

July 12 2020

Christ Episcopal Church of Guilford
Sixth Sunday after Pentecost – Proper 10
Holy Eucharist Rite II

10 a.m.

Prelude: Chorale preludes on *Liebster Jesu, wir sind hier* BWV 730, 731

J.S. Bach

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

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

Celebrant: The Lord be with you.

People: **And also with you.**

Hymn #440 Blessed Jesus, at thy word,

Liebster Jesu

**Blessed Jesus, at thy word we are gathered all to hear thee;
let our hearts and souls be stirred now to seek and love and fear thee;
by thy teachings pure and holy, drawn from earth to love thee solely.**

**All our knowledge sense, and sight lie in deepest darkness shrouded,
till thy Spirit breaks our night with the beams of truth unclouded;
thou alone to God canst win us; thou must work all good within us.**

**Gracious Lord, thy self impart! Light of Light, from God proceeding,
open thou our ears and heart, help us by thy Spirit's pleading.
Hear the cry thy Church upraises; hear, and bless our prayers and praises.**

Celebrant: The Lord be with you.

People: **And also with you.**

Collect of the Day

Prayed together:

**O Lord, mercifully receive the prayers of your people who call upon you,
and grant that they may know and understand what things they ought to do,
and also may have grace and power faithfully to accomplish them;
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:

Genesis 25: 19-34

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, 'If it is to be this way, why do I live?' So she went to inquire of the Lord. And the Lord said to her,

'Two nations are in your womb,
and two peoples born of you shall be divided;
the one shall be stronger than the other,
the elder shall serve the younger.'

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterwards his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, 'Let me eat some of that red stuff, for I am famished!' (Therefore he was called Edom.) Jacob said, 'First sell me your birthright.' Esau said, 'I am about to die; of what use is a birthright to me?' Jacob said, 'Swear to me first.' So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

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

Psalm 119:105-112

BCP p. 772

105 Your word is a lantern to my feet *
and a light upon my path.

106 I have sworn and am determined *
to keep your righteous judgments.

107 I am deeply troubled; *
preserve my life, O LORD, according to your word.

108 Accept, O LORD, the willing tribute of my lips, *
and teach me your judgments.

109 My life is always in my hand, *
yet I do not forget your law.

110 The wicked have set a trap for me, *
but I have not strayed from your commandments.

111 Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.

112 I have applied my heart to fulfill your statutes *
for ever and to the end.

Second Reading

Romans 8:1-11

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this rea-

son the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

Hymn #627: Lamp of our feet, whereby we trace

Nun danket all und bringet ehr

**Lamp of our feet, whereby we trace our path when wont to stray;
stream from the fount of heavenly grace, brook by the traveler's way;**

**bread of our souls, where on we feed, true manna from on high;
our guide and chart, wherein we read of realms beyond the sky;**

**pillar of fire, through watches dark, and radiant cloud by day;
when waves would whelm our tossing bark, our anchor and our stay;**

**word of the ever-living God, will of his glorious Son;
without thee how could earth be trod, or heaven itself be won?**

**Lord, grant us all a right to learn the wisdom it imparts;
and to its heavenly teaching turn, with simple, child-like hearts.**

The Gospel:

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

13:1-9, 18-23

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: 'Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!'

'Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

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

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 Christ Church, Pomfret;

Trinity, Portland, St. James', Poquetanuck and the Anglican Church of Papua New Guinea 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, New York, South Carolina, Georgia, Mississippi, Louisiana, Michigan, Pennsylvania, Maryland, Wisconsin, Texas and Virginia.

For the special needs and concerns of this congregation, including all those commended to the prayers of the parish; Scott M, Annie McD, Dave K, Dale, Richard L, John, 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 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 an 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: I want Jesus to walk with me trad., arr. Lloyd Larson
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: *En Prière*

G. Fauré

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 #302: Father, we thank thee who hast planted *Rendez à Dieu*

Father, we thank thee who hast planted thy holy Name within our hearts.

Knowledge and faith and life immortal Jesus the Son to us imparts.

