



# GRACE EPISCOPAL CHURCH

The Day of Pentecost  
The Thirtieth Day of May in the year of our Lord 2021

The Reverend Daniel LaRue Gross, Celebrant

**Welcome** to Grace Episcopal Church. The mission of Grace Episcopal Church is to proclaim Jesus Christ as our Savior. We are dedicated to growing the Kingdom of God by actively living out our Baptismal Covenant. Through God's grace we are committed to welcoming all, nurturing each other, building loving relationships with friends and strangers alike, and being renewed through the power of the Holy Spirit.

## MUSIC VOLUNTARY

*All who are able please stand as the liturgical ministers enter*

### PROCESSIONAL HYMN



1. I bind un - to my - self to - day the strong Name



of the Trin - i - ty, by in - vo - ca - tion



of the same, the Three in One, and One in Three.



2. I bind this day to me for ev - er, by power of  
\* 3. I bind un - to my - self the power of the great  
\* 4. I bind un - to my - self to - day the vir - tues  
\* 5. I bind un - to my - self to - day the power of



faith, Christ's In - car - na - tion; his bap - tism in the  
love of cher - u - bim; the sweet "Well done" in  
of the star - lit heaven the glo - rious sun's life -  
God to hold and lead, his eye to watch, his



Jor - dan riv - er; his death on cross for my sal - va - tion;  
judg - ment hour; the ser - vice of the ser - a - phim; —  
giv - ing ray, the white - ness of the moon at even, —  
might to stay, his ear to heark - en, to my need; —



his burst - ing from the spic - ed tomb; his rid - ing  
con - fess - ors' faith, a - pos - tles' word, the pa - triarchs'  
the flash - ing of the light - ning free, the whirl - ing  
the wis - dom of my God to teach, his hand to

up the heaven - ly way; his com - ing at the  
 prayers, the pro - phets' scrolls; all good deeds done un -  
 wind's tem - pes - tuous shocks, the sta - ble earth, the  
 guide, his shield to ward; the word of God to

day of doom: I bind un - to my - self to - day.  
 to the Lord, and pu - ri - ty of vir - gin souls.  
 deep salt sea, a - round the old e - ter - nal rocks.  
 give me speech, his heaven - ly host to be my guard.

\* 6. Christ be with me, Christ with - in me, Christ be - hind me,  
 Christ be - neath me, Christ a - bove me, Christ in qui - et,

Christ be - fore me, Christ be - side me, Christ to  
 Christ in dan - ger, Christ in hearts of all that

win me, Christ to com - fort and re - store me,  
 love me, Christ in mouth of friend and stran - ger.

7. I bind un - to my - self the Name, the strong Name

of the Trin - i - ty, by in - vo - ca - tion

of the same, the Three in One, and One in Three.

Of whom all na - ture hath cre - a - tion, e - ter - nal

Fa - ther, Spi - rit, Word: praise to the Lord of

my sal - va - tion, sal - va - tion is of Christ the Lord.

Words: Att. Patrick (372-466); tr. Cecil Frances Alexander (1818-1895)  
 Music: *St. Patrick's Breastplate*. Irish melody; adapt. Charles Villiers Stanford (1852-1924).  
 St. 6, *Deirdre*. Irish melody; harm. Ralph Vaughan Williams (1872-1958)

LMD

### THE OPENING ACCLAMATION

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

*Those who are able, please remain standing.*

### THE COLLECT FOR TRINITY SUNDAY

*Celebrant* The Lord be with you.  
*People* And also with you.  
*Celebrant* Let us pray.  
*Period of silence*  
*Celebrant* Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

### THE LESSONS

*The people sit.*

### THE FIRST READING

Isaiah 6.1-8 *Bill Bolan, Lector*

*This reading recounts the call of the prophet Isaiah. He has a vision of the Lord enthroned amidst the divine council in the setting of the temple at Jerusalem. The throne is the ark of the covenant. Above the Lord are the seraphs, literally "burning ones." Here, like the cherubim in the first chapter of Ezekiel, they indicate the heavenly creatures who give God worship. The triple repetition of holy emphasizes the mysterious, unapproachable quality of the divine. Isaiah responds to the vision of God's holiness with a sense of profound sinfulness before God's perfection, not only for himself, but for all the people. He is granted cleansing through the coal from the altar so that he may proclaim God's word to the people.*

*Lector* A reading from the Book of Isaiah.

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew.

And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory." The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!"

