

# Morning Prayer

Online or at home

The Eighth Sunday after Pentecost  
July 26, 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

Flute Solo  
Thomas Arne

*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*

I was glad when they said to me, "Let us go to the house of the Lord."

*Psalm 122:1*

## 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 105:1-11, 45b** *Book of Common Prayer, page 738*

- 1 Give thanks to the LORD and call upon his Name; \*  
make known his deeds among the peoples.**
- 2 Sing to him, sing praises to him, \*  
and speak of all his marvelous works.
- 3 Glory in his holy Name; \*  
let the hearts of those who seek the LORD rejoice.**
- 4 Search for the LORD and his strength; \*  
continually seek his face.
- 5 Remember the marvels he has done, \*  
his wonders and the judgments of his mouth,**
- 6 O offspring of Abraham his servant, \*  
O children of Jacob his chosen.

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.

This Psalm of praise to God is probably chosen for today because the linking of Abraham, Isaac, and Jacob as co-recipients of God's covenant with Israel connects with the story from Genesis of how Abraham's grandson becomes the father of the Twelve Tribes of Israel.

- 7 **He is the LORD our God; \*  
his judgments prevail in all the world.**
- 8 He has always been mindful of his covenant, \*  
the promise he made for a thousand generations:
- 9 **The covenant he made with Abraham, \*  
the oath that he swore to Isaac,**
- 10 Which he established as a statute for Jacob, \*  
an everlasting covenant for Israel,
- 11 **Saying, "To you will I give the land of Canaan \*  
to be your allotted inheritance."**
- 45b **Hallelujah!**

#### THE LESSONS AND RESPONSE

#### **A reading from the Book of Genesis**

29:15-28

Laban said to Jacob, "Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?" Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, "I will serve you seven years for your younger daughter Rachel." Laban said, "It is better that I give her to you than that I should give her to any other man; stay with me." So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her. Then Jacob said to Laban, "Give me my wife that I may go in to her, for my time is completed." So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?" Laban said, "This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years." Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

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*.

Jacob has been sent to his mother's kin to find a bride, and falls in love with Rachel, offering an extravagant seven years of his life for her. When the time comes for marriage, Laban substitutes the older daughter for the younger, a reversal comparable to Jacob substituting himself, the younger son, to receive the blessing and inheritance meant for his older brother. Nevertheless, with Jacob's marriage to both Leah and Rachel, Abraham's family is prepared to become the Twelve Tribes of Israel.

### **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**

*8:26-39*

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that all things work together for good for those who love God, who are called according to his purpose.

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For your sake we are being killed all day

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 focuses on God's majesty and our desire to worship God, and links to the readings by connecting our praise to our ancestors in faith.

Paul offers words of encouragement to the congregation in Rome, telling us that even though we do not even know what to want from God, God has always planned our salvation, and that no power on earth or beyond earth can come between us and God's love and purpose.

long; we are accounted as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

The Word of the Lord.

**Thanks be to God.**

### **Canticle 19: The Song of the Redeemed**

*Magna et mirabilia*

*BCP, page 94*

*Revelation 15:3-4*

O ruler of the universe, Lord God,  
great deeds are they that you have done, \*  
surpassing human understanding.  
Your ways are ways of righteousness and truth, \*  
O King of all the ages.

Who can fail to do you homage, Lord,  
and sing the praises of your Name? \*  
for you only are the Holy One.  
All nations will draw near and fall down before you, \*  
because your just and holy works have been revealed.

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** *13:31-33, 44-52*

Another parable Jesus put before the crowds: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.” He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”  
“The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. “Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value,

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

This canticle echoes the overwhelming power of God, directed toward salvation from the beginning of creation, which Paul praises in the letter to the Romans.

Jesus’ parable of mustard’s disproportionate growth appears in three of the four gospels. Here, it is offered along with several other images of the kingdom of heaven. The treasure, pearl, and net parables only appear in Matthew’s gospel.

he went and sold all that he had and bought it. “Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. “Have you understood all this?” They answered, “Yes.” And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

The Word of the Lord.  
**Thanks be to God.**

**Sermon Hymn 613**, verses 1, 4, 5

*St. Cecilia*

**The Sermon**

Ms. Carol Rodgers

**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.**

Jesus' comment about the scribe at the end of this teaching is also a parable; here, the old and new treasures are probably meant to show that those who work for God's kingdom use both the old (Torah, tradition) and the new (Jesus' teaching).

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 A

*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 God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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 Guidance*

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. **Amen.**

*A Collect for Mission*

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. **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](http://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 390**, verses 1, 3, 4

*Lobe den Herren*

**The Dismissal**

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

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

**Postlude**

Toccatà  
James Biery

+++++

David Rapuano (with Lori and Brian Rapuano), *online Lector*

Sarah Fawcett-Lee, *telephone Lector*

Ms. Carol Rodgers, *Preacher*

The Rev. Leslie G. Mazzacano, *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.]