

A Liturgy of
AnteCommunion
online or at home

June 21, 2020
The Third Sunday after Pentecost



Trinity
Episcopal Church

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Prelude
J. S. Bach

Von Gott will ich nicht lassen, BWV 658
From God shall nought divide me

THE LITURGY OF THE WORD

Book of Common Prayer, page 355

Our worship begins with a greeting that unites us in praising God as holy Trinity.

The opening prayer, or “Collect of the Day” helps to focus our attention on a theme of the day or the season.

The Book of Common Prayer calls for a “song of praise” to begin our worship.

The traditional *Gloria* quotes the words the angels sang to announce the coming of Jesus, and then expands our praise of God and Jesus with the characteristics of majesty and salvation. The church has been singing some form of this hymn of praise for over sixteen centuries.

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

People **And blessed be his kingdom, now and for ever. Amen.**

Celebrant The Lord be with you.

People **And also with you.**

Let us pray.

(BCP page 230)

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.**

All sing or say together:

S-280; Robert Powell; BCP page 356

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

A Reading from the Book of 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 for 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 Word of the Lord.

Thanks be to God.

Psalm 86:1-10

Book of Common Prayer, page 709

- 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.

Our **readings** follow the Revised Common Lectionary, a three-year cycle of readings shared by many Christian denominations. You can find the calendar of readings on pages 888-932 of *The Book of Common Prayer*.

This summer, we'll be reading many of the stories that describe how the people of Israel came to be and the beginning of human relationship with God.

This story is part of the saga of how the family of Abraham came to be the people Israel. It shows how the first son promised to Abraham by God is split off to form another people for God, so that the religious line of Israel is traced through the younger son – unusual in ancient times.

We read the psalm **responsively**, which means that the leader reads one verse and the congregation *responds* with the next.

In this season, the Psalm often connects with a theme from the first reading. Today we might hear the voice of Hagar in the wilderness as we read Psalm 86.

Paul has been telling the church that even as the power of sin grew through human history, God's grace also grew to be always greater than sin. He anticipates that some who heard might think the way to increase grace is to increase sin, so he reminds us that in baptism we are completely separated from the power of sin – we can't keep sin growing because we are separated from sin as completely as life from death!

- 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.

A reading from the Letter of Paul to the Romans

6:1-11

What then are we to say? 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 Word of the Lord.

Thanks be to God.

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew

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

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 apart from 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.”

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The Sermon

The Rev. Emily Mellott

This speech is directed primarily to the disciples Jesus is sending out to heal and spread good news in his name. He warns them that their work will not be any easier than his own work, and can lead them into the same kind of trouble and danger that Jesus faces – even conflict with those who are closest to us.

The Nicene Creed

Book of Common Prayer, page 358

As part of our response to the Word of God in our lives, we stand to proclaim the core story of our Christian faith together in **The Nicene Creed**, created in the late 4th century by the councils (gatherings of church leaders) in Nicea.

No matter what story of Jesus we are hearing in scripture, we remember and proclaim the whole outline of his life, death, and resurrection, and anticipate his coming again.

**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

Book of Common Prayer, page 388

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Lord, in your mercy

Hear our prayer.

The Celebrant adds a concluding prayer:

In response to hearing and reflecting on scripture, we turn to prayer together, asking God's care for our world, the church, for others and for ourselves.

The prayers we are using today are Form IV in the Book of Common Prayer. This form of prayer is designed with a slight pause between the bidding (prayer addressed to God) and the response ("Lord, in your mercy, hear our prayer.") which is intended to allow the congregation to offer their own specific prayers in response to the bidding. You are encouraged to name – out loud at home, or in your heart – the specific people you know who are ill or suffering; the particular needs of our nation, world, or church; or other needs.

Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. **Amen.**

The Confession of Sin returns to our shared worship today after eight Sundays of Easter celebration.

Praying the Confession together allows us to bring our failures and weakness, individually and as a community, to God, to ask God's help in facing the evil in the world around us, and to receive the assurance of God's forgiveness and strength, which the priest reminds us of in the **Absolution.**

The exchange of peace is rooted in Jesus' call to reconcile with one another as we approach God's altar. In this time of separation, it may be a cue to restore our connections with those we haven't been as close with as we would like to be!

The Confession of Sin

Deacon or Celebrant:

Let us confess our sins against God and our neighbor.

Silence may be kept.

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Priest says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Exchange of Peace

The Celebrant says to the people

The peace of Christ be always with you.

People **And also with you.**

The Ministers and People greet one another in the name of the Lord.

Today, in the spirit of Christ's peace, please reach out to greet someone you might normally see in worship by telephone, internet, or text message.

When gathered in person, we would receive a collection of money for the support of the church at this point in a Sunday service.

If you are able to fulfill your annual pledge, please mail your regular pledge check to the office, use your bank's online payment system, or visit www.trinitymoorestown.org/donate to make your weekly gift or regular pledge offering while we are unable to gather in person.

Offertory Hymn 637, verses 1, 2, and 5

Lyons

Instead of praying the Great Thanksgiving over bread and wine, in this time when we are physically separated, we join together in an act of spiritual communion, beginning with the prayer that Jesus taught his disciples as the basis of all prayer.

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

During this time of worshipping together but physically distant, we depend on the long established teaching of the Church that if a person is prevented from physically receiving the Sacrament for reasons of extreme illness or disability, the desire for Christ's presence alone is enough for all the benefits of the Sacrament to be received. This is often referred to as "spiritual communion."

At every service in the Episcopal Church, we pray **the Lord's Prayer**, which we learn in the gospels (Matthew 6:9-13, Luke 11:1-4) The prayer takes its name from the request of Jesus' disciples, "Lord, teach us to pray."

Because we cannot physically receive the bread and wine together today, we name our need for Christ's nourishing presence in our spirits in this prayer for spiritual communion.

We pray the usual **Post-Communion Prayer** thanking God for the blessings received in the spiritual food of this sacrament, even though we have not physically received the bread or wine, and asking that we be prepared by those spiritual riches to go into the world to share in God's ongoing work.

We are blessed, then sent to take our worship into the world and our our daily lives, and we affirm that commitment with our thanks to God. The celebratory "Alleluias" are optional in this season, but often used to express our joy in God as we complete our worship.

A Prayer for Spiritual Communion

Jesus, I believe that you are truly present in the Holy Sacrament and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life, until by your grace, I come to your glorious kingdom and unending peace. Amen.

(From Saint Augustine's Prayer Book, rev 2014., based on a prayer by St. Alphonsus de Liguori)

Post communion prayer

Book of Common Prayer, page 366

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Blessing

The priest offers a blessing, and the people respond. Amen.

The Dismissal

The Deacon dismisses us to go forth into the world.

People **Thanks be to God. [Alleluia, alleluia!]**

Postlude

March in G
Henry Smart

+++++

Jasmine Delet (with Rafael Delet), *online Lector*

Lorraine Ryan, *telephone Lector*

The Rev. Leslie G. Mazzacano, *Deacon*

The Rev. Emily A. Mellott, *Celebrant and Preacher*

Vernon Williams, *Organist and Cinematographer*