

ST. JOHN'S EPISCOPAL CHURCH

226 Cornelia Street, Boonton, NJ 07005

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October 31, 2021

The Sunday Eucharist, Rite II

Congregational Singing Suspended for Indoor, In-Person Worship in the Diocese of Newark



Welcome St. John's in Boonton! And today we do still mean the church building *in Boonton!* The Diocese of Newark's decision to resume in-person worship was made county-by-county when the pandemic metrics for each county began to fall to lower levels of infection risk. Such decisions have always been contingent upon those metrics remaining on their downward trend. The Diocese of Newark's policies follow the same logic as those of New Jersey State and federal agencies such as the Centers for Disease Control: higher risk to the community may require re-imposing appropriate restrictions on public behavior. As before, the purpose is to lower the number of people who get infected by making vaccination as widespread as possible, and lowering transmission through mask-wearing (primarily for the unvaccinated, but encouraged for all), hand-washing (definitely for all), and social distancing (again most urgent for the unvaccinated). But there's a new twist: by driving down infection rates, we are not only starving the pandemic of new hosts to infect, but also denying it time to mutate; we hope to prevent it from "evolving past" the highly-effective vaccines we have created. Because God's house must be open to all, vaccinated or not, please review the following essential protocols and practices that will be in place during this current High Risk Level Orange (the one significant change is #3):

- 1) All participants, including the congregation, must wear masks while in the church, and are encouraged to wear them outdoors as well.
- 2) All participants, except those from the same household, must maintain at least six feet of space between themselves; prayer books or service materials should be passed or shared *only* between members of the same household. The same holds true for physical contact, including at the Peace.
- 3) **Congregational singing is again suspended.** Because singing produces smaller, "aerolized" saliva droplets that travel farther and remain suspended longer in the air, there will be **NO final hymn.**
- 4) At the Offertory, the alms basins will not be passed; instead, at the conclusion of the liturgy, the Greeter will hold an alms basin in the center aisle, into which you can place your checks, cash, or sealed pledge envelopes, as you exit the building. Please also see on the penultimate page of this Order of Worship instructions for making your offering via electronic transfer.
- 5) The Eucharistic bread and wine will be kept on the credence table in the chancel from the beginning of the liturgy, rather than carried up from the back.
- 6) While the public health emergency lasts, the People will receive communion only in one kind, the bread. At the time of the communion,
 - a. Please stand and remain at your place in the pew, the Celebrant will come to you
 - b. If you wish to receive, please hold your hands out in front of you, right hand over left
 - c. The Celebrant will drop the wafer into your hands to avoid physical contact
 - d. Please wait until the Celebrant is at least six feet away before lifting your mask to consume the wafer. Communion on the tongue is not permitted at this time.
 - e. To receive only a blessing, please stand in place with your arms crossed over your chest
 - f. Those attending via the Zoom livestream will be led in the Act of Spiritual Communion.
- 7) The Clergy will not greet the People at the church door, nor will there be an actual, or virtual Coffee Hour until further notice.
- 8) The Service Music, such as the Gloria, Sursum Corda, and Fraction Anthem, have been pre-recorded to be played at the appropriate time. These sections are marked as **(Recorded)**. Please do not sing aloud with these. **At the conclusion of the Eucharistic Prayer, the Great Amen should be said by all the People in a loud voice of assent.**

All those who are participating via the live stream of our service are asked to **please keep your microphones muted** throughout the service; however, we encourage you to read the People's responses aloud along with us, wherever you are (see last page for more information).

Those on Zoom, please keep your mics muted throughout the service; but do read with us the People's responses out loud
The People's responses are in boldface. *Rubrics (liturgical directions) are in red.*

The Holy Eucharist, Rite II
From the Book of Common Prayer 1979



THE TWENTY-THIRD SUNDAY AFTER PENTECOST
(YEAR B, PROPER 26, TRACK 1)
October 31, 2021 10:30am
Livesteamed via Zoom



**When Jesus saw that he answered wisely, he said to him,
"You are not far from the kingdom of God."**



ORGAN VOLUNTARY

THE ENTRANCE RITE

The People stand as are able as the Celebrant enters and says

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

The Celebrant continues

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 Hymn of Praise *Benedictus es, Domine – Song of the Three Young Men, 29-34*
Rutter

(Recorded)

Glory to you, Lord God of our fathers; *
you are worthy of praise; glory to you.
Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.
Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.
Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.

The Collect of the Day

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us pray.

The Celebrant continues

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The People sit for the Readings

THE WORD OF GOD

The First Reading

Ruth 1:1-18

A Reading from the book of Ruth.

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. When they had lived there about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons and her husband.

Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had considered his people and given them food. So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land of Judah. But Naomi said to her two daughters-in-law, "Go back each of you to your mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant that you may find security, each of you in the house of your husband." Then she kissed them, and they wept aloud. They said to her, "No, we will return with you to your people." But Naomi said, "Turn back, my daughters, why will you go with me? Do I still have sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, would you then wait until they were grown? Would you then refrain from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the Lord has turned against me." Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her.

So she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." But Ruth said,

"Do not press me to leave you
or to turn back from following you!

Where you go, I will go;
Where you lodge, I will lodge;

your people shall be my people,
and your God my God.

Where you die, I will die—
there will I be buried.

May the Lord do thus and so to me,
and more as well,
if even death parts me from you!"

When Naomi saw that she was determined to go with her, she said no more to her.

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

Responsory: Psalm 146 *Lauda, anima mea*

The Lector begins

1 Hallelujah!
Praise the LORD, O my soul! *

The People read in unison with the Lector for the remainder of the Responsory

- I will praise the LORD as long as I live;
I will sing praises to my God while I have my being.
- 2 Put not your trust in rulers, nor in any child of earth, *
for there is no help in them.
- 3 When they breathe their last, they return to earth, *
and in that day their thoughts perish.
- 4 Happy are they who have the God of Jacob for their help! *
whose hope is in the LORD their God;
- 5 Who made heaven and earth, the seas, and all that is in them; *
who keeps his promise for ever;
- 6 Who gives justice to those who are oppressed, *
and food to those who hunger.
- 7 The LORD sets the prisoners free;
the LORD opens the eyes of the blind; *
the LORD lifts up those who are bowed down;
- 8 The LORD loves the righteous;
the LORD cares for the stranger; *
he sustains the orphan and widow,
but frustrates the way of the wicked.
- 9 The LORD shall reign for ever, *
your God, O Zion, throughout all generations.
Hallelujah!

The People stand as are able as the Deacon rises to proclaim the Gospel

The Holy Gospel

Mark 12:28-34

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

One of the scribes came near and heard the Saducees disputing with one another, and seeing that Jesus answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other;’ and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself—this is much more important than all whole burnt offerings and sacrifices.” When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

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

The Homily *The Rev. Barry M. Signorelli*
A brief period of silence may follow the homily

The Nicene Creed

The People stand as are able as the Celebrant says
Let us stand, as we are able, to affirm our faith in the words of the Nicene Creed.

The Celebrant and the People together

**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 People remain standing as are able for the Prayers of the People

The Prayers of the People

The Deacon reads the petitions; silence is kept; the People respond as indicated

Deacon

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. We pray for Michael, our Presiding Bishop; Carlye our Bishop Diocesan; for the people of St. John's, Boonton; and the Diocese of Newark.

Silence

Deacon Lord, in your mercy

People **Hear our prayer.**

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. We remember especially Joe our President; Kamala our Vice President; the members of the Senate and the House of Representatives; the Justices of the Supreme Court; and all branches of state and local governments.

Silence

Deacon Lord, in your mercy

People **Hear our prayer.**

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory. We pray for wisdom and fortitude to avert the impending disaster of climate change, and to be faithful stewards of the earth and its resources.

Silence

Deacon Lord, in your mercy

People **Hear our prayer.**

Look with compassion upon all who stray from your will for us; be merciful to us when we sin against you in thought, word, and deed; and give us grace to ✠ repent of our wrongdoings, and to amend our lives, that we may love you above all else, and love our neighbors as ourselves.

Silence

Deacon Lord, in your mercy

People **Hear our prayer.**

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. Help us to recognize our neighbor in everyone we meet, that we see not strangers, but our sisters and brothers, the beloved of God.

Silence

Deacon Lord, in your mercy

People **Hear our prayer.**

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation. We remember especially those afflicted with COVID-19 and every other illness; and for those oppressed for their appearance or heritage, by reason of economic injustice, or because of those whom they love.

Silence

Deacon Lord, in your mercy

People **Hear our prayer.**

We commend to your mercy ✠ all who have died, that your will for them may be fulfilled; and we pray that, with Blessèd Mary the Godbearer and Blessèd John the Apostle, we may share with all your saints in your eternal kingdom.

Silence

Deacon Lord, in your mercy

People **Hear our prayer.**

The Celebrant then prays a concluding collect

Celebrant

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.**

The Peace

All standing as are able, the Celebrant says to the People

The Peace of the Lord be always with you.

People **And also with you.**

The People greet one another in the name of the Lord

The People sit as the Celebrant offers brief words of welcome and any announcements or news to be shared with the parish

THE OFFERTORY

The Offertory begins with the Celebrant saying the Offertory Sentence. Please see Note 4 on the Current Requirements sheet regarding the on-site collection of alms. Please also see the penultimate page of this Order of Worship for instructions on how to make a donation to St. John's, Boonton electronically. Your generous support is deeply appreciated.

