that Stanley's playing of voluntaries at the Temple in London drew musicians from all over London, including none other than the dominant musical personality of the time, G. F. Handel. I have, however, just learned that Stanley, like Handel, was a prolific composer of oratorios, cantatas, and sacred vocal works, as well as instrumental works. **This morning's postlude** is an example of the typical English voluntary: a stately slow introduction, featuring dotted rhythms in the 'French Overture' style, is followed by lively music featuring fugue-like counterpoint and exciting passagework.