

The Order for
the Administration
of the Ante-Communion
on the
First Sunday after Trinity
June 14th, 2020 at 11 a.m.

Where it is desired to have a very short and simple service (as when children are taking part), it shall suffice to say the Collect, the Epistle, and Gospel, for Easter Sunday, together with the Nicene Creed, and the Lord's Prayer.

In the absence of opportunities to administer the sacrament, please note the rubric in the Communion of the Sick, p. 323 in the 1928 Book of Common Prayer:

*¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, **or by any other just impediment**, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

Voluntaries This Sunday:

Pastoral, Sydney Watson
Trumpet Tune, Raymond H. Haan

Musicians this Sunday:

Angela Fisher, Assistant Organist
Audrey Allgaier, Soprano
Jennifer Perkins, Soprano
Peter Louglas, Countertenor
Parker Davis, Tenor
Wes Perkins, Bass

#376 Come down, O love divine

Come down, O love divine, seek thou this soul of mine,
and visit it with thine own ardor glowing;
O Comforter, draw near, within my heart appear,
and kindle it, Thy holy flame bestowing.

O let it freely burn, til earthly passions turn
to dust and ashes in its heat consuming;
And let thy glorious light shine ever on my sight,
and clothe me round, the while my path illuming.

Let holy charity mine outward vesture be,
and lowliness become mine inner clothing;
True lowliness of heart, which takes the humbler part,
and o'er its own shortcomings weeps with loathing.

And so the yearning strong, with which the soul will long,
shall far outpass the power of human telling;
For none can guess its grace, till they become the place
where-in the Holy Spirit finds a dwelling.

Words: Bianco da Siena, d. 1434; Tr. R. F. Littledale, 1867
Music: Down Ampney, Ralph Vaughan Williams, 1905.

THE ANTE-COMMUNION

THE INTROIT

Psalm 13. *Usquequo, Domine?*

(Prayer Book p. 355)

A cry for deliverance that turns to joyful confidence in the Lord

Antiphon (said by all): O Lord, my trust is in thy mercy, and my heart is joyful in thy salvation: I will sing of the LORD, because he hath dealt so lovingly with me.

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How long wilt thou forget me, O LORD; for ever?

* how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul,
and be so vexed in my heart?

* how long shall mine enemy triumph over me?

3 Consider, and hear me, O LORD my God;

* lighten mine eyes, that I sleep not in death;

4 Lest mine enemy say, I have prevailed against him: *

for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy,

* and my heart is joyful in thy salvation.

6 I will sing of the LORD, because he hath dealt so lovingly with me;

* yea, I will praise the Name of the Lord Most Highest.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be,

world without end. Amen.

Antiphon (said by all): O Lord, my trust is in thy mercy, and my heart is joyful in thy salvation: I will sing of the LORD, because he hath dealt so lovingly with me;

Minister. The Lord be with you.

Answer. And with the spirit.

Minister. Let us pray.

OPENING PRAYERS

said by the priest alone

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. Amen.

The Collect for Purity

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

PREPARING IN PENITENCE.

Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.

GOD spake these words, and said:

I am the LORD thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me;

and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbor.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Here shall be said,*

Answer. The Lord be with you.
 And with thy spirit.
Minister. Let us pray.

The Collect.

O GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end *Amen.*

THE MINISTRY OF THE WORD

The Lesson: Zechariah 7:8 - 14

Clerk. Here beginneth the 8th verse of the 7th chapter of the book of the prophet Zechariah. *The penalties of disobedience to God's law.*

In those days: the word of the LORD came unto Zechariah, saying, ⁹Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: ¹⁰And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. ¹¹But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. ¹²Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. ¹³Therefore it is

come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: ¹⁴ But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate: saith the Lord God.

Here endeth the lesson.

The Epistle: 1 John 4:7- 21.

Clerk. The Epistle is written in the 4th chapter of the first Epistle General of Saint John, beginning at the 7th verse. *An exhortation to the practice of charity, the love that casts out fear of judgment*

BELOVED: let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, be cause that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he bath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel: St. Luke 16:19 *The parable of the rich man and Lazarus.*

Priest. The Holy Gospel according to St. Luke, in the 16th chapter,
beginning at the 19th verse.

Answer: Glory be to thee, O Lord.

AT that time: Jesus spake this parable unto the Pharisees: there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes. being in torments, and seeth Abraham afar off, an Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee there fore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Answer: Praise be to thee, O Christ.

The Nicene Creed *said by all*

IBELIEVE in one God the Father Almighty, Maker of heaven and earth,
And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection ☩ of the dead: And the Life of the world to come. Amen.

The Address – The Rector

THE OFFERTORY

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. *1 John 4*

The Biddings

The Commemoration of the Faithful Departed

Minister. I bid your prayers for the repose of the souls of the faithful departed:

Rest ☩ eternal grant unto them, O Lord;

Answer. and let light perpetual shine upon them.

May they rest in peace. *Amen.*

The Prayer for Christ's Church.

¶ *Then shall the Priest say,*

Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless ✠ thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Closing Prayers

And now, as our Saviour Christ hath taught us, we are bold to say,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

And the Blessing, or if there be no priest to pronounce the blessing, then:

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more. *Amen.*

#463 O Though Who Camest From Above (Hereford)

1. O Thou who camest from above,
the fire celestial to impart
kindle a flame of sacred love
on the mean altar of my heart.

2. There let it for thy glory burn
with ever bright, undying blaze,
and trembling to its source return,
in humble prayer and fervent praise.

3. Jesus, confirm my heart's desire
to work and speak and think for thee;
still let me guard the holy fire,
and still stir up thy gift in me.

4. Still let me prove thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make my sacrifice complete.

Charles Wesley, 1707-1788

Music: Samuel Sebastian Wesley

Tune: Hereford

A note on today's first hymn "Come Down, O Love Divine".

“Come Down, O Love Divine” is a 14th-century hymn written by Bianco da Siena. Bianco belonged to a penitential order of a somewhat Franciscan character who followed the rule of St. Augustine, founded by Giovanni Columbini of Siena in 1360, a prosperous and influential merchant of his city who had an ecstatic experience, left family and business, and gave himself to a life of apostolic poverty, penitential discipline (flagellation), service of pilgrims, the sick and the dying, and public preaching. Sanction for the order was given in 1367, whose members (all lay men or women) gave themselves entirely to works of mercy and penitence – the care of the sick, burial for the dead, prayer and daily scourging. The order was officially named the *Clerici apostolici Sancti Hieronymi* (Apostolic Clerics of [Saint Jerome](#)) because of a special veneration for St. Jerome (as a penitent) and the apostolic life the founders led. They were known as Gesuati (not to be confused with the Gesuiti, or Jesuits) from their custom of calling loudly on the name of Jesus (Gesù) at the beginning and ending of their ecstatic sermons. The male order was suppressed in 1668; the female order persisted until 1872.

Bianco da Siena (c.1350-1399) was a wool carder in Siena (a laborer in one of the great textile industries of the time) who entered the Gesuati in 1367, and wrote over one hundred and twenty two religious poems or hymns (known as *Laudi Spirituali*) that were widely read in the Middle Ages. The 1867 translation of *Discendi amor santo* by R. F. Littledale became a popular hymn after it was set to music by the British composer Ralph Vaughan Williams in 1906. Even in translation, it expresses the ecstatic penitential spirituality of the Gesuati.