



# AN AGAPE LITURGY

Christ Episcopal Church • Cape Girardeau, Missouri

10:15 a.m. service live-stream

July 26, 2020

EIGHTH SUNDAY AFTER PENTECOST

## **Gathering: Liturgy of the Word**

---

Prelude

“Lied”

Louis Vierne

Opening Hymn

#615 Thy Kingdom Come! On Bended Knee

## **Opening Rite: Liturgy of the Light**

---

*All stand, and the Officiant greets the people with these words:*

*Officiant:* Dear friends in the risen Christ, we gather today to celebrate the Lord’s Day, and for a time to be united in prayer and praise with each other and those who have gone before us. Sunday has been called the Lord’s Day because it was on this day that Jesus conquered sin and death and rose to new life. As we gather in-person and online, let us be united in the spirit of Christ with the Church around the world and celebrate our redemption in Christ’s suffering, death and resurrection.

*Silence may be kept for a time.*

*Officiant:* Light and peace, in Jesus Christ our Lord.

*People:* Thanks be to God.

*The following passage of Scripture may be read:*

Jesus said, “You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

*(Matthew 5:14–16)*

## **Prayer for Christ's Light**

---

*Candles may now be lit using the following prayer.*

*Officiant:* O God, we give thanks for the gift of your light — shining on the first day of creation, guiding us through the wilderness, leading us to the land of promise.

*People:* You sent Jesus, light of the world, to be our way of truth and life. Help us to follow him each day and rest in him each night until at last we come to live with you in endless light. Through Jesus Christ our Lord and with the Holy Spirit we give you honor and glory, now and always. **Amen.**

## **The Confession**

---

*As we worship we ask God's forgiveness for things done and things left undone and things done on our behalf so that we are reconciled to God and each other.*

*Officiant:* Let us confess our sins against God and our neighbors.

*Silence is kept for a time.*

*Officiant:* 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.

*People:* 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.

*Officiant:* For the sake of your Son Jesus Christ, have mercy on us and forgive us;

*People:* That we may delight in your will, and walk in your ways, to the glory of your Name. **Amen.**

*Officiant:* Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

## Opening Acclamation

---

*Officiant:* Blessed be the one, holy, and living God.

*People:* Glory to God for ever and ever. *Amen.*

## Collect for Purity

---

*Officiant:* 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.*

Hymn of Praise #388 O Worship the King, All Glorious Above

## The Collect of the Day

---

*Officiant:* The Lord be with you.

*People:* And also with you.

*Officiant:* 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.*

## The Readings

---

The First Reading: 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 Ra-

chel, 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.

*Lector:* The Word of the Lord.

*People:* Thanks be to God.

### The Response: Psalm 105:1–11, 45b

- 1 **G**IVE 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.
- 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 Epistle: 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 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.

*Lector:* The Word of the Lord.

*People:* Thanks be to God.

Gospel Hymn

Veni Sancte Spiritus

(See bulletin p.12)

**The Gospel: Matthew 13:31–33, 44–52**



*Officiant:* The Holy Gospel according to St. Matthew.

*People:* Glory to you, Lord Christ.

Jesus put before the crowds another parable: “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, 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 king-

dom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

*Officiant:* The Gospel of the Lord.

*People:* Praise to you, Lord Christ.

Sermon

Rev. Michael Dunnington

## **Affirmation of Faith**

*Originally the entire service was viewed as our confession of faith. However, since the sixth century, the church has recited either the Nicene Creed or the Apostle's Creed at the Eucharist. The word "creed" comes from the Latin credo, for "I believe" or "I lend my heart to." Either the Nicene Creed, the Apostle's Creed, or the following may be used:*

*Officiant:* Let us affirm our faith. Do you believe in God?

*People:* We believe in God the Father the almighty,  
Creator of heaven and earth.

*Officiant :* Do you believe in Jesus Christ?

*People:* We believe in Jesus Christ,  
God's only Son our Lord,  
who 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 God.  
He will come again to judge the living and the dead.

*Officiant:* Do you believe in the Holy Spirit?

