

Morning Prayer

Online or at home

The Fourth Sunday after Pentecost
June 28, 2020



Trinity
Episcopal Church

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Before beginning the service, take a moment to quiet your heart and body, as you would when entering and sitting in the church.

The service of Morning Prayer immerses us in scripture, and the **Opening Sentences** provide a scriptural call to worship which varies with the season or occasion.

The **Confession** which we say together as part of our preparatory acts of worship 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**.

Prelude

Holsworthy Church Bells
Samuel S. Wesley

The Officiant begins with one or more of sentences of Scripture.

Grace to you and peace from God our Father and from the Lord Jesus Christ.

Philippians 1:2

The hour is coming, and now is, when the true worshipers will worship the Father in spirit and in truth, for such the Father seeks to worship him.

John 4:23

Confession of Sin

Book of Common Prayer, page 79

The Deacon or Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together:

**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 the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Officiant Lord, open our lips.

People **And our mouth shall proclaim your praise.
Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen. Alleluia.**

Venite (*Psalm 95:1-7*) *Book of Common Prayer, p 82*

**Come, let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.
Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.**

**For the Lord is a great God, *
and a great King above all gods.
In his hand are the caverns of the earth, *
and the heights of the hills are his also.
The sea is his, for he made it, *
and his hands have molded the dry land.**

**Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.
For he is our God,
and we are the people of his pasture
and the sheep of his hand. *
Oh, that today you would hearken to his voice!**

Psalm 13 *Book of Common Prayer, page 597*

- 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.

We greet God and one another in a responsive phrase from Psalm 51, and with praise of God who is known to us in relationship as the Father, Son, and Spirit.

We begin the immersion in scripture which is a primary feature of Morning prayer by saying an **Invitatory Psalm**, a short excerpt from the Book of Psalms which *invites* us into the presence of God.

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

THE LESSONS AND RESPONSE

A reading from the Book of 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 Word of the Lord.

Thanks be to God.

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 is one of the most difficult stories contained in the Book of Genesis. While it is very clear elsewhere that God does not accept the sacrifice of children, here Abraham is told to offer up to God all he most loves; not just his beloved son, but the proof of God's promise to him. There is no way for us to understand this story in the way it was first told, but it is clear that this is included in the story of Abraham and Isaac as a story of faithfulness: both human and divine. We continue to read it because it is important to remember that our relationship with God will not always be easy to understand, and will certainly disturb our comfort.

Canticle 9: First Song of Isaiah *Book of Common Prayer, page 86*
Ecce, Deus *Isaiah 12:2-6*

Surely, it is God who saves me; *
I will trust in him and not be afraid.
For the Lord is my stronghold and my sure defense, *
and he will be my Savior.
Therefore you shall draw water with rejoicing *
from the springs of salvation.
And on that day you shall say, *
Give thanks to the Lord and call upon his Name;
Make his deeds known among the peoples; *
see that they remember that his Name is exalted.
Sing the praises of the Lord, for he has done great things, *
and this is known in all the world.
Cry aloud, inhabitants of Zion, ring out your joy, *
for the great one in the midst of you is the Holy One of Israel.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

A reading from the Letter of Paul to the Romans *6:12-23*

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.

The **canticles** which respond to the readings are chosen from a selection designed for use in this way found in pages 85-96 of *The Book of Common Prayer*.

This particular song of praise reminds us of God's saving relationship with us which is pictured in very different ways in the Genesis and Romans readings.

Speaking to a congregation which probably included some enslaved persons, Paul uses slavery as a metaphor for the forces that govern our lives (even when we think we are in charge). He encourages us not to return to the old "master" – sin and the forces of evil that control us before the resurrection of Christ. Rather, we are to commit ourselves to obedience to God's power, which makes us righteous.

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 Word of the Lord.

Thanks be to God.

Canticle 15: The Song of Mary

Book of Common Prayer, page 91

Magnificat

Luke 1:46-55

Canticles are excerpts from scripture that can be sung as an expression of praise or prayer to God.

This canticle is presented as a song of praise and prophecy in the gospel of Luke, where Mary tells of what it means that she is bearing the Son of God, who will transform the world.

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior; *
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed: *
the Almighty has done great things for me,
and holy is his Name.
He has mercy on those who fear him *
in every generation.
He has shown the strength of his arm, *
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones, *
and has lifted up the lowly.
He has filled the hungry with good things, *
and the rich he has sent away empty.
He has come to the help of his servant Israel, *
for he has remembered his promise of mercy,
The promise he made to our fathers, *
to Abraham and his children for ever.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

A reading from the Gospel according to Matthew 10:40-42

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 Word of the Lord.

Thanks be to God.

