

June 7, 2020

Christ Episcopal Church of Guilford
First Sunday after Pentecost: Trinity Sunday
Holy Eucharist Rite II

10 a.m.

Prelude: Adagio in C für Glasharmonika KV 356

W. A. Mozart

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

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

Opening Hymn #362 Holy, Holy, Holy! Lord God Almighty!

Nicaea

Holy, holy holy! Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.

Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and ever more shalt be.

Holy, holy, holy! Though the darkness hide thee,
though the sinful human eye thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.

Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy Name, in earth, and sky, and sea;
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.

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:*
Collect for Trinity Sunday

BCP, p. 228

**Almighty and everlasting God,
you have given to us your servants grace,
by the confession of a true faith, to
acknowledge the glory of the eternal Trinity, and in the
power of your divine Majesty to worship the Unity: Keep
us steadfast in this faith and worship, and bring us at last to
see you in your one and eternal glory, O Father; who with
the Son and the Holy Spirit live and reign,
one God, for ever and ever. Amen.**

A Prayer for the Gift of God's Peace for "Wear Orange" Sunday¹

Gracious God, inspire us with the gift of shalom,
the gift of wholeness and the promise of your presence.
Give us wisdom to seek nonviolence
as an answer to the violence of our lives and world.
Give us courage to seek wholeness in a fractured and divided world,
to find reconciliation rather than revenge,
to abandon the instruments of violence and death
and entrust our lives, our homes and our families to you.
May your presence fill us and others with the thirst for unity, wholeness,
and the desire to see all people valued as created in your image.
May we and others receive your Shalom
that we might be faithful instruments of your love. Amen.

The Word of God

First Reading:

Genesis 1:1-2:4a

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, 'Let there be a dome in the midst of the waters, and let it separate the waters from the waters.' So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, 'Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so. The earth

brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, 'Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.' And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.' So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, the fifth day.

And God said, 'Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.' And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

These are the generations of the heavens and the earth when they were created.

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

Psalm 8 *Prayed responsively.*

BCP p. 592-593

- 1 **O LORD our Governor, ***
how exalted is your Name in all the world!

- 2 **Out of the mouths of infants and children ***
your majesty is praised above the heavens.

- 3 You have set up a stronghold against your adversaries, *
to quell the enemy and the avenger.
- 4 When I consider your heavens, the work of your fingers, *
the moon and the stars you have set in their courses,
- 5 What is man that you should be mindful of him? *
the son of man that you should seek him out?
- 6 You have made him but little lower than the angels; *
you adorn him with glory and honor;
- 7 You give him mastery over the works of your hands; *
you put all things under his feet:
- 8 All sheep and oxen, *
even the wild beasts of the field,
- 9 The birds of the air, the fish of the sea, *
and whatsoever walks in the paths of the sea.
- 10 O LORD our Governor, *
how exalted is your Name in all the world!

Second Reading

2 Corinthians 13:11-13

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

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

Sequence Hymn #409 The spacious firmament on high

Creation

The spacious firmament on high, with all the blue ethereal sky,
and spangled heavens, a shining frame, their great Original proclaim.
the unwearied sun from day to day does his Creator's power display;
and publishes to every land the work of an almighty hand.

Soon as the evening shades prevail, the moon takes up the wondrous tale,
and nightly to the listening earth repeats the story of her birth:
whilst all the stars that round her burn, and all the planets in their turn,
confirm the tidings, as they roll and spread the truth from pole to pole.

What though in solemn silence all move round the dark terres trial ball?
What though no real voice nor sound amid their radiant orbs be found:
In reason's ear they all rejoice, and utter forth a glorious voice;
for ever singing as they shine, "The hand that made us is divine."

The Gospel: *The Gospeller*: The Holy Gospel of our Lord Jesus Christ According to Matthew 28:16-20

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

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

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 III

BCP, p.387

Father, we pray for your holy Catholic Church;
That we all may be one.

Remembering especially the clergy and people of Zion, North Branford; St. John's, North Haven; St. Andrew's, Northford; Christ Church, Norwich and La Iglesia Anglicana de Mexico.
Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for our Presiding Bishop Michael, our Bishops Ian and Laura, our Rector Harrison, and for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for your Holy Spirit to inspire with wisdom, decision-making to promote the health and well-being of all peoples, as we pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

We pray for those commended to the prayers of the parish; including all affected by the current pandemic, the homeless and the lonely, for those suffering from addictions, victims of violence, for those serving in the military, and their families; for the unemployed and the underemployed; and for those who are sick and suffering. Have compassion on them and on all those who suffer from any grief or trouble.
That they may be delivered from their distress.

Praying for the over 100,000 who have died from the Coronavirus in this country and the multitudes of dead across the world:
Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy:
May we also come to share in your heavenly Kingdom.

Let us pray for our own needs and those of others.
Silence.

Celebrant adds this concluding collect.

A Prayer for the Power of the Spirit among the People of God²
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: Come, Holy 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 – for Trinity Sunday

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.

The Proper Preface for Trinity Sunday may be used.

And now we give you thanks, because you have revealed the glory of your eternal fellowship of love with
your Son and with the Holy Spirit,

Three persons equal in majesty, undivided in splendour, yet one God,

To be worshiped and adored.

