

ST. ANDREW'S EPISCOPAL CHURCH
SHIPPENSBURG, PENNSYLVANIA



August 9, 2020
10th Sunday of Pentecost
(Proper 14)
VIRTUAL SERVICE

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 worshipping 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.

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

The image shows a musical score for a chant. It is written on a single staff with a treble clef, a key signature of one flat (B-flat), and a 4/4 time signature. The tempo is marked as quarter note = 80. The lyrics are: "God is in this place. I - mman-u - el God with us. God with us." The melody consists of quarter and eighth notes. There are two endings: the first ending leads back to the beginning of the phrase "God with us", and the second ending concludes the piece.

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. Amen.**

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,

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may be you be enabled to live according to your will; 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. In response to the brokenness of our nation and world, we offer the following prayer, taken from the liturgy of our Washington National Cathedral.

A PRAYER FOR UNITY

O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth in our nation, to support one another without hatred or bitterness, that, being bonded in love, we may live in unity with you and one another; through Jesus Christ our Lord. **Amen.**

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

SONG OF PRAISE #188 LEVAS II

It is well with my soul

1. When peace, like a riv - er, at - tend - eth my
 2. Though sa - tan should buf - fet, though tri - als should
 3. My sin— oh, the bliss of this glo - ri - ous
 4. And, Lord, haste the day when the faith shall be

1. way, When sor - rows like sea - bil - lows roll;
 2. come, Let this blest as - sur - ance con - trol,
 3. thought— My sin— not in part, but the whole—
 4. sight, The clouds be rolled back as a scroll.

1. What - ev - er my lot, thou hast taught me to
 2. That Christ has re - gard - ed my help - less es -
 3. Is nailed to the cross and I bear it no
 4. The trump shall re - sound and the Lord shall de -

1. say, It is well, it is well with my soul.
 2. tate, And has shed His own blood for my soul.
 3. more, Praise the Lord, praise the Lord, O my soul!
 4. scend, "E - ven so"— it is well with my soul.

It is well with my soul, with my
 It is well with my
 soul, It is well, it is well with my soul,
 soul,

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 37:1-4, 12-28

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Billhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. They

saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him" —that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

Instrumental Offering

We shall overcome

Alexander Smeltz

Trombone

Lector Hear what the Spirit is saying to God's people.

People **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 105:1-6, 16-22, 45b (*Prayed responsively by whole verse.*)

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.

16 Then he called for a famine in the land *
and destroyed the supply of bread.

17 **He sent a man before them, ***
Joseph, who was sold as a slave.

18 They bruised his feet in fetters; *
his neck they put in an iron collar.

19 **Until his prediction came to pass, ***
the word of the LORD tested him.

20 The king sent and released him; *
the ruler of the peoples set him free.

21 **He set him as a master over his household,**
as a ruler over all his possessions,

22 To instruct his princes according to his will
and to teach his elders wisdom.

45 Hallelujah!

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 10:5-15

Moses writes concerning the righteousness that comes from the law that “the person who does these things will live by them.” But the righteousness that comes from faith says,

“Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say?

“The word is near you,
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” Amen.

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.

SEQUENCE OFFERING

Alleluia

Kevin Gorman, *Pianist and Vocalist*

Michelle DiBona Trefren, *Organist and Vocalist*

THE HOLY GOSPEL

Matthew 14:22-33

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him

walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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 (RITE 2, Form IV)

The Rev. Deacon Wanda Kloza

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 healing. And we offer our thanksgiving for the ministry of healing and love offered at the Episcopal Home for these many years. May God continue to bless those whose lives were shaped in faith by this ministry.

We pray for Frank, Richard, Evan, Roseann, Jack, Kathleen, Amy, Ellen, Tabitha, the Williams Family, Alice, Samantha, Wanda, Margaret, Brian Rotz, Brian Helman, the Watts Family and Pedro, Rachel Mooney, Laura and Brian, Stan and Dottie, and those who are grieving the loss of a loved one: Kathy, Jeanine, Ellen, Fred, Tom, Susan, Connor and Matthew, Blake and Katherine, and those whom we name, either silently in our hearts or aloud.

We also pray for God's peace and protection to be upon those who are in active duty in our Military: Andrew Harkins, Caleb Reeder, Kelley Williams, Levi Nelson, Tawney White, Brad Arnold, Kyle Hubert, and 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 us. 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

In this green growing season of Pentecost, may we continue to sow seeds of hope in our world. May we grow in our faith as we walk in the footsteps of Jesus. May our love bear fruit in the world. And may we offer our whole selves to the mission of Christ, that of bringing healing and reconciliation to our world. Therefore, 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.

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 #198 LEVAS II

Love lifted me

1. I was sink - ing deep in sin, Far from the peace - ful shore,
 2. All my heart to Him I give, Ev - er to Him I'll cling,
 3. Souls in dan - ger, look a - bove, Je - sus com - plete - ly saves;

1. Ver - y deep - ly stained with - in, Sink - ing to rise no more;
 2. In His bless - ed pres - ence live, Ev - er His prais - es sing,
 3. He will lift you by His love Out of the an - gry waves.

1. But the mas - ter of the sea I heard my de - spair - ing cry,
 2. Love so might - y and so true Mer - its my soul's best songs;
 3. He's the mas - ter of the sea, Bil - lows His will o - bey;

1. From the wa - ters lift - ed me— Now safe am I.
 2. Faith - ful, lov - ing ser - vice, too, To Him be - longs.
 3. He your sav - ior wants to be— Be saved to - day.

Love lift - ed me, Love lift - ed me,
 Love lift - ed e - ven me. Love lift - ed e ven me. When noth - ing
 else could help, Love lift - ed me; Love lift - ed me.

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 *Fairest Lord Jesus*

Kevin Gorman, pianist
 Marie Hershey, organist

Officiant & Homilist	The Rev. Barbara Hutchinson
Church Musician	Kevin Gorman (<i>pianist</i>)
Youth Instrumentalist	Alexander Smeltz (<i>trombonist</i>)
Guest Musician	Marie Hershey (<i>organist</i>)
Vocalists	Jean Shepherd Milan Shepherd Michelle DiBona Trefren Jay Williams Mary Beth Williams
Lectors	Andrew Smeltz (Genesis) Lisa Turchi (Romans) Samantha Davis (Psalm)
Gospel & Prayers of the People	The Rev. Deacon Wanda Kloza
Dismissal	ames and Thomas Williams