Sermon Hymn 535, verses 1 & 4

Paderborn

The Sermon

The Rev. Kyle Cuperwich

The Apostles' Creed

Book of Common Prayer, page 96

**I believe in God, the Father almighty,
creator of heaven and earth;**

I believe in Jesus Christ, his only Son, our Lord.

**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.**

After warning that preaching and healing may lead to their rejection by others, Jesus offers a picture of welcome and reward to the disciples he is sending out to spread the gospel in his name.

We now turn our attention to responding to the Word we have been immersed in, with affirmation that these stories are part of our Christian story, and with prayer.

As part of our response to the Word of God in our lives, we proclaim **The Apostles Creed**, the earliest known formal statement of Christian faith, found in ancient liturgies of baptism. The term “creed” comes from the Latin *credo*, “I believe”.

THE PRAYERS

Officiant: The Lord be with you.

People: **And also with you.**

Let us pray.

**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**

Suffrages

Book of Common Prayer, page 97

- V. Show us your mercy, O Lord;
R. **And grant us your salvation.**
V. Clothe your ministers with righteousness;
R. **Let your people sing with joy.**
V. Give peace, O Lord, in all the world;
R. **For only in you can we live in safety.**
V. Lord, keep this nation under your care;
R. **And guide us in the way of justice and truth.**
V. Let your way be known upon earth;
R. **Your saving health among all nations.**
V. Let not the needy, O Lord, be forgotten;
R. **Nor the hope of the poor be taken away.**
V. Create in us clean hearts, O God;
R. **And sustain us with your Holy Spirit.**

We pray together, first in the traditional form of **the Lord's Prayer**, based on the way that Jesus taught his first disciples to pray (Matthew 6:9-13, Luke 11:2-4).

The **suffrages** are a responsive form of prayer for the needs of the world and of the gathered community composed almost entirely of scriptural excerpts, especially from the Psalms. Suffrages consist of a *versicle* (V), or "little verse" and *response* (R), usually the second half of the original scripture verse.

The Collects

The Collect of the Day

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.**

A Collect for Sundays

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. **Amen.**

A Collect for Grace

Lord God, almighty and everlasting Father, you have brought us in safety to this new day: Preserve us with your mighty power, that we may not fall into sin, nor be overcome by adversity; and in all we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. **Amen.**

A Collect for Mission

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Morning Prayer offers an opportunity for free-ranging prayer, inviting each of us to offer to God the needs, hopes, thanksgivings, and concerns we carry in our hearts.

Please take time at this point in the service to offer your personal prayers to God, naming aloud the people you are concerned for, the needs of the world that weigh on your own heart, and the people and blessings for which you give thanks to God..

The **Collect of the Day** helps to focus our attention on a theme of the day or season.

You can find the Collect assigned to each Sunday and special celebrations in the church year between pages 211-236 of *The Book of Common Prayer*.

The **Collects** are prayers following a pattern of acknowledgement of God's work and petition for a gift such as protection, guidance, or renewal.

The Officiant may choose any one or more of those found on pages 98-100 of the Book of Common Prayer. For today, we have made the choices for you.

A **Collect for Mission** always concludes these prayers so that our attention and prayer are drawn toward the ongoing work of God in redeeming the whole world.

Morning Prayer offers the opportunity for free-ranging prayer, as each person offers to God the needs, hopes, thanksgivings, and concerns we carry in our hearts.

The exchange of Peace is not a standard part of Morning Prayer in the Book of Common Prayer, but we offer it to one another when we gather for Sunday worship. Our “virtual” peace can stretch much further than the walls of our church building.

Exchange of Peace

Then the Officiant says to the people:

The peace of Christ be always with you.

People: **And also with you.**

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

CONCLUDING PRAYERS AND SENDING FORTH

The General Thanksgiving

Book of Common Prayer, page 101

**Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts
we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.**

We affirm our offering and finish our shared work of prayer in **The General Thanksgiving**, an expression of gratitude and commitment to God

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

Benediction

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever.

Amen.

Ephesians 3:20,21

Closing Hymn 530, verses 1, 3, and 5

Gott sei Dank

The Dismissal

The Deacon dismisses us to go forth into the world.

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

Postlude

Dialogue
Louis Marchand

+++++

Joan Dighton, *online Lector*

Bruce Velzy, *telephone Lector*

The Rev. Kyle Cuperwich, *Preacher*

The Rev. Leslie G. Mazzacano, *Deacon*

The Rev. Emily A. Mellott, *Officiant*

Vernon Williams, *Organist and Video Editor*

The optional “Prayer of St. Chrysostom” frames all our prayer in God’s commitment in Jesus to be present in every gathering of Christians.

We pray it today to affirm our confidence that Jesus is as present when we gather electronically in his name as when we gather physically.

We conclude as we began, with a sentence of scripture. In this case, Morning Prayer offers a choice of several short passages that contain a benediction.

The dismissal sends us to take our worship into the world of 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.]