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 worship 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: Deep River

trad., arr. H. T. Burleigh

Postcommunion Prayer for Trinity Sunday⁴

**Almighty and eternal God,
you have revealed yourself as Father, Son and Holy Spirit,
and live and reign in the perfect unity of love:
hold us firm in this faith, that we may know you in all your ways
and evermore rejoice in your eternal glory,
who are three Persons yet one God, now and for ever. Amen.**

A Blessing for Trinity Sunday

BCP, p. 77

Recessional Hymn #366 Holy God we praise your name

Grosser Gott vss.1-4

**Holy God, we praise thy Name,
Lord of all, we bow before thee;
all on earth thy scepter claim,
all in heaven above adore thee;
infinite thy vast domain,
ever-lasting is thy reign.**

**Hark, the loud celestial hymn
angel choirs above are raising;
cherubim and seraphim,
in unceasing chorus praising;
Fill the heavens with sweet accord:
Holy, holy, holy Lord!**

**Lo, the apostolic train
join, thy sacred Name to hallow;
prophets swell the loud refrain,
and the white robed martyrs follow;
and, from morn till set of sun,
through the Church the song goes on.**

**Holy Father, holy Son,
Holy Spirit, Three we name thee,
While in essence only One,
Undivided God we claim thee;
Then, adoring, bend the knee
and confess the mystery.**

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

Postlude: Fugue in E flat ('St.Anne') BWV 552.2

J. S. Bach

1. Adapted from Episcopal Peace Fellowship, "Gift of Shalom"

2. 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.

3 & 4. Common Worship: Services and prayers for the Church of England. The Archbishops' Council. London, 2000. p. 322, p. 407 Used as permitted.

Music note: The temptation to make musical sounds on half empty wine glasses has probably been with us for as long as there have been wine glasses! (And, as an aside to classical music nerds, I am just tickled that the New Grove actually has an article about this!) The earliest reference (in the West) to 'musical glasses' arranged to be played on was in 1492; by the 18th century the 'musical' glasses' had achieved enough popularity that in London in 1746 the composer Glück performed a concerto on 26 glasses, repeating the feat in 1749. Benjamin Franklin, who always seized an opportunity, heard them on a visit to England in 1761, and devised a mechanical version on which glass bowls, fitted to sit closely to each other so as to make chords and runs easier to execute, turned on a central dowel. Franklin's invention in turn became quite popular in Europe; Mozart, who wrote **this morning's prelude** for it, knew it as the *Glasharmonika* ('glass harmonica'). We don't have many around today, and so it has become custom to play some of Mozart's music for this haunting instrument on the organ. Mozart wrote almost no music for the actual pipe organ (he wrote a few for the 'mechanical organ,' which is another whole story) so enjoy some of the only Mozart you will hear from the organ!

Mark R. based the text of **our Offertory solo this morning** on an English translation of 'Holy Ghost, dispel our sadness...' by the 17th century Lutheran hymn writer Paul Gerhardt, to which Mark added an original refrain. It features exciting rhythms and some rather fun harmonies, and is, as Mark said, 'a big sing!' Enjoy!

This morning's communion solo is another original H. T. Burleigh arrangement. I wrote a little about Burleigh's early career last week; Mark passed along a couple of highlights of his later career which I had not known. From a short Library of Congress bio Mark forwarded: "In 1894, Burleigh auditioned for the post of soloist at St. George's Episcopal Church of New York. To the consternation of the congregation, which objected because Burleigh was black, he was given the position. However, through his talent and dedication (he held the appointment for over fifty years, missing only one performance during his tenure), Burleigh won the hearts and the respect of the entire church community." Burleigh was also the first African-American chosen as soloist at Temple Emanu-El, also in NYC.

Our postlude this morning, the great triple fugue in E flat that concludes the third part of the Clavier-Übung, is Bach's meditation on the doctrine of the Trinity; it became known in England as the 'St. Anne' fugue because of the close resemblance of the opening fugue subject to William Croft's hymn tune of that name, familiar to us as the tune of 'O God, our help in ages past' (it is unlikely that Bach would have heard Croft's tune). It is actually *three* complete fugues in succession. The opening fugue immediately states the 'St. Anne' subject, which is characterized by two rising fourths ('God—our,' 'help—in'); this stately fugue comes to a full close after the second of two grand statements of the fugue theme in the pedals. Immediately the second fugue breaks out—it is a sort of *moto perpetuo*, with a theme in running eighth notes propelling the music forward. Not too long into this second fugue we start to become aware of a prominent rising-fourth motive, and soon we begin to hear the entire 'St. Anne' theme above and below the running eighth note passages. This fugue rushes to an abrupt close, and the theme of the powerful third fugue begins immediately in the left hand, just as the right hand is playing the last chord of the second. This third fugue features sweeping scale passages juxtaposed against the joyous, rhythmic fugue subject; finally the theme appears in the pedals, which then sound out the 'St. Anne' theme. A climax is reached when the theme appears again in the pedals and in an inner voice simultaneously, and then, in what has been called the most glorious pedal entrance in all of Bach, the full 'St. Anne' theme appears once again, but this time the theme is extended—instead of two rising fourths, Bach gives us *three*, and the final fugue reaches it's noble climax. So, *three* fugues, but unified through the use of the recurring 'St. Anne' theme to produce one satisfying whole—three in one! Fun fact: musicians will realize that the key of E flat has *three* flats. More than a coincidence?