**Thou, Lord, didst make all for thy pleasure, didst give us food for all our days,
giving in Christ the Bread eternal; thine is the power, be thine the praise.**

**Watch o'er thy Church, O Lord, in mercy, save it from evil, guard it still,
perfect it in thy love, unite it, cleansed and conformed unto thy will.**

**As grain, once scattered on the hillsides, was in this broken bread made one,
so from all lands thy Church be gathered into thy kingdom by thy Son.**

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

Postlude: Processional (1964)

W. Mathias

The flowers today are from the gardens of the
Ifkovik family in Killingworth

*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: By definition, the precise origins and creators of music from an authentic folk tradition are unknown. Although some writers locate it's origins in the 'White' or 'Appalachian' spirituals cultivated by the early Scots-Irish settlers of the Appalachian region, there are good reasons to instead place **this morning's Offertory solo** in the African-American tradition, and most hymnals designate it as such. Richard Daw, in his companion notes to the popular hymnal *Glory to God*, points to an earlier variant of the song appearing in Dorothy Bolton and Harry T. Burleigh's (remember him?) *Old Songs Hymnal: Words and Melodies from the State of Georgia* (1929). The Fisk Jubilee Singers, an a cappella ensemble founded in 1871 and comprised of students from the historically Black Fisk University in Nashville, frequently included it on their programs; the group toured along the routes of the Underground Railroad to raise awareness of African-American culture, as well as to raise money for the college. A contemporary scholar of the spiritual literature, Calvin Earl, whose efforts lead Congress in 2007 to recognize spirituals as an 'American Treasure,' recounts a (possibly apocryphal) story of one of the Fisk Singers' early tours, when singing 'I want Jesus to walk with me' saved them from a hostile mob. This spiritual belongs to the genre of what are sometimes called 'journey songs,' and the tune has been given the name *SOJOURNER*. (Another example of this type of spiritual is the equally well-known 'Jesus walked this lonesome valley.') The arrangement Leila has chosen this morning features an accompaniment which samples some more recent genres of the Black musical tradition.

(cont.)

The foregoing blurb seemed to fit nicely on the bottom of the previous page, so I am going out of order this morning: for **our prelude this morning** we have not one but two lovely Bach chorale preludes based on our opening hymn. The first is one I have not played before; it starts very simply, but has a few unexpected harmonic turns. The second should sound familiar to many, as it is one of my favorites, and I have played it each year I have been at Christ Church. Together I think they make a lovely pair—let me know if you agree!

The composer Gabrielle Fauré is best known to many listeners for his beloved *Requiem* (the *Pie Jesu* from which Leila sang as our Communion solo earlier this summer), but he composed a wide range of music, including some of the loveliest songs in the French art song tradition, as **this morning's Communion solo** demonstrates. Leila will be singing in French (show off!—just kidding, Leila!); a complete literal translation of the text, a poem by Stéphan Bordèse, follows:

If the voice of a child could reach up to you,
O my Father,
To be heard by Jesus... kneeling before You,
A prayer!
If you have chosen me to teach your laws
On Earth,
I would know how to serve you, august King of kings,
O Light!
On my lips, Lord, place the salutary Truth,
So that those who doubt, with humility will
revere you!
Do not abandon me, but give me the Grace necessary to
overcome evils, and to relieve pain
& misery!
Reveal yourself to me, Lord in whom I believe
and hope!
For You I want to suffer and die on the Cross,
on Calvary!

I have been on a bit of a kick (I would love to know where that expression comes from!) with trumpet tunes over the past few weeks, and so, to get this out of my system (another interesting expression!) **our postlude this morning** is yet another lively piece by William Mathias, a boisterous march featuring a jaunty trumpet tune. It is a 'Processional,' as opposed to a 'Recessional' (the title of the last Mathias piece we heard); in the past we have referred to the final hymn as the 'recessional hymn,' but there are those who argue that this is not really accurate, because just as we 'process' in at the beginning of the service, we also 'process' out at the end—back, of course, when we did those sorts of things! (Sigh.) So perhaps there is really no such thing as a 'recessional'—unless we are walking backwards?