

ST. ANDREW'S EPISCOPAL CHURCH
SHIPPENSBURG, PENNSYLVANIA



June 21, 2020
3rd Sunday of Pentecost
(Proper 7)

Welcome to St. Andrew's Episcopal Church
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Dear Friends,

We welcome you today, whether you have been here many times, or this is your first time worshiping with us. We hope that each one of you feels the draw of God, pulling you deeper into the mystery and communion with Christ, which we experience through our shared worship, prayer, song, silence, and community.

We are currently in the season of Pentecost which is often described as the “long green growing season”, for it is one of the longest liturgical seasons of the church year (beginning with the Feast Day of Pentecost, often at the end of May and extending through The Feast Day of Christ the King, immediately before Advent in early December). We refer to this church season as the “green growing season” for we are prompted to focus on our “growth in Christ” as the scripture lessons we read during this time relate the stories of the ministry and life of Jesus and the abiding culture of loving one another, in the midst of challenges and differences in the early church.

Rather than offering the service of Holy Eucharist this morning we will focus on God's Word, in a simpler way, setting before us a time of focusing our thoughts and opening our hearts on the scripture.

We set this Sunday, and our own lives, of course within this season of the Coronavirus and our ongoing and deepening concern for the well-being of the world. We may find this time of isolation and fear to be a very difficult time, and yet, as others have said, this is exactly the time that our spiritual practices of worship, prayer, living in community, and being formed as Christians has prepared us for. I trust that we will find a way to live out of the truth and strength of God in this very challenging time, for I trust God to be a part of our lives.

And so, we can rejoice that we can gather in a new way, for we hold this prayer within our hearts: For the Spirit of Peace that calms our mind and stills our life, we give you thanks. For the Spirit of Love that touches hearts and reaches out, we give you thanks. For the Spirit of Joy that lifts our soul and gives us faith we give you thanks. For the Spirit of Power, that gift of grace for this your church, we give you thanks.

To prepare our hearts and minds for worship, we seek to share quiet and silence before our services. We invite you to join us in this spiritual practice.

Faithfully, Mother Barbara

Worship lies at the heart of our Christian life, for our turning toward God through praise, repentance, thanksgiving, and communion with the Risen Christ through the sacraments, all offered in community, opens our hearts to be changed by the life-giving love of God. It is also in worship that we profess our love of God, deepen our experience of God, and reconnect with our core identity, as expressed through our baptismal vows. And it is through encountering God within worship that we are formed and transformed as people of God.

GATHERING WELCOME

We believe God is found in all places and at all times, in the noise and chaos of our lives, and in the times of intentional silence within our hearts. We begin our worship by connecting to that space within our souls, where we can “Be still and know that God is God.”

SINGING BOWL INVITING SILENCE TO PREPARE OUR HEARTS

The first act of our worship is the gathering of God’s people in prayer. In fact, the word “church” means “the gathering.”

GATHERING CHANT

God is in this place



SINGING BOWL CALLING US TO WORSHIP

There are two main sections of the worship service: The Ministry of the Word, and The Ministry of the Table (Altar). During the Ministry of the Word, we hear the sacred scriptures and allow our hearts to be broken to their truth in our lives. We begin our spoken word by acknowledging the triune God is worthy of our praise.

THE OPENING ACCLAMATION

Officiant Blessed be God, Father, Son and Holy Spirit.
People **And blessed be God's kingdom, now and for ever.**

The Collect is the prayer appointed for each Sunday that "collects" or captures the theme of the day or season of the Church year. Very often, this "collecting" prayer summarizes the attributes of God as revealed in the scriptures for the day.

