



The Exchange; Watercolor. Gwen Meharg, drawneartogod.com

Third Sunday after Pentecost

June 21, 2020

10:00 a.m.

St. Martin's-in-the-Field Episcopal Church

The Reverend Matthew Hanisian, *Rector*

The Reverend Nathan Erdman, *Associate Rector and Chaplain*

The Reverend Dr. John Price, *Priest Associate*

Dr. HyeSung Hwang, *Director of Music Ministries*

Our mission is to gather as a welcoming community of Christ called to love and serve God, our neighbors and each other in joyful presence in the world.

375 Benfield Road · Severna Park, Maryland 21146
www.stmartinsinthe field.com · email: parishadmin@stmartinsinthe field.org

THE PLAN for Regathering at St. Martin's: The diocese has approved St. Martin's regathering for in-person worship. We are hopeful for our first regathering on or after June 28--confirmation of the exact date will be broadcast as soon as we can prior to June 28. When we regather we will do so, provided we follow the details of THE PLAN below.

THE PLAN: Background and Basic Assumptions: God's call to St. Martin's is for us to keep our parish family and community safe by not spreading the COVID-19 virus. We ask you to use best judgment in determining if you should come to church: If you are unwell or have existing health conditions that make you more vulnerable to the COVID-19 virus, DO NOT attend in-person worship. We will continue to follow all state, county and diocese guidelines and restrictions in regards to public health and safety. Accordingly, all who attend in-person worship services will comply fully with the Diocese of Maryland's Covenant for Regathering. St. Martin's will comply with directions from the diocese should the diocese determine we are to suspend in-person worship due to metrics reported by our county and as outlined in the Orange Phase Guidelines. As we move through to other phases, there will be new elements to THE PLAN.

THE PLAN: Dates and Formats: Starting on or soon after June 28, St. Martin's will worship at 8:00 a.m. IN-PERSON and 10:30 a.m. LIVESTREAM. The 8:00 a.m. IN-PERSON worship will alternate weekly between Rite I and Rite II services of Holy Eucharist. The 10:30 a.m. LIVESTREAM worship will be a Rite II service with Holy Eucharist. Daily services of Compline will continue online Monday through Friday.

THE PLAN: 8:00 a.m. In-Person Worship Details

How Many: Up to 80 people are allowed in the sanctuary. For the first few weeks the number of worshipers will be limited.

Masks: Masks MUST be worn at ALL TIMES WHEN INSIDE by anyone over the age of 2. Extra disposable masks will be available. Worship leaders may remove their mask ONLY during their speaking role.

Where to Sit: Seats are marked with green tape. ONLY family members who share the same address may sit close together.

Who Can Come and When: You MUST sign up to attend worship weekly, by FRIDAY. We will use Signup Genius online. Please recognize that if you sign up and do not attend a member of our parish family may not be able to worship with us. ARRIVE BEFORE THE SERVICE STARTS. Ushers will check you off the list of those who signed up as you enter. Plates for giving and hand sanitizer will be present at each of the three sets of glass doors into the sanctuary. Please use both LIBERALLY. Those who have not signed up in advance may be allowed to worship if space is available; ushers will find you a seat after the start of the service.

Service Format: The service will NOT include music and will be a spoken Rite I or Rite II service. This service will NOT be recorded or livestreamed. Bulletins will provide all the words for worship. All books have been removed.

THE PLAN: 10:30 a.m. Livestream Worship Details

Service Format: We will continue to both Livestream on Facebook and record our worship. During the Orange Phase of regathering we will not sing, but we will have music. We hope to have additional musicians enrich our worship together over the summer.

Who can Come and When: We will have the smallest number of people in the sanctuary to help enable our worship. Masks will be worn by all, only removed for speaking parts during the worship, as outlined above.

Eucharist: Ushers will direct you when to come forward. Families may come forward and receive Communion together. The Celebrant will stand on the chancel steps wearing mask and gloves and drop the Bread into your hands. Gluten Free wafers will be available. Please consume the Bread only after returning to your seat.

Bathrooms: Only one person will be allowed in the bathrooms at a time. A parent helping his/her young child will be allowed to enter the bathroom together. Hand sanitizing must happen before and after you use the bathroom. Masks must be worn at all times.