*People:* We 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.*

## **The Prayers of the People**

---

Bound together in Christ in the communion of the Holy Spirit, let us pray with one heart and mind to our God, saying:

*Holy Trinity, hear us.*

That the love which passes ceaselessly between the Father and the Son in the fellowship of the Holy Spirit may renew and deepen the life of each Christian and draw us all gathered here into your unending life, we pray:

*Holy Trinity, hear us.*

For the leaders of the church (especially our Bishop, Deon), and for the leaders of the nations (especially our President, Donald), that they may discern the ways to overcome divisions and mistrust, and may reflect your unity in every aspect of common life, we pray:

*Holy Trinity, hear us.*

That your self-disclosure in Christ and your enduring presence among us as Spirit may help us to understand both you and ourselves, made in your image and likeness, we pray:

*Holy Trinity, hear us.*

For our families, our households, and our communities, that they may be places of communion and mutual support, which build us up and strengthen us in grace and truth, we pray:

*Holy Trinity, hear us.*

Thankful for our world which you made through Christ, and renewed in the power of his resurrection, that we may be wise and careful stewards of creation, we pray:

*Holy Trinity, hear us.*

In the power of the Spirit who joins our prayer to Christ's enduring intercession, we pray for the sick, the suffering, and all who stand in need, especially . . . . For healing for all the world we pray:

*Holy Trinity, hear us.*

For those who have asked for our prayers, and for those whose burden is too deep for words, especially . . . . , we pray:

*Holy Trinity, hear us.*

Gracious God, whom Jesus called Abba, Father, accept our prayers this morning. By the inner workings of your Spirit, deepen our



communion with you, the source and goal of our life, and make us more and more signs of your enduring love. This we pray through Christ, who lives and works with you and the Holy Spirit, one God, now and forever. *Amen.*

## **The Lord's Prayer**

---

*Officiant:* Let us pray in the way that Christ taught us:

*People:* 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,  
the power and the glory,  
for ever and ever. *Amen.*

## **The Agape**

---

*While sharing a common Eucharistic celebration is not possible at this time, this liturgy expresses our longing for a time when we can once more share and gather together at the Eucharistic table. This practice of giving thanks for bread, wine and food is ancient, going back to the hospitality our ancestor Abraham showed to his visitors. While not the full celebration of the Holy Eucharist, there is a relationship, in much the same way that giving thanks over water is a reminder of our Baptism.*

*Instrumental music may be played or a hymn sung. A suitable space is prepared with wine, bread, and other foods.*

*The Officiant and people give thanks for the gift of wine.*

*Officiant:* Blessed are you, O Lord our God, Ruler of the universe.

*People:* You create the fruit of the vine; we long for the day

when you will once again refresh us with the cup of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. *Amen.*

*The Officiant and people give thanks for the gift of our daily bread.*

*Officiant:* Blessed are you, O Lord our God, Ruler of the universe.

*People:* You bring forth bread from the earth; we long for the day when we may once again partake of the bread of life the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power forever and ever. *Amen.*

*The Officiant and people give thanks for the gift of food.*

*Officiant:* Blessed are you, O Lord our God, Ruler of the universe.

*People:* You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the Eucharistic fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. *Amen.*

## **The Conclusion**

---

*Officiant:* God of all creation, we gather on this first day of the week made holy by the resurrection of Christ, your Son. In the waters of baptism we were buried with him so that we might also rise with him and so share his victory over sin and death.

*People:* You have transformed our lives into the living stones that form your Church with Christ as the foundation stone. Strengthen our community's bond of communion and peace and deepen our solidarity with your Church throughout the world.

*Officiant:* Rekindle within us this Sabbath day the vision of your kingdom so that our daily concerns and labor may find their proper perspective.