COLLECT OF THE DAY

Officiant The Lord be with you.
People **And also with you.**
Officiant Let us pray,

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 lovingkindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

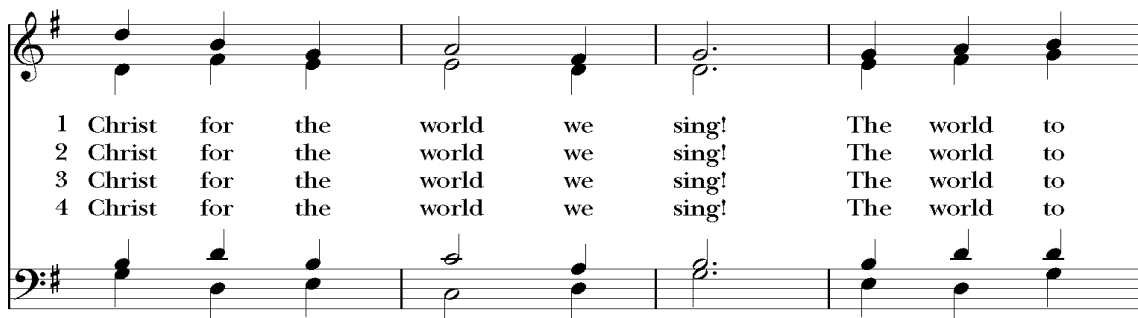
Occasionally, in addition to the Collect of the Day, we are invited to join our hearts in prayer for a particular need in our world, for a particular yearning in our hearts to be met by God's love, or to commemorate a particular occasion. This morning, we will offer a prayer for fathers, as we celebrate Father's Day.

A PRAYER FOR FATHER'S DAY

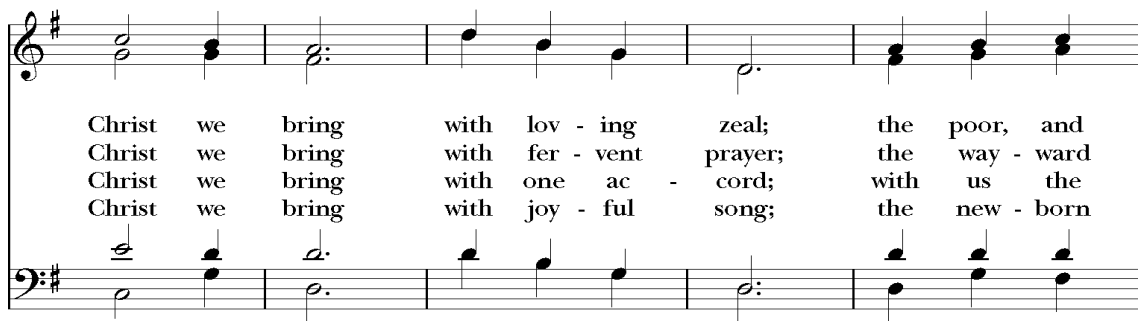
O Lord our God, creator of heaven and earth, through your Son Jesus Christ you have revealed yourself as a heavenly Father to all of your children. Bless, we pray, all earthly fathers. Strengthen them to nurture, protect, and guide the children entrusted to their care. Instill within them the virtues of love and patience. May they be slow to anger and quick to forgive. And through the movement of your Holy Spirit, may all fathers be strong and steadfast examples of faithfulness, responsibility, and loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

We begin our worship as a gathered community by praising God and lifting our hearts, in song.

SONG OF PRAISE #H537 Christ for the World we sing!



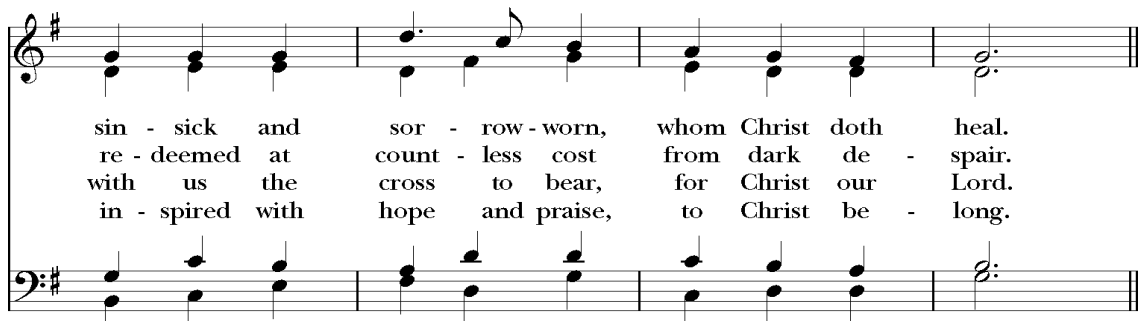
1 Christ for the world we sing! The world to
 2 Christ for the world we sing! The world to
 3 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to



Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with fer - vent prayer; the way - ward
 Christ we bring with one ac - cord; with us the
 Christ we bring with joy - ful song; the new - born



them that mourn, the faint and o - ver - borne,
 and the lost, by rest - less pas - sions tossed,
 work to share, with us re - proach to dare,
 souls, whose days, re - claimed from er - ror's ways,



sin - sick and sor - row - worn, whom Christ doth heal.
 re - deemed at count - less cost from dark de - spair.
 with us the cross to bear, for Christ our Lord.
 in - spired with hope and praise, to Christ be - long.

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and to which he often referred or quoted.

A READING FROM THE BOOK OF GENESIS

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.

<i>Lector</i>	Hear what the Spirit is saying to God’s people.
<i>People</i>	Thanks be to God.

The psalms are prayers that Jesus would have prayed in his daily worship and which express every human emotion of humankind's relationship with God and with one another.

PSALM 86:1-10, 16-17 (*please say aloud the verses in bold type*)

- 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.
- 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 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.
- 16 Turn to me and have mercy upon me;
give your strength to your servant;
and save the child of your handmaid.
- 17 **Show me a sign of your favor,**
so that those who hate me may see it and be ashamed;
because you, O LORD, have helped me and comforted me.

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John

A READING FROM PAUL'S LETTER TO THE ROMANS

Romans 6:1b-11

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.

Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection and ascension of our Lord Jesus Christ. When we worship in person, we stand for the Gospel reading to show the particular importance placed on Jesus' words and actions, and we turn toward the Gospel book, as an outward sign of the turning of our hearts to the Way of Love.

THE HOLY GOSPEL

Matthew 10:24-39

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.
People **Glory to you, Lord Christ.**

Jesus said to the twelve disciples, "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 or homily follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

THE HOMILY

Mother Barbara

We lift our hearts in prayer, in praise and in trust of a living God, whose grace and presence in our lives offers healing and salvation. We pray for ourselves and on behalf of others. In our prayers we pray for the Universal Church, the nation, and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in particular need or are suffering in heart, mind, body, or

soul, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church – the Body of Christ.

THE PRAYERS OF THE PEOPLE

Good People of God, I bid your prayers for Christ's holy Catholic Church. May it be a beacon of peace, unity and understanding in an often conflicted, divided and confusing world.

We are the Body of Christ on earth,
may we witness to your love.

I bid your prayers for all peoples throughout the world. May we find a way to bring an end to the conflicts that surround us, that all may be safe wherever they may be.

We are the Body of Christ in the world,
may we make peace.

I bid your prayers for all in need of wholeness, especially praying for the residents of the Episcopal Home: Frank, Shirley, Sharon, Myrtle, Cathy, Mary, Juanita, Gary, Carole, Marietta, Edna, Ruth, and Paula and the staff of the Episcopal Home: Mary Grace, Becky, Julie, Donna, Kathy, Tonja, Tamey, Lorrie, Alyssa, Ada, Jen, Sondra, Esther, Wayne, Anita, Tammy, Laurie, Effie, Diane, Mike, and Jane, and all who love them We also pray for Tabitha, Mary Beth, Jay, Kelley, James and Thomas Williams, Diane Shepherdson, Alice, Margaret, Roger, Gary Kenny, Nick, Laurel, June, Kathy, Sue, Samantha, Mary Beth, Kathy Magaro and her family, Julie, Kim and Audrey, Evan, Wanda, Brian Rotz, Ellen, Jeanine, Brian Helman, Ellen Harkins and her family, Fred Detschel, Lori, Sherry, Jim and family, Virginia, the Watts family and Pedro, Regina, Patricia and Josh, Nan, Gary, Janet, Daimen, Rachel Mooney, Josh, Mina, Robert Carter, Laura, Cheryl, June, Rose M., Susan, Tom, Matthew, and Connor, Samantha, Stan and Dottie, and those whom we name, either silently or aloud. We also pray for God's peace and protection to be upon those who are in active duty in our military: Kelley Williams, Levi Nelson, Tawney White, Brad Arnold, Kyle Hubert, Brent Welch.

