

June 28, 2020

Christ Episcopal Church of Guilford
Fourth Sunday after Pentecost – Proper 8
Holy Eucharist Rite II

10 a.m.

Prelude: *Herr Jesu Christ, dich zu uns wend* BWV 632

J. S. Bach

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

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

Opening Hymn #518: Christ is made the sure foundation

Westminster Abbey

**Christ is made the sure foundation,
Christ the head and cornerstone,
chosen of the Lord, and precious,
binding all the Church in one;
holy Zion's help forever
and her confidence alone.**

**All that dedicated city,
dearly loved of God on high,
in exultant jubilation
pours perpetual melody;
God the One in Three adoring
in glad hymns eternally.**

**To this temple, where we call thee,
come, O Lord of Hosts, today;
with thy wonted loving kindness
hear thy servants as they pray,
and thy fullest benediction
shed within its walls alway.**

**Here vouch-safe to all thy servants
what they ask of thee to gain;
what they gain from thee, forever
with the blessed to retain,
and here-after in thy glory
evermore with thee to reign.**

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. 230

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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 22:1-14

God tested Abraham. He said to him, 'Abraham!' And he said, 'Here I am.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.' So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, 'Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.' Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, 'Father!' And he said, 'Here I am, my son.' He said, 'The fire and the wood are here, but where is the lamb for a burnt-offering?' Abraham said, 'God himself will provide the lamb for a burnt-offering, my son.' So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.' And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place 'The Lord will provide'; as it is said to this day, 'On the mount of the Lord it shall be provided.'

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

Psalm 13 *Prayed Responsibly*

BCP p. 597-598

1 How long, O LORD? will you forget me for ever? *
how long will you hide your face from me?

2 How long shall I have perplexity in my mind,
and grief in my heart, day after day? *
 how long shall my enemy triumph over me?

3 Look upon me and answer me, O LORD my God; *
 give light to my eyes, lest I sleep in death;

4 Lest my enemy say, "I have prevailed over him," *
 and my foes rejoice that I have fallen.

5 But I put my trust in your mercy; *
 my heart is joyful because of your saving help.

6 I will sing to the LORD, for he has dealt with me richly; *
 I will praise the Name of the LORD Most High.

Second Reading

Romans 6:12-23

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

Sequence Hymn #3: Now that the daylight fills the sky vss. 1-3

Herr Jesu Christ

**Now that the daylight fills the sky,
we lift our hearts to God on high,
that he, in all we do or say,
would keep us free from harm this day:**

**Our hearts and lips may he restrain;
keep us from causing others pain,
that we may see and serve his Son,
and grow in love for everyone.**

**From evil may he guard our eyes,
our ears from empty praise and lies;
from selfishness our hearts release,
that we may serve, and know his peace;**

The Gospel:

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

10:40-42

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

Jesus said, 'Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.'

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

The Sermon

Tyler Jarvis

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 Grace Church in Old Saybrook, Good Shepherd in Orange, St. Peter's in Oxford and the United Church of North India 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, Minnesota, Florida, California, North Carolina and New York.

For the special needs and concerns of this congregation, including all those commended to the prayers of the parish; Shelley T, Kate M, Carol L-U, Michael N, Richard L, John, Brian A, 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 Boynton Schmitt and Benjamin Rossiato 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 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: *Laudate Dominum* (from *Vesperae Solemnese de Confessore* K. 339) W. A. Mozart

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**

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: There is a balm in Gilead

H. T. Burleigh

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

Recessional Hymn #609 Where cross the crowded ways of life

Gardiner

**Where cross the crowded ways of life, where sound the cries of race and clan,
above the noise of selfish strife, we hear thy voice, O Son of Man.**

**In haunts of wretchedness and need, on shadowed thresholds dark with fears,
from paths where hide the lures of greed, we catch the vision of thy tears.**

**The cup of water given for thee still holds the freshness of thy grace;
yet long these multitudes to see the true compassion of thy face.**

**O Master, from the mountains side, make haste to heal these hearts of pain;
among these restless throngs abide, O tread the city's streets again;**

**till all the world shall learn thy love, and follow where thy feet have trod;
till glorious from thy heaven above, shall come the city of our God.**

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

Postlude: Recessional op. 96.4

W. Mathias

The flowers today are from Guilford gardens.

