

# The Sixth Sunday after Pentecost

*Proper 10A*



12 JULY 2020

The Liturgy of the Word: Rite II



**St. Peter's by-the-Sea Episcopal Church**

500 South Country Road • Bay Shore, New York 11706

Phone 631-665-0051 Fax 631-665-0052

[www.stpetersbayshore.org](http://www.stpetersbayshore.org)



## Welcome to St. Peter's by-the-Sea Episcopal Church

*We extend a warm welcome to everyone, and especially any visitors who may be worshipping with us today.  
If you do not already have a church home, please feel welcome to join this Parish family.*

*Our Services begin with the Opening Voluntary. You are invited to enter  
quietly into the spirit of worship as the music is played.*

### — Prayers for the Week —

**We pray for those seeking healing:** Ada, Alan, Alex, Andrea, Ann, Annakutty, Anthony, Autumn, Ben, Betty, Betty C., Chris, Curt, Dan, David, Diane, Donna, Earl, Elinor, Ellen, Emily, Gary, George, Greg, Hannah, Joan, Joanne, Joe, Joel, John, Joy, Kamryn, Ken, Lorraine, Marc C., Mark, Matthew, Roger, Sarah Grace, Shanti, Steve, Sue, Theresa, Tria, and William.

**We pray for those who have died;** remembering especially John Gianella, and all those who have lost their lives to the COVID-19 virus; and those grieving the death of a loved one, that they may they find comfort and peace;

**We pray for those in military service,** and especially for Christian, Dave, Eileen, John, Kyle, Robert, and Stephen;

**We pray for** the unemployed and underemployed; for all who suffer from addictions; for all who suffer chronic illness, and for all caregivers;

**We pray for** our companion dioceses of Torit & Ecuador-Central; and for mercy, peace, and justice among all peoples, especially those whose lives have been devastated by natural disasters, terrorism, war, famine, tyranny, or injustice;

**In the Diocesan Cycle of Prayer** we pray for St. Andrew's, Saltaire; St. Ann's, Sayville; St. Cuthbert's, Selden; The Disciplinary Board; Caroline Church, Setauket; St. Mary's, Shelter Island; St. Anselm's, Shoreham;

**In the Anglican Cycle of Prayer** we pray for the Anglican Church of Papua New Guinea; and the Dioceses of Kajiado (Kenya); Kajo-Keji (South Sudan); Kamango (Congo); Northern Malawi (Central Africa); Barbados (West Indies); Kampala (Uganda); Northern Mexico (Mexico); Bari, Kano (Nigeria); Northern Michigan (The Episcopal Church); Barisal (Bangladesh); Barrackpore (North India); Northern Philippines (Philippines); Bath & Wells (England); The Northern Territory, Bathurst (Australia).

### Parish Financial Snapshot for the Week ending July 5, 2020 versus the First Week in July, 2019

	<b>Total 2020 Annual Budget</b>	<b><u>2020</u></b>	<b><u>2019</u></b>
<b>Total Parish Expenses Per Week</b>	<b>\$363,544</b>	<b><u>\$6,991</u></b>	<b><u>\$7,465</u></b>
<b>Donations First Weekend in July</b>		<b>2,483</b>	3,308
<b>LPL Transfer</b>		<b><u>1,865</u></b>	<b><u>1,865</u></b>
<b>Weekly Deficit</b>		<b><u>2,643</u></b>	<b><u>2,292</u></b>
<b>Year-to-Date Deficit</b>		<b>(\$65,031)</b>	<b>(\$64,170)</b>

## — Parish Notices —

**WELCOME HOME TO ST. PETER'S!** As we begin to phase back into worship in Church, following the guidelines set forth by the Episcopal Diocese of Long Island, our worship during Phase B will be different from what we are accustomed to at St. Peter's. We look forward to the day when we can return to our familiar worship together, but for a time, we will be observing these rules. Please remember that these are only set out so that we may have a relatively safe opportunity for worship together, and that we observe them in Christian Charity for ourselves and our neighbors.

