

June 21, 2020

Christ Episcopal Church of Guilford
Third Sunday after Pentecost – Proper 7
Holy Eucharist Rite II

10 a.m.

Prelude: There is a Spirit that Delights to Do No Evil (from A Quaker Reader)

N. Rorem

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

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

Opening Hymn: #530 Spread, O spread, thou mighty word

Gott sei Dank

**Spread, O spread, thou mighty word,
spread the kingdom of the Lord,
that to earth's remotest bound
all may heed the joyful sound;**

**word of how the Father's will
made the world, and keeps it, still;
how his only Son he gave,
earth from sin and death to save;**

**word of how the Savior's love
earth's sore burden doth remove;
how forever, in its need,
through his death the world is freed;**

**word of how the Spirit came
bringing peace in Jesus' name;
how his never failing love
guides us on to heaven above.**

**Word of life, most pure and strong,
word for which the nations long,
spread a-broad, until from night
all the world awakes to light.**

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

**O LORD, make us have perpetual love and reverence for your holy Name,
for you never fail to help and govern those whom you
have set upon the sure foundation of your loving-kindness;
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 21:8-21

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, 'Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac.' The matter was very distressing to Abraham on account of his son. But God said to Abraham, 'Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named after you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring.' So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, 'Do not let me look on the death of the child.' And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, 'What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him.' Then God opened her eyes, and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

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

Psalm 86: 1-10, 16-17 *Prayed responsively.*

BCP p. 710-711

1 Bow down your ear, O LORD, and answer me, *
for I am poor and in misery.

2 Keep watch over my life, for I am faithful; *
save your servant who puts his trust in you.

3 Be merciful to me, O LORD, for you are my God; *

I call upon you all the day long.

4 Gladden the soul of your servant, *
for to you, O LORD, I lift up my soul.

5 For you, O LORD, are good and forgiving, *
and great is your love toward all who call upon you.

6 Give ear, O LORD, to my prayer, *
and attend to the voice of my supplications.

7 In the time of my trouble I will call upon you, *
for you will answer me.

8 Among the gods there is none like you, O LORD, *
nor anything like your works.

9 All the nations you have made will come and worship you, O LORD, *
and glorify your Name.

10 For you are great; you do wondrous things; *
and you alone are God.

16 Turn to me and have mercy upon me; *
give your strength to your servant;
and save the child of your handmaid.

17 Show me a sign of your favor,
so that those who hate me may see it and be ashamed; *
because you, O LORD, have helped me and comforted me.

Second Reading

Romans 6:1b-11

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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

Sequence Hymn LEVAS 191: His Eye is on the Sparrow

Charles H. Gabriel

Why should I feel discouraged, Why should the shadows come,
Why should my heart be lonely, And long for heav'n and home:
When Jesus is my portion? My constant friend is He;
His eye is on the sparrow, And I know He watches me;
His eye is on the sparrow, and I know He watches me.
I sing because I'm happy, I sing because I'm free;
For his eye is on the sparrow, And I know He watches me.

"Let not your heart be troubled, His tender word I hear,
And resting on His goodness, I lose my doubts and fears;
Though by the path He leadeth, But one step I may see;
His eye is on the sparrow, and I know He watches me:
His eye is on the sparrow, and I know He watches me.
I sing because I'm happy, I sing because I'm free;
For his eye is on the sparrow, And I know He watches me.

When ever I am tempted, When ever clouds arise,
When songs give place to sighing, When hope within me dies,
I draw the closer to Him, From care He sets me free;
His eye is on the sparrow, And I know He watches me;
His eye is on the sparrow, and I know He watches me.
I sing because I'm happy, I sing because I'm free;
For his eye is on the sparrow, And I know He watches me.

The Gospel:

The Gospeller: The Holy Gospel of our Lord Jesus Christ According to Matthew 10:24-39

Jesus said to the twelve apostles, "A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground unperceived by your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.

Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.
For I have come to set a man against his father,
and a daughter against her mother,
and a daughter-in-law against her mother-in-law;
and one's foes will be members of one's own household.

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it."

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

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,**

**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 All Saints', Oakville; St. Savior's, Old Greenwich; St. Ann's, Old Lyme, and the Church of Nigeria 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 Illinois and Minnesota.

For the special needs and concerns of this congregation, including all those commended to the prayers of the parish; Shelley T, John, Brian, Margaret S, Tim H, Emily L, Richard D, 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 Stephen Michael Sheppard 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 – 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: Loving Spirit

M.Rehnstrom

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 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: *Panis Angelicus*/ 'O, Lord most holy'

C. Franck

Mark Rehnstrom, Baritone

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 #296: We know that Christ is raised and dies no more

Englebert

**We know that Christ is raised and dies no more.
Embraced by death he broke its fearful hold;
and our despair he turned to blazing joy.
Alleluia!**

**We share by water in his saving death.
Reborn we share with him an Easter life
as living members of a living Christ.
Alleluia!**

**The Father's splendor clothes the Son with life.
The Spirit's power shakes the Church of God.
Baptized we live with God the Three in One.
Alleluia!**

**A new creation comes to life and grows
as Christ's new body takes on flesh and blood.
The universe restored and whole will sing:
Alleluia! Amen.**

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

Postlude: Offertory on the *Grands Jeux*

F. Couperin

The flowers today are in celebration of the
life of Steven Michael Sheppard by his 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: Ned Rorem (1923-) is an American composer and writer who won the Pulitzer prize for music in 1976 for his work *Air Music: Ten Etudes for Orchestra*. He is probably best known for his songs and choral music; he has also written several collections of organ music. **This morning's prelude** is from the collection 'A Quaker Reader,' and was inspired by the dying words of the English Quaker James Nayler, which I quote in part: "There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other."

The original text of *Panis Angelicus* is a Latin hymn written by Thomas Aquinas; it is from his much longer hymn *Sacris solemniis*, which was written for the feast of Corpus Christi. By far the best known musical setting of this text is by Cesar Franck, and it is his music that we hear during **this morning's Communion solo**. The English text, by (as far as I can determine) an unknown author, is however not a translation of the original Latin, but is an entirely new hymn created specifically to fit Franck's very popular melody.

Our Offertory solo this morning is a setting by Mark R. of a poem by Shirley Erena Murray, a New Zealand hymn writer; my favorite hymn of hers is the charming carol 'An upside down Christmas,' which extols the joys of the Christmas season as experienced in the Southern Hemisphere. In setting 'Loving Spirit' Mark was particularly intrigued with the presentation of different aspects of the Holy Spirit: 'Like a mother you enfold me...,' 'Like a father you protect me...,' 'Friend and lover, in your closeness...'. The music, marked 'Gently Rocking,' has the effect of a beautiful lullaby.

Unlike other organ music of the time, French composers developed a number of specific registrations for their organ works and specified them for each piece; **our postlude this morning** was written for the '*Grands Jeux*.' Featuring the French organ's 'snapping, snarling' reed stops, it was the fullest combination used by the French, and was reserved for the biggest, boldest pieces.