Sanitizing and Leaving: Worshipers will wipe down all surfaces around their seat at the conclusion of the service. Sanitizing products will be supplied. Worshipers dispose of their bulletin and sanitizing wipe(s) in the containers located in the Narthex. All worshipers must exit the sanctuary and narthex immediately after wiping down their seating area. Any socializing or conversation must occur outdoors with masks worn per guidelines and requirements from the diocese. Our cleaning company sanitizes the sanctuary mid-week.

Eucharist: Participants may receive the bread only per the process as outlined at the 8:00 a.m. service above.

Service Time: We hope that this move to 10:30 a.m. will continue into the program year and beyond. This is from the overwhelming number of responses from education and program leaders who desire a full hour of instruction and/or programming between the two morning services. The current service schedule allows for only 35 minutes max. We will endeavor to keep our worship time to an hour or less.

We are grateful for your help in maintaining these standards to keep our parish family as safe as we can during this pandemic. Thank you in advance for your cooperation and we can't wait to actually, really, SEE you in church.

Welcome to St. Martin's-in-the-Field Episcopal Church

Our worship services are taken from the Book of Common Prayer (BCP), The Hymnal 1982 (H), and Lift Every Voice and Sing II. All are invited to participate fully in our worship of God today.

THE WORD OF GOD

WELCOME

PRELUDE: *Ora pro nobis: Litany*, S 262

Franz Liszt

OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit. ***And blessed be his kingdom, now and for ever. Amen.***

COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

KYRIE

Lord, have mercy. ***Christ, have mercy.*** Lord, have mercy.

COLLECT OF THE DAY

The Lord be with you. ***And also with you.*** 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 loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.***

A READING FROM THE BOOK OF JEREMIAH

20:7-13

O LORD, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, "Violence and destruction!" For the word of the LORD has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: "Terror is all around! Denounce him! Let us denounce him!" All my close friends are watching for me to stumble. "Perhaps he can be enticed, and we can prevail against him, and take our revenge on him." But the LORD is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. O LORD of hosts, you test the righteous, you see the heart and the mind; let me see your retribution upon them, for to you I have committed my cause.

Sing to the LORD; praise the LORD! For he has delivered the life of the needy from the hands of evildoers.

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

The Collect for Purity entreats almighty God to prepare our hearts for worship. This prayer dates back to the 10th century and has appeared in almost every Anglican Prayer Book in the world since Thomas Cranmer's original translation in the 1549 Prayer Book.

The Collect of the Day "collects" our individual thoughts into unified prayer that we might respond to the lessons we are about to hear.

¹⁴***But as for me, this is my prayer to you, at the time you have set, O LORD:***

¹⁵***In your great mercy, O God, answer me with your unfailing help.***

¹⁶***Save me from the mire; do not let me sink; let me be rescued from those who hate me and out of the deep waters.***

¹⁷***Let not the torrent of waters wash over me, neither let the deep swallow me up; do not let the Pit shut its mouth upon me.***

¹⁸***Answer me, O LORD, for your love is kind; in your great compassion, turn to me.”***

¹⁹***Hide not your face from your servant; be swift and answer me, for I am in distress.***

²⁰***Draw near to me and redeem me; because of my enemies deliver me.”***

A READING FROM PAUL’S LETTER TO THE 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.

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

THE HOLY GOSPEL

Matthew 10:24-39

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

Jesus said to the twelve apostles, “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.”

The Gospel of the Lord. ***Praise to you, Lord Christ.***

MUSICAL REFLECTION: *Christe, der du bist Tag und Licht*

Johann Pachelbel

NICENE CREED

BCP p. 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.

PRAYERS OF THE PEOPLE—FORM II

BCP p. 383

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world. In the Anglican Cycle of Prayer this week we pray for Church of Nigeria; and, in our Diocesan Cycle of Prayer this week we pray for St James', Parkton; St Thomas', Owings Mills; Trinity, Towson. We pray for Justin, the Archbishop of Canterbury, Michael, our Presiding Bishop; for Eugene and Robert our bishops; and for all bishops, priests, and deacons; for this gathering; and for all ministers and people. Pray for the Church.

Silence

I ask your prayers for Donald our President, the Congress and Supreme Court of our nation, for Larry our Governor, Stuart, our County Executive and all members of our military and law enforcement communities. Pray for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. This week we lift up to God: Jim, Anne, Joey, Sarah, Julia, David, Kyle, Lynn, Susan, Ward, Carol, Kevin, Jenny, Mark, Jocelyn, Andrew, Bill, Cole, Elizabeth, and Katherine. Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him.

Silence

I ask your prayers for the departed. Pray for those who have died.