- Service will begin at 10am and last approximately 1/2 hour
  - Liturgy of the Word (No Eucharist)
  - Morning Prayer on the First Sunday of the Month
- There will be no congregational singing
  - Only organ/piano, strings, and percussion will be played at this time.
  - If a singer is used, he/she must be placed 25 feet from anyone, and wear a mask.
- All items have been removed from the pews
- Hand sanitizer will be provided
- Face Masks are required to be worn by all in attendance at all times. (We have a supply on hand, if you forgot yours.)
- Social Distancing of 6 feet must be maintained at all times, and pews will be marked for that purpose.
- One-time use paper bulletins will be provided, and must be taken away by the user.
- No use of air conditioners or fans. Windows and doors will be opened.
- The Offertory Plate will NOT be passed by ushers.
  - Stationary plates will be set out to receive offerings.
  - On-line giving is recommended.
- There will be no social gatherings that include food or beverage (NO COFFEE HOUR).
- NO NURSERY OR SUNDAY SCHOOL
- Those who are at higher risk for COVID-19 are urged NOT TO COME to church at this time, but are encouraged to spend time daily reading Scriptures, praying, and connecting with worship online.

A long-time former parishioner, John Gianella died on June 19, 2020. His ashes will be placed in the Columbarium this morning immediately following the 10am service. Members of the congregation are invited to move to the Columbarium for the brief Committal.

Following the Committal, the Memorial Garden, now graced with the restored crucifix, will be blessed. All are invited to gather at the Memorial Garden, beside the Parish Hall.

*The flowers today are given to the Glory of God  
and in loving memory of Gilbert Derle.*

# The Sixth Sunday after Pentecost

## The Liturgy of the Word: Rite II

**Opening Voluntary**—Chorale Prelude on “I will not forsake the Lord”

J. S. Bach

*Bishop* Blessed be God: Father, Son, and Holy Spirit.

*People* And blessed be his kingdom, now and forever. Amen.

### **The 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.

### **The Song of Praise—Glory to God in the highest**

Glory to God in the highest,  
and peace to his people on earth.

Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

### **The Collect of the Day (Proper 10, Year A)**

*Bishop* The Lord be with you.

*People* And also with you.

*Bishop* Let us pray.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

## The Lessons

### The First Lesson: Genesis 25:19-34

*Lector* A Reading from the Book of Genesis

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger." When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them. When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob. Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

*Lector* The Word of the Lord.

*People* Thanks be to God.

### Psalm 119:105-112

105 Your word is a lantern to my feet \*  
and a light upon my path.  
106 I have sworn and am determined \*  
to keep your righteous judgments.  
107 I am deeply troubled; \*  
preserve my life, O Lord, according to your word.  
108 Accept, O Lord, the willing tribute of my lips, \*  
and teach me your judgments.  
109 My life is always in my hand, \*  
yet I do not forget your law.  
110 The wicked have set a trap for me, \*  
but I have not strayed from your commandments.  
111 Your decrees are my inheritance for ever; \*  
truly, they are the joy of my heart.  
112 I have applied my heart to fulfill your statutes \*  
for ever and to the end.

### The Second Lesson: Romans 8:1-11

*Lector* A Reading from the Letter to the Romans

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set

their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

*Lector*      The Word of the Lord.

*People*      Thanks be to God.

**The Holy Gospel:** Matthew 13:1-9, 18-22

*Bishop*      The Holy Gospel of our Lord Jesus Christ according to Matthew.

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!" "Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

*Bishop*      The Gospel of the Lord.

*People*      Praise to you, Lord Christ.

**The Sermon**

The Right Reverend Johncy Itty



## **The Nicene Creed**

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.

## **The Prayers of the People: Form I**

With all our heart and with all our mind, let us pray to the Lord, saying, “Lord, have mercy.”

For the peace of the world, for the welfare of the holy Church of God, and for the unity of all peoples, let us pray to the Lord.

*Lord, have mercy.*

For Michael, our Presiding Bishop; for Lawrence, GERALYN, Daniel, and William, Bishops of the Diocese of Long Island; for John, our Bishop-in-Residence; and for all the clergy and people, let us pray to the Lord.

*Lord, have mercy.*

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

*Lord, have mercy.*

For this town, for every city and community, and for those who live in them, let us pray to the Lord.

*Lord, have mercy.*

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

*Lord, have mercy.*

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

*Lord, have mercy.*

For those who have asked our prayer, especially Ada, Alan, Alex, Andrea, Ann, Annakutty, Anthony, Autumn, Ben, Betty, Betty C., Chris, Curt, Dan, David, Diane, Donna, Earl, Elinor, Ellen, Emily, Gary, George, Greg, Hannah, Joan, Joanne, Joe, Joel, John, Joy, Kamryn, Ken, Lorraine, Marc C., Mark, Matthew, Roger, Sarah Grace, Shanti, Steve, Sue, Susanne, Theresa, Tria, and William, let us pray to the Lord.