We are the Body of Christ to a broken world,
may we bring Christ's healing love.

I bid your prayers for all those saints who have gone before. May we strive for the fullness of your presence when our earthly time is done.

We are the Body of Christ in this time,
as we await our time in God's kingdom.

I bid your prayers of thanksgiving for this parish of faith, especially for our ministries to the hungry in our community, May we be guided in our life at St. Andrew's to learn how to bring others to Christ, seek forgiveness, and strive for unity and concord.

We are the Body of Christ to one another,
may we seek and serve Christ in our neighbors.

God, our hope, may your blessing empower our thanksgivings and our prayers; for we put our trust in you. **Amen.**

At the offertory, we gratefully offer back to God some of what God has given us, so that we may support the continued mission and ministry of Christ of bringing in the kingdom of God, here among us.

OUR OFFERING TO GOD'S MISSION

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

We pray together the prayer that Jesus taught his disciples to pray. We can think of this prayer not so much as ours, but Jesus' own prayer, his own words, in the power of his presence in our midst. Our giving utterance to the words of "Our Father" is really Christ speaking through us in the power of the Spirit.

OFFERTORY ANTHEM

Oh, what a morning

Milan Shepherd

THE LORD'S 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.

The priest offers God's blessing upon God's people. The words commonly are given in the trinitarian name of God, accompanied by the sign of the cross.

THE BLESSING

My friends, life is short, and we do not have much time to gladden the hearts of those who make this earthly pilgrimage with us, so be swift to love, and make haste to do kindness, and the blessing of God, who comes to us as Creative Presence, Saving Grace and Life-giving Spirit be upon you and all whom you love this day, and forever more. **Amen.**

THE CLOSING HYMN #H654 Day by Day (sung 4 times)

Day by day, dear Lord, of thee three things I pray:

The first line of the hymn is written on a grand staff (treble and bass clefs) in the key of D major (two sharps). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

to see thee more clear - ly, love thee more dear - ly,

The second line of the hymn continues the melody and bass line. The lyrics are written below the notes.

fol - low thee more near - ly, day by day.

The third line of the hymn concludes the melody and bass line. The lyrics are written below the notes. The piece ends with a double bar line.

The point of worship is to get people out the door, transformed by the grace of God, fed by the spiritual food offered through communion and community, sent out into the world for ministry and mission. “The worship has ended, let the service begin!”

THE DISMISSAL

Assisting Ministers	Let us go forth rejoicing in the power of the Spirit. Alleluia. Alleluia.
People	Thanks be to God. Alleluia. Alleluia.

INSTRUMENTAL OFFERING

Brahms - Variations on a Theme of Robert Schumann, Op. 9	Kevin Gorman
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Worship Ministers

Officiant & Homilist	The Rev. Barbara Hutchinson
Interim Church Musician	Kevin Gorman
Vocalists	Milan Shepherd (Soloist) Jay Williams Mary Beth Williams
Lectors	Lisa Woolley (Genesis) Shannon O’Donnell (Psalm) Neiley O’Donnell (Psalm) Larry Shillock (Romans)
Gospel & Prayers of the People	The Rev. Deacon Wanda Kloza
Dismissal	James and Thomas Williams