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

Lector           The Word of the Lord.  
People           Thanks be to God.

*All who are able please stand and sing*  
**CANTICLE 13**   *Benedictus es, Domine / Blessed art thou, O Lord*

1. Glo - ry to you, Lord  
God of our fa - thers; you are wor - thy of praise;  
glo - ry to you. 2. Glo - ry to you  
for the ra - di-ance of your ho - ly Name; we will  
praise you and high - ly ex - alt you for ev - er.  
3. Glo - ry to you in the splen - dor of your  
tem - ple; on the throne of your ma - jes - ty, glo - ry to  
you. 4. Glo - ry to you, seat - ed bet -  
ween the Cher - u - bim; we will praise you and  
high - ly ex - alt you for ev - er.

*Descant*

5. Glo - ry to you, be -

5. Glo - ry to you, be - hold - ing the

hold - ing the depths; in the high vault of

depths; in the high vault of hea - ven, glo - ry to

hea - ven, 6. Glo - ry to you,

you. 6. Glo - ry to you, Fa - ther,

— Fa - ther, Son, and Ho - ly Spi - rit; we will

Son, and Ho - ly Spi - rit; we will praise you and

high - ly ex - alt you Glo - ry to you!

high - ly ex - alt you for ev - er.

*Please be seated*

**THE EPISTLE**

Romans 8.12-17      *Bill Bolan, Lector*

*The presentation of the Trinity in the Scriptures is not a matter of formal definition but of the living experience of God revealed in creation, redemption, and sanctification. In Romans 8 Paul mentions, within the space of one chapter, the Spirit as being the Spirit of God, the Spirit of Christ and the Spirit of life in Christ Jesus. Paul seems neither to intend nor to feel the need for any particular distinction among these phrases. He emphasizes that the source of the Spirit is God, that the Spirit's full manifestation is in Christ and that Christians experience the Spirit communally in the body of Christ, the Church. The Spirit gives to Christians "the spirit of adoption". Christians are "joint heirs with Christ", sharing the redemptive act of Christ's passion and resurrection and looking forward to sharing in his glorification.*

*Lector*      A reading from the Book of Romans.

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh-- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not

receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with him so that we may also be glorified with him.

Lector           The Word of the Lord.  
 People           Thanks be to God.

*All who are able please stand and sing*

**THE SEQUENCE HYMN**

1 Round the Lord in glo - ry seat - ed cher - u - bim and ser - a - phim  
 2 Heaven is still with glo - ry ring - ing, earth takes up the an - gels' cry,  
 3 "Lord, thy glo - ry fills the hea - ven, earth is with thy full - ness stored;  
 filled his tem - ple, and re - peat - ed each to each the al - ter - nate hymn:  
 "Ho - ly, ho - ly, ho - ly," sing - ing, "Lord of hosts, the Lord Most High."  
 un - to thee be glo - ry giv - en, ho - ly, ho - ly, ho - ly, Lord."  
 "Lord, thy glo - ry fills the hea - ven, earth is with thy full - ness stored;  
 With his ser - aph train be - fore him, with his ho - ly Church be - low,  
 Thus thy glo - rious Name con - fess - ing, with thine an - gel hosts we cry  
 un - to thee be glo - ry giv - en, ho - ly, ho - ly, ho - ly Lord."  
 thus u - nite we to a - dore him, bid we thus our an - them flow:  
 "Ho - ly, ho - ly, ho - ly," bless - ing thee, the Lord of hosts Most High.

Words: Richard Mant (1776-1848)

Music: *Rustington*. Charles Hubert Hastings Parry (1848-1918)

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**THE HOLY GOSPEL**

John 3.1-17

*The Reverend Daniel LaRue Gross, Gospeler*

*Nicodemus, a member of Sanhedrin, explains his interest as being caused by the signs Jesus has performed. Jesus seeks to draw him past these outward manifestations to a recognition of the inward significance of his activity. The discussion begins on the meaning of being born, or "begotten," "from above". In Greek, this phrase*

has two meanings. The first is “anew, again” – temporally – which is what Nicodemus understands on the physical level; the second is “from above” – spatially – which is what Jesus seems to intend. Jesus contrasts the realm of the Spirit, which is eternal and heavenly, with the realm of flesh, which is earthly, weak and mortal (but not necessarily sinful). Both flesh and spirit constitute human existence, but the Spirit is life itself. The life that the Spirit gives is not under human control, not anthropocentric, but theocentric, as shown by the illustration of the wind blowing where it will. Both the Greek and the Hebrew word for wind also mean spirit and breath.