*Lord, have mercy.*

For those in military service, especially for Christian, Dave, Eileen, John, Kyle, Robert, and Stephen, let us pray to the Lord.

*Lord, have mercy.*

For our companion Dioceses Torit & Ecuador-Central; and for mercy, peace, and justice among all peoples, especially those whose lives have been devastated by the COVID-19 Pandemic, natural disasters, terrorism, war, famine, tyranny, or injustice, let us pray to the Lord.

*Lord, have mercy.*

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

*Lord, have mercy.*

For all who have died in the hope of the resurrection, and for all the departed, remembering especially John Gianella and Gilbert Derle, let us pray to the Lord.

*Lord, have mercy.*

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

*Lord, have mercy.*

For the absolution and remission of our sins and offenses, let us pray to the Lord.

*Lord, have mercy.*

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

*Lord, have mercy.*

Defend us, deliver us, and in thy compassion protect us, O Lord, by thy grace.

*Lord, have mercy.*

In the communion of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

*To Thee, O Lord our God.*

*Bishop*

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.*



*Bishop*

And let us pray in the words our Savior taught us,

*All*

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.

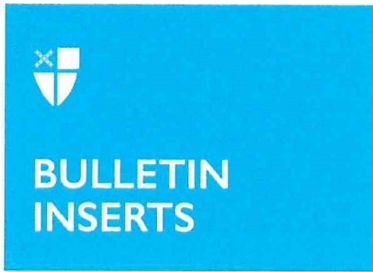
And lead us not into temptation,  
but deliver us from evil.

For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

**The Blessing**

**The Closing Voluntary—Rondeau**

Jean-Joseph Mouret



**July 12, 2020 – Pentecost 6 (A)**  
**The Feast of Nathan Söderblom**

Swedish bishop Nathan Söderblom was the first member of the clergy to receive the Nobel Peace Prize. Born Lars Olof Jonathan Söderblom, on January 15, he graduated from Uppsala University in 1883 and was ordained a priest in the Church of Sweden (Lutheran) in 1893. He earned his doctorate in theology at the Sorbonne and taught theology at the University of Uppsala until his appointment as Archbishop of Uppsala in 1914.

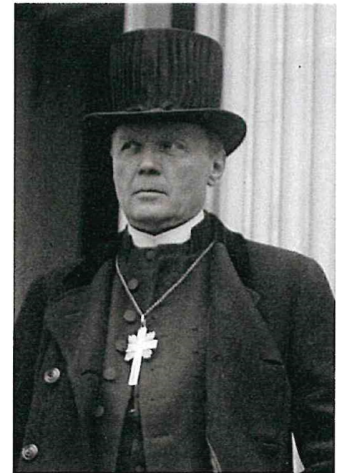
During the First World War, Archbishop Söderblom called on Christian leaders to work for peace and justice. He believed that all Christian church communities were called to fight unhealthy nationalism, racism, militarism and the oppression of minorities. At the same time, he proposed that Jesus' message of love disseminated from pulpits, in newspapers, and in schools to create a powerful body of Christian opinion across national borders in favor of peace.

He famously wrote in his work, *The Content of Christian Faith*:

“For me everything is absorbed by the one big question – the question of reconciliation and healing [restoration.] Do we see God’s way in the terrible chaos of this world; the way which for the human reason is a source of offense, but remains the only possible way? This way does not avoid the tragedy of human life but goes through the very middle of it.”

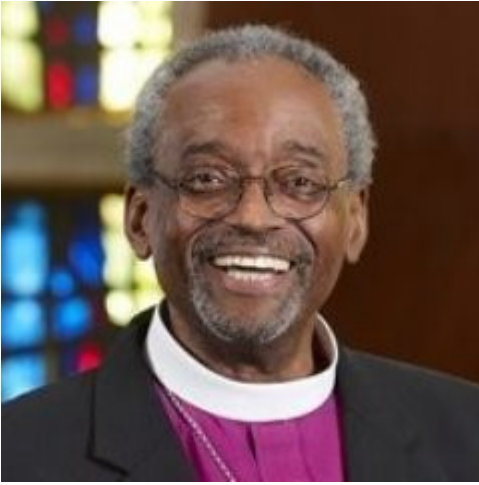
Archbishop Söderblom took great interest in the early liturgical renewal movement among Roman Catholics, Anglicans and Lutherans. He saw a profound connection between liturgical worship, personal prayer, and social justice. In 1925 he invited Anglican, Reformed, Lutheran, and Orthodox leaders to Stockholm and together they formed the Universal Christian Council on Life and Work. His ecumenical work led eventually to the formation of the World Council of Churches in 1948.