Silence

I ask your prayers for those whose lives have been affected by the COVID-19 virus and all health care providers, as they tend to those who have been infected. I ask your prayers for those whose lives have been forever altered by racial violence and for those who have seen their neighborhood host terrifying violence and astonishing destruction. I ask your prayers for those who live in fear, remembering especially our Black brothers and sisters who have for decades cried out against injustice and not been heard by those with the power to make change.

The Nicene Creed is the most ancient and important corporate confession of our faith. We are joining ourselves to the great heritage of the holy (of God) catholic (universal) and apostolic (witnessing to the resurrection) church down through the centuries.

The Prayers of the People remind us that in our worship we are connected to a larger fellowship - the Church - the Body of Christ, on whose heart lies the cares and concerns of the world.

Silence

I ask your thanksgiving for those in our parish family who celebrate their birthday this week especially: Louise, Leah, Kim, Carter, Jeff, Mark, Matthew, Maria, Lily, Charles, Carol, Julianna, Candy, Judy, Christian, and Tommy. I ask your thanksgiving for those celebrating their anniversary: Charles and Connie Smith, Jay and Ann Dixon, Norman and Roxy Bergeson, and Larry and Robin Sells.

Silence

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day.

Silence

The Celebrant adds a concluding Collect.

CONFESSION AND ABSOLUTION

BCP p. 360

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.

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.**

THE PEACE

The Peace of the Lord be always with you. **And also with you.**

ANNOUNCEMENTS AND GIVING

In celebration of Pentecost, a Season of the Spirit, please give generously to the mission and ministry of St. Martin's as we continue to serve our neighborhood, community and the world in the name of the risen Christ.

Please click the link in the livestream video to give, or visit stmartinsinthefield.com/giving.

THE HOLY COMMUNION

OFFERTORY HYMN: *Take up your cross*

H 675, v. 1, 4, 5



1 Take up your cross, the Sa - vior said, if
 2 Take up your cross, let not its weight fill
 3 Take up your cross, heed not the shame, and
 4 Take up your cross, then, in his strength, and
 5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with
 2 your weak spi - rit with a - larm; his strength shall bear your
 3 let your fool - ish heart be still; the Lord for you ac -
 4 calm - ly ev - ery dan - ger brave: it guides you to a -
 5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.
 2 spi - rit up, and brace your heart, and nerve your arm.
 3 cept - ed death up - on a cross, on Cal - vary's hill.
 4 bun - dant life and leads to vic - tory o'er the grave.
 5 bear the cross may hope to wear the glo - rious crown.

The Offertory Hymn is to be sung by the livestream congregation during the setting of the Table for Holy Eucharist.

THE GREAT THANKSGIVING, EUCHARISTIC PRAYER C

BCP p. 370

The Lord be with you. **And also with you.** Lift up your hearts. **We lift them to the Lord.** Let us give thanks to the Lord our God. **It is right to give him thanks and praise.**

God of all power, Ruler of the Universe, you are worthy of glory and praise. **Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home. **By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another. **Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. **By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn: **Holy, holy, holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, **We celebrate his death and resurrection, as we await the day of his coming.**

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name. **Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

And now, as our Savior Christ has taught us, we now 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.**

FRACTION

Alleluia. Christ our Passover is sacrificed for us; **therefore let us keep the feast. Alleluia.**

INVITATION

Bishop Sutton has permitted the Celebrant ONLY, on behalf of the congregation, to consume the consecrated elements of the Eucharist.

POSTCOMMUNION PRAYER

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, Lord Christ; I reclaim your resurrection; I await your coming in glory. And since I cannot receive you today in the Sacrament of your Body and Blood, I beseech you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

BLESSING

DISMISSAL

Let us go forth in the name of Christ. **Thanks be to God.**

POSTLUDE: Voice of praise

Ellen Jane Lorenz

All music for our worship is used with permission through our agreement with OneLicense # A-726381.



**St. Martin's
in-the-Field**
Episcopal Church

Visit us online at SMARTINSINTHEFIELD.ORG

**The Post-
communion
Prayer**
comes from
the prayer
book for the
Armed Forces
and speaks
to Spiritual
Communion
whereby the
assembled
congregation
spiritually
partakes of
the bread
and wine
while only
the celebrant
consumes the
elements.

The Dismissal
asserts the
relationship
between
worship
and living.
It is a call to
mission, a
call to live the
baptismal and
Eucharistic life
in the world.