*Gospeler*        The Holy Gospel of our Lord Jesus Christ according to John.  
*People*            Glory to you, Lord Christ.

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

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

*The people sit.*

#### **THE SERMON**

*The Reverend Daniel LaRue Gross*

*A period of silent reflection follows*

*All who are able please stand*

#### **THE ATHANASIAN CREED**

*Adapted by James Pasquale*

*Celebrant*        Whoever desires to be saved should above all hold to the Catholic Faith. Now this is the Catholic Faith: That we worship one God in Trinity and the Trinity in Unity, neither blending their persons nor dividing their essence. For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another. But the divinity of the Father, Son, and Holy Spirit is one, their glory equal, their majesty coeternal. What quality the Father has, the Son has, and the Holy Spirit has.

*People*            The Father is uncreated,  
the Son is uncreated,  
the Holy Spirit is uncreated.

The Father is immeasurable,  
the Son is immeasurable,  
the Holy Spirit is immeasurable.

The Father is eternal,  
the Son is eternal,  
the Holy Spirit is eternal.

*Celebrant* And yet there are not three eternal beings; there is but one eternal being.  
So too there are not three uncreated or immeasurable beings; there is but one  
uncreated and immeasurable being.

*People* The Father is almighty,  
the Son is almighty,  
the Holy Spirit is almighty.

The Father is God,  
the Son is God,  
the Holy Spirit is God.

The Father is Lord,  
the Son is Lord,  
the Holy Spirit is Lord.

*Celebrant* Yet there are not three almighty beings;  
there is but one almighty being. There are not three gods;  
there is but one God. There are not three lords;  
there is but one Lord. Just as Christian truth compels us  
to confess each person individually as both God and Lord,  
so the Catholic Faith forbids us to say that there are three gods or lords.

*People* The Father was neither made nor created nor begotten from anyone.  
The Son was neither made nor created; he was begotten from the Father alone.  
The Holy Spirit was neither made nor created nor begotten; he proceeds from the  
Father and the Son.

There is one Father, not three fathers;  
there is one Son, not three sons;  
there is one Holy Spirit, not three holy spirits.

Nothing in this Trinity is before or after,  
nothing is greater or smaller;  
in their entirety the three persons are coeternal and coequal with each other.

*Celebrant* So, in everything, as was said earlier, we must worship the Trinity in Unity  
and the Unity in Trinity. Anyone then who desires to be saved should think thus about  
the Trinity.

*All* Amen.

#### PRAYERS OF THE PEOPLE

*Bill Bolan, Leader*

*Leader* Holy Trinity, One God, the whole world is filled with your glory: Hear the prayers of  
your children as we say: Blessed Trinity, *Hear our prayer.*

For the Church: especially Michael, our Presiding Bishop, Kevin, our bishop, and Dan  
our Priest-in-Charge, that we may speak of what we know, and testify to what we have  
seen: that God is Love. Blessed Trinity,

*People* ***Hear our prayer.***

*Leader* For this parish family, that we who are sealed in the Name of the Trinity, may find new ways to encounter God in friend and stranger, and be voices of peace and justice for all. Blessed Trinity,

*People* **Hear our prayer.**

*Leader* For ourselves, that we may follow the Way of Love that seeks the good, the well-being, and the welfare of others, as well as one's self. Blessed Trinity,

*People* **Hear our prayer.**

*Leader* For greater stewardship of the earth's resources, that we may be good stewards of God's creation, and strive to protect and preserve it for future generations. Blessed Trinity,

*People* **Hear our prayer.**

*Leader* For an end to violence and injustice, that God will give courage to all who are working for peace, help the voices of those who have experienced injustice to be heard, and turn the hearts of those prone to violence toward new ways of working for change. Blessed Trinity,

*People* **Hear our prayer.**

*Leader* For an end to the pandemic, that God will defeat the coronavirus, heal those who are sick, and give strength to all those working against it, particularly in India & Southeast Asia. Blessed Trinity,

*People* **Hear our prayer.**

*Leader* For all those commended to our prayers, remembering especially Judy, Ted, Art, Bill, and all those from your submitted thanksgivings and intercessions (*pause*), that they may be strengthened by the healing presence of God. Blessed Trinity,

*People* **Hear our prayer.**

*Leader* For all who have died in the service of our country, and all the departed, that God will receive them into the heritage of the saints. Blessed Trinity,

*People* **Hear our prayer.**

*Leader* Lifting our voices with all creation, with Mary, the God-bearer, and all the saints who have borne witness to Christ, let us offer ourselves and one another to the living God through Christ.