The Deacon then prepares the Table

As the Celebrant takes his place at the Altar, the People stand as are able

The Celebrant sets apart the gifts of bread and wine with the following words

Blessèd are you, O Sovereign God, Ruler of the Universe, who has given us this bread for our use. Grain of the earth and work of human hands, ✠ it will become for us the Bread of Heaven.

People **Blessèd be God for ever.**

Celebrant Blessèd are you, O Sovereign God, Ruler of the Universe, who has given us this wine for our use. Fruit of the vine and work of human hands, ✠ it will become for us the Wine of Heaven.

People **Blessèd be God for ever.**

The Celebrant, in the name of the community, then says the following

O God, our Creator and Giver of all blessings: accept our grateful thanks for all that your love bestows upon us; open our eyes to recognize your gifts when they appear at times, places, and in ways we neither expect nor understand; then take our thankful hearts, and return again our gratitude as your blessing on Creation; for

Celebrant All things come from you, O Lord;

People **And of your own have we given you. Amen.**

The people remain standing as are able

THE HOLY COMMUNION

The Great Thanksgiving (Preface of God the Holy Spirit)

The Celebrant says

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 our Lord 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: For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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:

Sanctus (S-128) *Mathias* (Recorded)

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.

Eucharistic Prayer A

The People stand or kneel as are able, and the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify ✠ them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify ✠ us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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.

The People respond in a loud voice **AMEN.**

The Celebrant continues

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

People and Celebrant

**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

The Celebrant breaks the consecrated Host, and a period of silence is kept

Then the Fraction Anthem (Recorded) is sung

The Fraction Anthem (EOM1) Fletcher (Recorded)

Alleluia! Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia!

The Invitation

The Celebrant proclaims

The Gifts of God for the People of God.

The Celebrant then says to those worshipping online

Dear Friends in Christ, because of the coronavirus pandemic, some of us are not able to gather together physically, and thus, cannot receive the Blessed Sacrament physically. *But it does not mean that those cannot receive Communion at all.* God's love and blessing are without bounds, and God will not deny his grace to any who truly desire to be in communion with him. One need not eat the bread to attend the banquet. Invite into your heart the One who first invited you, and in your heart God will feast with you. I therefore invite those of you who are separated from us by distance, circumstance, or even time, to repeat after me each phrase of this Act of Spiritual Communion, to be truly united with our Maker who welcomes us and feeds us with his unconditional love.

The Celebrant reads the Act by phrases, those making the Act repeat after him

Blesséd Jesus, | I believe that you are truly present in the Holy Sacrament, | and, since I cannot now receive communion, | I pray you to come into my heart. | I unite myself with you and embrace you | with all my heart, my soul, and my mind. | Let nothing separate me from you; | let me serve you in this life | until, by your grace, | I come to your glorious kingdom | and unending peace. Amen.

The Celebrant then receives the bread and wine, then distributes the bread to those present

The Celebrant comes to each communicant where they are; to receive, hold out one hand over the other, and the Celebrant will drop the bread into your hand; do not consume the bread until the Celebrant is at least six feet away from you. There should be no physical contact.

After all have received, the Celebrant returns to the Altar, consumes any remaining bread, and cleans the chalice

The Deacon then cleans the remaining vessels and removes them from the Altar

Because Morris County has returned to the High Risk Level Orange, congregational singing is once more prohibited by the Diocese of Newark due to the increased danger of virus transmission through the smaller, aerolized droplets of saliva which are generated by singing and which remain suspended in the air longer than those generated by the speaking voice. Congregational singing will again be permitted when the infection risk level for the county returns to the Moderate Risk Level Yellow.

If you or those close to you are unvaccinated and have no medical condition that contraindicates vaccination, please get the full series of whichever vaccine is available as soon as possible.

If you have questions or concerns about the vaccines, please talk to your doctor, pharmacist, or other licensed health care professional. Follow the guidelines of The Centers for Disease Control and Prevention, and your state or local public health department. Some postings on social media spread serious **misinformation** and promote “cures” that may seriously harm or even kill you.

After some 6 billion doses given globally, the outcomes are clear: the vaccines do prevent nearly all the vaccinated from being infected; and if they do get a breakthrough infection, they almost certainly will avoid admission to the ICU, and will likely not require a ventilator—and they deny the virus an opportunity to mutate.

All these things protect you, protect your loved ones, protect those who medically cannot be vaccinated, and protect the entire community. Thank you.

Love yourself and love your neighbor, all in one jab.

The Post-Communion Prayers

The Celebrant then returns to the Altar and says

Let us stand as we are able and pray together.

The People stand as are able

Celebrant and People

**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 then says

Let us pray together for St. John’s in Transition.

Celebrant and People

Almighty God, giver of every good gift: look graciously on your Church, and so guide the minds of those who shall choose a priest for this parish; that we may receive a faithful pastor who will care for your people and equip us for our ministries; through Jesus Christ our Lord. Amen.

