



Canannite Woman Asks for Healing, Bazzi Rahib; Manuscript illumination, Walters Art Museum, Baltimore, MD.

Eleventh Sunday after Pentecost

August 16, 2020

10:30 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.

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THE PLAN: Regathering for In-Person Worship at St. Martin's-in-the-Field Episcopal Church

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.

Dates and Formats: We will worship at 8:00 a.m. IN-PERSON and LIVESTREAM at 10:30 a.m. The 8:00 a.m. worship will alternate weekly between Rite I and Rite II services of Holy Eucharist..

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: Per Bishop Sutton, we will continue with only the Celebrant consuming the Eucharistic elements on behalf of the entire congregation.

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 look forward to actually SEEING you in church soon.

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

Our worship services are taken from the Book of Common Prayer (BCP), and The Hymnal 1982 (H).

All are invited to participate fully in our worship of God today.

CELEBRATION OF HOLY EUCHARIST, RITE II - 10:30 A.M.

THE WORD OF GOD

WELCOME

PRELUDE: *Nearer, still nearer*

Jason D. Payne

OPENING ACCLAMATION

BCP p. 355

Blessed be God: Father, Son, and Holy Spirit. ***And blessed be God's 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.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. ***Amen.***

A READING FROM THE PROPHET ISAIAH

56:1, 6-8

Thus says the LORD: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed.

And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

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

PSALM 67

BCP p. 675

¹***May God be merciful to us and bless us, *show us the light of his countenance, and come to us.***

²***Let your ways be known upon earth, your saving health among all nations.***

³***Let the peoples praise you, O God; let all the peoples praise you.***

⁴***Let the nations be glad and sing for joy, for you judge the peoples with equity and guide all the nations upon earth.***

⁵***Let the peoples praise you, O God; let all the peoples praise you.***

⁶***The earth has brought forth her increase; may God, our own God, give us his blessing.***

⁷***May God give us his blessing, and may all the ends of the earth stand in awe of him.***

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.

A READING FROM PAUL'S LETTER TO THE ROMANS

11:1-2a, 29-32

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

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

THE HOLY GOSPEL

Matthew 15:10-28

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

Jesus called the crowd to him and said to them, "Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" He answered, "Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." But Peter said to him, "Explain this parable to us." Then he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile."

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

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

SERMON

Reverend Nathan Erdman

MUSICAL REFLECTION: *Prelude in g minor*

Craig A. Penfield

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.

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

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 the Scottish Episcopal Church; and, in our Diocesan Cycle of Prayer this week we pray for Holy Apostles & St. Stephen's, Arbutus; St. Andrew's, Glenwood; St. Barnabas', Sykesville. 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: Dan, Marge, Lois K., Lois B. and the Brockett family, Chris, the McDonald family, the Scott family, Matt, the Eveleth family, Laura, Anne, Kyle, Lynn, Susan, Mark, Andrew, Cole, 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 God. Pray that they may find and be found by God.

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.

Silence

I ask your thanksgiving for those in our parish family who celebrate their birthday this week especially: Betsy, Levi, Jane, Matthew, Eleanor, John, Inez, Alex, Caity, Helen, Karen, Michael, Katherine, Ashlee, Joan, Pam, Karen, Darin, Hudson, Kathy, Dan, Andy, Kailyn, Claire, Pamela, Kimberly, Anne, and Ashley.

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

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

CONFESSION AND ABSOLUTION

BCP p. 360

Let us confess our sins against God and our neighbor.

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: *There's a wideness in God's mercy*

H 470, v. 1 & 3

1 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
 2 There is no place where earth's sor - rows are more felt than up in heaven;
 3 For the love of God is broad - er than the mea - sure of the mind;

there's a kind - ness in his jus - tice, which is more than lib - er - ty.
 there is no place where earth's fail - ings have such kind - ly judg - ment given.
 and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel - come for the sin - ner, and more gra - ces for the good;
 There is plen - ti - ful re - demp - tion in the blood that has been shed;
 If our love were but more faith - ful, we should take him at his word;

there is mer - cy with the Sa - vior; there is heal - ing in his blood.
 there is joy for all the mem - bers in the sor - rows of the Head.
 and our life would be thanks - giv - ing for the good - ness of the Lord.

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. 369

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.

The Sanctus, which begins, "Holy, holy, holy..." is a hymn of remembrance, consecration and praise where our voices echo the voices of the angels who eternally praise God with these words. Our worship also includes the **Benedictus**, "Blessed is he..." a Christological acclamation of the coming of Christ into the world, taken from Matthew's gospel.

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 proclaim 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: *With faith transcending*

Lani Smith

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

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**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.