*People* **To you, O Holy and Blessed Trinity, we give praise and glory.**

*Celebrant* Let our prayers and praises fill your temple, Holy One, and empower us to do the work of your Son and to be signs of your divine presence. Accept our prayers in the name of our Savior Jesus Christ who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

#### THE PEACE

*Celebrant* The peace of the Lord be always with you.  
*People* And also with you.

#### WELCOME AND ANNOUNCEMENTS

Please remember the financial needs of the church are ongoing.  
 You may send in your offerings to Grace Episcopal Church, 30 Butler Street, Kingston Pa 18704.

*Your offering can be placed in the collection plate located on the table by the Baptismal Font if you haven't already done so.*

#### THE OFFERTORY SENTENCE

**MUSIC AT THE OFFERTORY**  
*Holy, Holy, Holy is the Lord of Hosts* Willan

*All who are able please remain standing.*  
**THE GREAT THANKSGIVING**      **Eucharistic Prayer B**

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

*The Celebrant continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is said on all Sundays, and on other occasions as appointed.*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People*  
**THE SANCTUS**

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.

*The people remain standing.*  
*The Celebrant continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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." Therefore, according to his command, O Father,

*Celebrant and People*

We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the

Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

And now, as our Savior Christ has taught us, we are bold to say,

#### **THE LORD'S PRAYER**

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 BREAKING OF THE BREAD**

*A period of silence is kept.*

#### **THE FRACTION**

*Celebrant* Alleluia. Christ our Passover is sacrificed for us;  
*People* Therefore let us keep the feast, Alleluia.

#### **THE MINISTRATION OF THE SACRAMENT**

*Please come forward to the rail to receive the host.  
Wine will not be offered at this time.*

*Please stand. All say*

#### **A PRAYER OF SAINT ALPHONSUS – AN ACT OF SPIRITUAL COMMUNION**

My Jesus, I believe that you are present in the Most Holy Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. *Amen.*

#### **POST COMMUNION PRAYER**

Eternal God, heavenly Father,  
You have graciously accepted us as living members  
Of your Son our Savior Jesus Christ,  
And you have fed us with spiritual food  
In the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
And grant us strength and courage  
To love and serve you  
With gladness and singleness of heart;  
Through Christ our Lord. Amen

*The Celebrant blesses the people.*  
**THE TRINITY SUNDAY BLESSING**

*Celebrant*      The Lord bless you and keep you.  
*People*            Amen.

*Celebrant*      The Lord make his face to shine upon you, and be gracious to you.  
*People*            Amen.

*Celebrant*      The Lord lift up his countenance upon you, and give you peace.  
*People*            Amen.

*Celebrant*      May God the Holy Trinity make you strong in faith and love, defend you on every side,  
and guide you in truth and peace; and the blessing of God Almighty, the Father, the  
Son, and the Holy Spirit, be among you, and remain with you always.  
*People*            Amen.

**RECESSIONAL HYMN**

1 O love, how deep, how broad, how high, how pass - ing  
2 For us bap - tized, for us he bore his ho - ly  
3 For us he prayed; for us he taught; for us his  
4 For us to wick - ed hands be - trayed, scourged, mocked, in  
5 For us he rose from death a - gain; for us he  
6 All glo - ry to our Lord and God for love so

1 thought and fan - ta - sy, that God, the Son of  
2 fast and hun - gered sore; for us temp - ta - tions  
3 dai - ly works he wrought: by words and signs and  
4 pur - ple robe ar - rayed, he bore the shame - ful  
5 went on high to reign; for us he sent his  
6 deep, so high, so broad; the Trin - i - ty whom

1 God, should take our mor - tal form for mor - tals' sake.  
2 sharp he knew; for us the tempt - er o - ver - threw.  
3 ac - tions, thus still seek - ing not him - self, but us.  
4 cross and death; for us gave up his dy - ing breath.  
5 Spi - rit here to guide, to strength - en, and to cheer.  
6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.  
Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

LM

**DISMISSAL**

*Celebrant*      Go in peace to love and serve the Lord. Alleluia, Alleluia.  
*People*            Thanks be to God. Alleluia, Alleluia.

**MUSIC VOLUNTARY**