*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

Music note: The chorale tune *Herr Jesu Christ, dich zu uns wend* ('Lord Jesus Christ, be present now'), to which we sing our Sequence hymn this morning, was evidently a favorite of Bach's, as he left us several settings of this melody. **This morning's prelude** is from the *Orgelbüchlein* ('Little organ book'), which Bach originally intended to include shorter chorale preludes for the entire church year. The project went unfinished; Bach managed to complete only 45 of the projected 164 settings originally envisioned. Little, indeed! The polyphonic accompaniment in this prelude is based on the first three notes of the tune, F, A, C, which form a broken triad (1–3–5, Do-Mi-Sol). The full melody, with some added passing-tones (notes that fill in the space between skips, as in F-g-A-b flat-C), appears in the highest voice, while the pedal adds a free treatment of the melody in diminution (in notes half as big, which is to say notes that move twice as fast).

Mozart's Solemn Vespers was composed in 1780 for the Salzburg Cathedral, while Mozart was still in the service of Archbishop Colloredo. **Our Offertory solo this morning**, *Laudate Dominum*, is the fifth movement of this Vespers; it was based on Psalm 117 in the Vulgate (the Latin version of the Bible, which in the 4th century had become the standard translation), which we know as Psalm 118:

Laudate Dominum omnes gentes; laudate eum, omnes populi. Quoniam confirmata est, super nos misericordia eius, et veritas Domini manet in aeternum.

Praise the Lord, all nations; praise Him, all people. For he has bestowed his mercy upon us, and the truth of the Lord endures forever.

The notion of a 'Balm in Gilead' was almost proverbial for the Hebrews of the Old Testament. Gilead was the name of the mountainous region east of the Jordan River, and was of old thought to have skillful physicians and an ointment, made from the gum of an area tree, with special healing powers. It appears twice in Jeremiah: most directly, and famously, in chapter 8 v. 22, "Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wounds of my people?" but also later in chapter 46, v. 2 and 11, "This is the message (of the Lord) against the army of Neco ... Go up to Gilead and get balm, O Virgin Daughter of Egypt..." **This morning's Communion solo** is the original Harry T. Burleigh arrangement of this well-loved spiritual.

Two weeks ago, our postlude featured a spritely 18th century English trumpet tune, and I noted that trumpet tunes continue to be popular in England, evidence of which is supplied by **our postlude this morning**. Written in the late 20th century by the English composer William Mathias, whose settings 'Glory to God in the highest' and 'Holy, holy, holy' we have sung during the season after Epiphany for the past several years, it prominently features another spritely trumpet tune, which is juxtaposed with two other types of music: a march tune evoking British folk music which is worthy of Vaughan Williams or Holst, and a more dissonant sort of 'mechanical music' consisting of contrasting patterns in each hand which are repeated at various intervals and pitch centers—which might sound technical, but just think of it as Mathias having some fun! The whole piece, from the mock-dramatic opening fanfare to its reappearance in the final measures, is bursting with high good spirits. At several passages throughout the piece the right hand plays patterns entirely on white keys, while the left plays only black keys—seemingly, just for fun! You may notice that in the first and last appearances of the trumpet tune there is an unusual sound coming from the organ (the tune also shows up in between with an entirely different registration). In those passages the melody is played on the Great Trumpet (the 'trumpet' stop on the 'Great' manual—not that it isn't a great trumpet!). It is a stop that, because of its volume and somewhat piercing tone, I rarely use, but here it is in its natural habitat!