Söderblom’s advocacy for Church unity as a means toward to accomplishing world peace earned him the Nobel Peace Prize in 1930. After his death in Uppsala, Sweden, in 1931 his body was interred in Uppsala Cathedral. He is commemorated in the liturgical calendar of The Episcopal Church on July 12.



**Collect for the Feast of Nathan Söderblom**

Almighty God, we bless your Name for the life and work of Nathan Söderblom, Archbishop of Uppsala, who helped to inspire the modern liturgical revival and worked tirelessly for cooperation among Christians. Inspire us by his example, that we may ever strive for the renewal of your Church in life and worship, for the glory of your Name; who with Jesus Christ and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.



## Habits of Grace: The growing edge

Episcopal Church Office of Public Affairs  
Posted Jul 7, 2020

*Editor's note: Presiding Bishop Michael Curry is offering Habits of Grace, a weekly meditation to help Episcopalians cope during the COVID-19 pandemic.*

“As we learn how to adjust our lives given the reality of the coronavirus and the request to do our part to slow its spread by practicing physical distancing, I invite you to join me each week to take a moment to cultivate a ‘habit of grace.’ A new meditation will be posted each week.” — Presiding Bishop Michael Curry

### July 7, 2020: The growing edge

The 4th of July weekend has just concluded and a new week has begun, but the titanic struggles of the old world continue. The struggles to face painful truths of our racial past, the struggles to find ways to fashion a new future, the struggles for racial justice and human equality and true human reconciliation. Even in the midst of these struggles, we still face a pandemic that is worldwide. Now the United States itself is gravely threatened and affected by COVID-19. And even in the midst of all of that, we enter a season of electioneering, campaigning, a presidential election that could well be a profoundly polarizing and divisive election for our country.

In this time, I remember the words of Howard Thurman, who I often go back to. Dr. Thurman was one of the founders of probably the first interracial and interreligious church in the United States in San Francisco, back in the forties and fifties. He was the author of *Jesus and the Disinherited*. He was one of the people who went and met Mahatma Gandhi in the 1940s, and brought back his teachings of non-violent social change that influenced an entire civil rights movement. He was quietly, if you will, the spiritual director of many of the leaders of the civil rights movement. Whitney Young, Roy Wilkins, Martin King, many others went quietly to Howard Thurman to talk, to reflect, to pray. He wrote this in one of his meditations about times of great transition and turmoil:

*Look well to the growing edge. All around us, worlds are dying and new worlds are being born. All around us, life is dying and life is being born. The fruit ripens on the tree, the roots are silently at work in the darkness of the earth against a time when there shall be new leaves, fresh blossoms, green fruit. Such as the growing edge. It is the extra breath from the exhausted lung, the one more thing to try when all else has failed. The upward reach of life when weariness closes in upon all endeavor. This is the basis of hope in moments of despair, the incentive to carry on when times are out of joint and men have lost their reason. A source of confidence when worlds crash and dreams whiten into ash. The birth of a child — life's most dramatic answer to death — this is the growing edge incarnate. Look well to the growing edge!*

God love you. God bless you. And may God hold us all in those almighty hands of love.

# — St. Peter's by-the-Sea Episcopal Church —

*A parish in the Episcopal Diocese of Long Island*

The Most Reverend Michael B. Curry

The Right Reverend Lawrence C. Provenzano, DD

The Right Reverend Geralyn Wolf

The Right Reverend Daniel Allotey

The Right Reverend R. William Franklin

The Right Reverend Johncy Itty, DD

Mark Engelhardt

Linda Ruggieri

*Presiding Bishop*

*Diocesan Bishop*

*Assistant Bishop*

*Assisting Bishop*

*Assisting Bishop*

*Bishop-in-Residence*

*Associate for Administration, Liturgy, and Music*

*Financial Administrator*

## The Wardens and Vestry of the Parish

Brian Clark, *Senior Warden*

Joe Goncalves, *Junior Warden*

### **Class of 2021**

Roger Burmeister

Bill Crawford

Clyde Payne

### **Class of 2022**

Stephanie Campbell

Eric Eastman

Lisa Hallett

### **Class of 2023**

Marc Johnston

Bill Kern



**Praising God, Serving Neighbor**

*We seek to worship the Lord as one loving family*

*by serving our parish and community*

*through prayer, music, education, and outreach*