**People:** Fill our homes with the spirit of the Gospel and give us the grace to see the face of Christ in the people with whom we live. We raise our voices in praise and thanks giving to you, O God; that we who have celebrated Christ's resurrection this day share in his eternal glory where he lives and reigns with you and the Holy Spirit, God, for ever and ever. **Amen.**

## **The Peace**

---

*The Peace is exchanged.*

**Officiant:** The peace of Christ be always with you.

**People:** And also with you.

*We greet each other in the name of the risen Christ.*

Final Hymn                    #635 If Thou But Trust in God to Guide Thee

## **The Sending**

---

**Officiant:** The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

**People:** **Amen.** Alleluia!

**Officiant:** Let us bless the Lord. Alleluia, Alleluia!

**People:** Thanks be to God. Alleluia, Alleluia!

Postlude                    "Fanfare"                    Jacques Lemmens

Join us at 12 p.m. on Zoom for a special [\*Virtual Coffee Hour\*](#) with our guest preacher, Rev. Michael Dunnington!

Meeting ID: 939 0833 6526

Password: coffeetime

# Veni Sancte Spiritus

Ve - ni San - cte Spi - ri - tus.

The first system consists of two staves. The top staff is in treble clef with a key signature of two sharps (F# and C#) and a 6/8 time signature. It contains a melodic line with lyrics. The bottom staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment.

*Cantor*

1. Come, Ho - ly Spir - it, from heav - en shine forth

The second system features a single treble clef staff with a melodic line and lyrics. The key signature and time signature remain consistent with the first system.

with your glo - rious light. Ve - ni San - cte Spi - ri - tus.

The third system continues the melodic line on a single treble clef staff.

2. Come from the four winds, O Spir - it, come breath of God; dis -

The fourth system begins a new line of music on a single treble clef staff.

perse the shad - ows ov - er us, re - new and strength - en your

The fifth system continues the melodic line on a single treble clef staff.

peo - ple. Ve - ni San - cte Spi - ri - tus.

The sixth system concludes the piece on a single treble clef staff.

*Translation: Come, Holy Spirit.*

Words: Pentecost Sequence; Taizé Community, 1978

Music: Jacques Berthier (1923-1994) © 1984 Taizé, admin. GIA Publications, Inc.

*You must contact GIA Publications, Inc. to reproduce this selection.*

## Notes on the Service

Eighth Sunday after Pentecost (Proper 12)

Gen 29:15–28 • Ps. 105:1–11, 45b

Rom. 8:26–39 • Matt. 13:31–33, 44–52

---

The collect, from an 8th-century collection, asks the Lord to be our protector and guide so that we may pass through things temporary to things lasting, in accord with God's purpose, as the epistle says.

Last Sunday's lesson told of Jacob's meeting with God on his flight to his relatives' house. Today Jacob's story continues in Syria with his having ingratiated himself in the household of Laban and serving an indenture of seven years for the hand of Rachel. On the night he is to marry his love, he is tricked into marrying her elder, dull-eyed sister. If the coarse comedy of the bride's false identity seem preposterous, remember that this took place in a land where women were veiled, where nights were lit by dim oil lamps, and weddings irrigated by wine. Wily Jacob will get even with his deceitful cousin in the interval between today's lesson and next Sunday's lesson.

Psalm 105 recounts the history of the Israelites beginning with God's promise to the patriarchs which is used today as a response to the story of Jacob's marriage. The psalm continues through the entrance into Canaan, withal for the purpose not just of keeping a promise to occupy land, but of Israel's keeping the Law (v.45).

The epistle includes some oft-quoted lines such as "in everything God works for good" and, "if God is for us, who can be against us?" As Paul argues for the inevitability of God's victory, he expounds his belief in predestination: the elect were called, justified, glorified, runs Paul's logic. Sections of this passage, selected to form a paean to hope, are appointed for an epistle at funerals.

Jesus compares the kingdom to mustard seed, to yeast in dough, to hidden treasure, to a rare pearl, and to a fishnet at the close of this age. At the End, apostles will be those who draw the net ashore and sort fish. Jesus' parable about the fish in the dragnet would have been especially vivid to his disciples who were fishermen, including James the Son of Zebedee, "James the Greater," who was one of Jesus' inner circle, together with his brother John and Peter. That Apostle James' feast day was July 25.

– Rev. Stephen Weissman  
St. Louis, Missouri