

Morning Prayer

Online or at home

The Sixth Sunday after Pentecost
July 12, 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

Canon
Walter Battison Haynes

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

Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling.
Psalm 43:3

The Lord is in his holy temple; let all the earth keep silence before him.
Habakkuk 2:20

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.**

Jubilate (*Psalm 100*)

Book of Common Prayer, p 82

**Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.
Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.
Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.
For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.**

Psalm 119:105-112

Book of Common Prayer, page 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.**

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.

Psalm 119 is an acrostic, in which each set of eight verses is composed around one letter of the Hebrew alphabet (this section is the 14th letter, *Nun*).

The whole psalm is the prayer of a faithful person, constantly renewing the commitment to follow God's word and ways.

THE LESSONS AND RESPONSE

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*.

The story of God's relationship with the family of Abraham is continued to the third generation here. The difficulties in conception and pregnancy, and response to Rebekah's prayer make clear God's involvement, and the place of these children in God's intention for the world. This story also shows a reversal that becomes common in scripture, that the unlikely candidate becomes the leader, or that God chooses the traditionally less-fortunate; here that a second son replaces the first as heir.

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

A reading from the Book of 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. Afterward 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 Word of the Lord.

Thanks be to God.

Canticle 13: A Song of Praise

Benedictus es, Domine

Book of Common Prayer, page 90

Song of the Three Young Men, 29-34

S-236, John Rutter

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.

A reading from the Letter of Paul to the 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 reason 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 Word of the Lord.
Thanks be to God.

This particular song of praise focuses on God's majesty and our desire to worship God.

After reminding us that even the most righteous person (say, Paul himself) cannot free themselves from sin, Paul describes how God – in Son and Spirit – acts to make it possible for us to be free from that power. He encourages us to turn our attention and focus toward the gift of life, rather than the problems of sin and death, even while we live with the experience of sin and death.

Canticle 10: The Second Song of Isiaah

Quaerite Dominum

BCP, page 86

Isaiah 55:6-11

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 canticle picks up a theme of turning to God's mercy from Paul's letter to the Romans, and shares a metaphor for the Word of God with the parable Jesus tells in today's gospel.

Seek the Lord while he wills to be found; *
call upon him when he draws near.
Let the wicked forsake their ways *
and the evil ones their thoughts;
And let them turn to the Lord, and he will have compassion, *
and to our God, for he will richly pardon.
For my thoughts are not your thoughts, *
nor your ways my ways, says the Lord.
For as the heavens are higher than the earth, *
so are my ways higher than your ways,
and my thoughts than your thoughts.
For as rain and snow fall from the heavens *
and return not again, but water the earth,
Bringing forth life and giving growth, *
seed for sowing and bread for eating,
So is my word that goes forth from my mouth; *
it will not return to me empty;
But it will accomplish that which I have purposed, *
and prosper in that for which I sent it.
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 13:1-9, 18-23

For several weeks this month, we'll be sampling the parables of Jesus in Matthew's gospel. Jesus draws on common experiences of his time and place, and tells them with a bit of a twist to help us think differently about the world through God's eyes. What's "different" about this story is the relative carelessness of the sower, scattering seed onto all kinds of ground, unlike a careful farmer would.

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 Word of the Lord.
Thanks be to God.

Sermon Hymn 593, verses 1, 2 & 5

Dickinson College

The Sermon

The Rev. Leslie Mazzacano

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.**

It's unusual for Jesus to offer an explanation like this for the parables he tells, and the explanation we hear today is only offered to the close disciples. Matthew “brings us into the house” with them to help us understand ourselves as insiders and key players in Jesus’ story of bringing God’s kingdom.

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

Book of Common Prayer, page 98-101

The Collect of the Day

(BCP page 231)

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.**

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 the Renewal of Life

O God, the King eternal, whose light divides the day from the night and turns the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the way of peace; that, having done your will with cheerfulness during the day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord. **Amen.**

A Collect for Mission

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. **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

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.** *Romans 15:13*

Closing Hymn 432, verses 1, 3 & 4 *Laudate Dominum*

The Dismissal

The Deacon dismisses us to go forth into the world.

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

Postlude

The Canterbury March
Harry Crane Perrin

+++++

Kisha Mann (with Mark Mann), *online Lector*

Bob Litsinger, *telephone Lector*

The Rev. Leslie G. Mazzacano, *Deacon and Preacher*

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.]