The Blessing

The Celebrant blesses the People

Celebrant From ghoulies and ghosties, and long-leggèd beasties, and things that go bump in the night,

People **Good Lord, deliver us.**

Celebrant And with the intercessions of the Communion of Saints, may the blessing of God Almighty, the ☩ Father, the Son, and the Holy Spirit, be upon you, and remain with you always. **Amen.**

The Dismissal

Deacon Let us go forth into the world, rejoicing in the power of the Spirit.

People **Thanks be to God!**

ORGAN VOLUNTARY

Please follow the directions of the Greeters to exit the building safely and expeditiously

Due to Diocesan guidelines for reducing the possibility of infection, the clergy will not greet the congregation and visitors as they exit the building.

If you are a visitor, Welcome! Please make yourselves known to the Greeters, and if you let us know how to reach you, one of the Clergy or Vestry will follow up to thank you for worshiping with us today.



Announcements

To all who are visiting with us today, or watching this live, or on-demand: thank you for being with us in prayer—you are most welcome, always!

To support the mission and ministries of St. John's Episcopal Church, Boonton, NJ, go to our website, <http://www.stjohnsboonton.org> and scroll to the middle of the page to the "Electronic Giving" link on the right side.

Your generosity is deeply appreciated!



The Versicle and Response preceding the Blessing is from the Old Cornish Litany



Leading and Supporting our Worship Today

The Rev. Barry M. Signorelli
Supply Priest; Celebrant and Homilist

The Rev. Deacon John H. Van Dine
Deacon and Intercessor

Ms. Sharon Liparini
Lector

Mr. Robert H. Gangewere, Jr.
Organist & Director of Music
Recorded Organ Music

Mr. Zachary Morehouse
Recorded Vocals

Mr. Bruce Parker
Zoom Administrator



**Please Note: We have now resumed our regular in-season
schedule of worship services:**

Sundays, The Holy Eucharist at 10:30am

**Please Note: Sunday, November 7th will be celebrated as
All Saints Sunday, a principal feast of the Church Year**



In case you were wondering...

Why does my mic have to be muted? And why should I read along aloud at home?

One of the truths online worship has taught us is the difficulty of reading in unison when the people are not all in the same room. Individual voices travelling through the circuits and switches of the Internet will not all arrive at the same time. Yet unison reading is at the heart of our corporate worship, our “common prayer,” as though all our voices are blending into one as they rise to the ear of the Almighty. But we know that: 1) when God leads us into a wilderness, we will lose some things that give us familiarity, comfort, and meaning; but 2) God is *always* with us, leading us to something new, helping us see new solutions for new problems.

We believe God has led us to the following solution for this problem: only the mics of the clergy and the lectors (readers) will be active during the service. All others will be muted throughout. But this does not make the Office something to be “watched;” participation is expected of each of us, to contribute to “the work of the people” (which is what the Greek origin of the word “liturgy” means). The sections appearing in **boldface** are the People’s responses, and you, as the People, should read them, *aloud and with intention*, along with the speaker.

Even though you won’t hear your fellow worshipers’ voices blending with yours, you will still be reading in unison, even though each one is in a different place. You may not hear those voices joined, but God does, for separation by space, and even by time, means nothing to the One who is everywhere, always. If you are new to streaming worship, it may at first feel awkward to read aloud whether you are alone or with others; you will grow used to it. Try to remember that the very act of reading the same words at the same time as everyone else folds you in with the rest and anchors you in the community’s “common prayer.” And don’t forget, in worship we are always surrounded by the “Angels and Archangels and all the company of heaven;” and even though we can’t hear them, what honor and glory to know that our voices are added to theirs!

What is “spiritual communion”?

Long-standing practice in the Episcopal Church has offered a means for the faithful to receive Holy Communion spiritually when it cannot be received physically. For example, in the service for the *Ministration with the Sick* in the Book of Common Prayer, the following rubric is given:

If a person desires to receive the Sacrament, but, by reason of extreme sickness or physical disability, is unable to eat and drink the Bread and Wine, the Celebrant is to assure that person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth. (BCP, p. 457)

In these challenging times, many people may find themselves unable to receive Holy Communion physically due to illness or suspended worship gatherings. We are using a venerable resource from the (Anglican) Saint Augustine’s Prayer Book (*Forward Movement, 2014*) made available by Forward Movement Publications.

Forward Movement is a ministry of the Episcopal Church that inspires disciples and empowers evangelists. With offices in Cincinnati, Ohio, Forward Movement has been serving the Episcopal Church since 1935 by producing resources such as *Forward Day by Day*, books, apps, pamphlets, conferences, courses, and more. Visit www.forwardmovement.org to learn more.

Adapted from the Forward Movement website