

A Liturgy of  
**AnteCommunion**  
online or at home

June 7, 2020  
Trinity Sunday



**Trinity**  
Episcopal Church

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**Prelude**

Prelude in C Major, BWV 545  
J. S. Bach

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 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.**

*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

1:1-2:3

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

On a Sunday when the church turns our attention to the nature of God, we first read the story of the beginning of creation. All aspects of God – spirit (wind in the NRSV translation), Word (in speaking creation into being) and eternal creator are present from the very beginning of humanity’s experience of God.

Perhaps the most important aspect of reading this story on Trinity Sunday is this reminder that we are created in the image of God, and created to share God's work in guarding creation.

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

Psalm 8 sings the praise of God as creator, echoing our reading of Genesis.

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.

The Word of the Lord.

**Thanks be to God.**

### Psalm 8

*Book of Common Prayer, page 592*

- 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!**

**A reading from the Second Letter of Paul to the  
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 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 28:16-20*

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."

*Deacon* The Gospel of the Lord.

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

The praise of God as ruler and exalted over all the world parallels Jesus' assurance to his disciples in today's gospel that all authority in heaven and earth rests in him.

After a tense and frustrated argument against new teachers who are dividing the Corinthian community, Paul offers this benediction inviting the church to mirror the mutual understanding and peace of God as Trinity: different persons in unity.

The clear "Father, Son, and Holy Spirit" formula of the Trinity does not appear anywhere else in the gospel narratives. It reminds us here that all our life and work as followers of Christ is part of the life and power of all aspects of God.

The Nicene Creed

*Book of Common Prayer, page 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.**

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.

*The proclamation of the Creed has special significance on Trinity Sunday, because the creed is the description of our developing understanding of God as Trinity: Father, Son, and Spirit, which grows out of both the study of scripture and the experience of God's people.*

## 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 and eternal God, ruler of all things in heaven and earth:  
Mercifully accept the prayers of your people, and strengthen us to do  
your will in the power of your Holy Spirit, through Jesus Christ our  
Lord. **Amen.**

### **The Confession of Sin**

*Celebrant or Deacon:*

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.

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!

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](http://www.trinitymoorestown.org/donate) to make your weekly gift or regular pledge offering while we are unable to gather in person.

## Offertory Hymn 365

*Moscow*

Virtual Congregation

*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.

As we complete our shared worship, the priest offers God's blessing to all God's people.

Today, at the end of our choir season, the choir echoes the priestly blessing with a shared musical benediction.

## 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

May God the Holy Trinity make you strong in faith and love, defend you on every side, and guide you in truth and peace; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

**Choral Benediction**  
Virtual Trinity Choir

A Gaelic Blessing  
John Rutter

**The Dismissal**

*The Deacon dismisses us to go forth into the world.*

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

**Postlude**

Fugue in C Major, BWV 545  
J. S. Bach

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Lisa Yeh (with Annika Yeh), *online Lector*

Peter Knerr, *telephone Lector*

The Rev. Leslie G. Mazzacano, *Deacon*

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

Vernon Williams, *Organist and Cinematographer*

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