



Wednesday@Noon

WEDNESDAY@Noon is an offering of online communion. We offer words and gestures to thank God for the life, death and resurrection of Christ through the sharing of bread and wine, asking God to nourish us with Christ's body and blood. Because we are separated from each other physically and are unable to give each other the bread and wine, we are unable to follow the forms exactly as tradition has handed them down to us. Thus we will do what we can, asking God for the grace to discern Christ's real presence.

Blessed be God: Creator, Christ, and Holy Spirit.
And blessed be God's kingdom, now and forever. Amen.

Gracious 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 Jesus Christ we pray. **Amen.**

Open our lips, O God,
And our mouths shall proclaim your praise.
Be joyful, and serve God with gladness,
and come before God's presence with a song.
Let us enter this sacred moment with thanksgiving,
and come into God's presence with praise.
God is good; God's mercy is everlasting;
and God's faithfulness endures from age to age.

O God of compassion, whose heart goes out to the hungry and destitute; who takes our lack and transforms it into much: give us the bread that satisfies, the food without price, that our lives may be freed to share your overflowing love; through Jesus Christ, the breaker of bread. **Amen.**

Three Readings

First Reading: Acts 2:1-21

When the day of Pentecost arrived, they all met in one room. Suddenly they heard what sounded like a violent, rushing wind from heaven; the noise filled the entire house in which they were sitting. Something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each one. They were all filled with the Holy Spirit and began to speak in other languages as she enabled them. Now there were devout people living in Jerusalem from every nation under heaven, and at this sound they all assembled. But they were bewildered to hear their native languages being spoken. They were amazed and astonished:

“Surely all of these people speaking are Galilean! How does it happen that each of us hears these words in our native tongue? We are Parthians, Medes and Elamites, people from Mesopotamia, Judea and Cappadocia, Pontia and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, as well as visitors from Rome—all Jews, or converts to Judaism—Cretans and Arabs, too; we hear them preaching, each in our own language, about the marvels of God!” All were amazed and disturbed. They asked each other, “What does this mean?” But others said mockingly, “They have drunk too much new wine.”

Then Peter stood up with the Eleven and addressed the crowd: “Women and men of Judea, and all you who live in Jerusalem! Listen to what I have to say! These people are not drunk as you think—it’s only nine o’clock in the morning! No, it’s what Joel the prophet spoke of: ‘In the days to come—it is our God who speaks—I will pour out my Spirit on all humankind. Your daughters and sons will prophesy, your young people will see visions, and your elders will dream dreams. Even on the most insignificant of my people, both women and men, I will pour out my Spirit in those days, and they will prophesy. And I will display wonders in the heavens above and signs on the earth below: blood, fire and billowing smoke. The sun will be turned into darkness and the moon will become blood before the

coming of the great and sublime day of our God. And all who call upon the name of our God will be saved.”

Hear what the Spirit is saying to God’s people

Thanks be to God.

Middle Reading: “Measurement,” by Julie Cadwallader Staub

I slept from 10 p.m. last night until 8:27 this morning.

Ten hours and twenty-seven minutes.

Yesterday I drove 328 miles to visit my sister in Princeton, N.J.

the home of Albert Einstein

who captured energy, mass and the speed of light

in an elegant equation that every student learns.

Look at us:

we quantify everything we can

in this complex and astonishing world,

from nanoseconds to eons

from millimeters to miles

from basis points to billions.

But no one can measure the velocity of hope,

the way hope hatches

fully fledged—in fact, already flying—

between one word and the next

between one breath and the next.

Neither can we calculate the stain of fear,

the way it infects a childhood

and spreads to a lifetime.

And we can only try to imagine the circumference of compassion

the way it shows us the shape of love

embracing, expanding,

factoring in forgiveness

it invents its own quantum leap,

its own speed of light.

Hear what the Spirit is saying to God’s people

Thanks be to God.

Gospel: John 14:8-17

“Rabbi,” Philip said, “show us Abba God, and that will be enough for us.” Jesus replied, “Have I been with you all this time, Philip, and still you don’t know me? Whoever has seen me has seen Abba God. How can you say, ‘Show us your Abba’? Don’t you believe that I am in Abba God and God is in me?”

“The words I speak are not spoken of myself; it is Abba God, living in me, who is accomplishing the works of God. Believe me that I am in God and God is in me, or else believe because of the works I do. The truth of the matter is, anyone who has faith in me will do the works I do—and greater works besides. Why?

Because I go to Abba God, and whatever you ask in my name I will do, so that God may be glorified in me. Anything you ask in my name I will do. If you love me and obey the command I give you, I will ask the One who sent me to give you another Paraclete, another Helper to be with you always—the Spirit of truth, whom the world cannot accept since the world neither sees her nor recognizes her; but you can recognize the Spirit because she remains with you and will be within you.”

Hear what the Spirit is saying to God’s People

Thanks be to God.

The Prayers of the People

The Lord be with you.

And also with you.

Let us pray.

I ask your prayers for God's people throughout the world; including members of all religions; the people and leadership of The Episcopal Church; and the community of Trinity. Let us pray for all who seek the beauty of holiness.

Please feel free to voice the names of those in your prayers

I ask your prayers for those who are sick, who struggle in poverty or under oppression, and for those who care for them. Let us pray for those in any need or trouble.

Please feel free to voice the names of those in your prayers

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Let us pray for equity, mutual regard, and peace.

Please feel free to voice the names of those in your prayers

I ask your prayers for all who seek to practice their spirituality, that they may find God and follow the path of Life. Let us pray for us all.

Please feel free to voice the names of those in your prayers

I ask your prayers for those who have died, and for those who grieve the absent. Let us pray for the grieving and the dead.

Please feel free to voice the names of those in your prayers

I ask your prayers of gratitude and joy.

Please feel free to voice the names of those in your prayers

And now, let us give thanks to God for the abundance of our lives.

Thanks be to God! Amen.

The Peace

The peace of God be always with you.

And also with you.

Offertory

All members of the online gathering now make any final preparations of their bread and wine, and show their plate and cup to the group.

Blessing and Sharing Bread and Wine

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

Eternal God, in the abundance of your love you have caused all things to be; from dust and spirit you have woven our humanity; in all our wanderings you never cease to call us to fullness of life. **You gave us Jesus, son of Mary, the bread of life broken for the world;** he fed us and feasted with us, he healed us and suffered for us; **his dying and rising have set us free from the poverty of sin and the famine of death.** Therefore, with all whom you have made, cherished and called, with all who hunger for your kingdom and will not rest until all your children are fed, with the broken saints and redeemed sinners of all the ages, we take up the song of your praise:

Holy, holy, holy Lord,

God of power and might;

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

At the following words, everyone lifts their plate and cup into view.

We ask that your Holy Spirit will fall upon us and upon these gifts that they may be to us the body and blood of our lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, he took bread, gave thanks, broke it and said: **“This is my body, which is given for you. Do this to remember me.”**

In the same way after supper, he took the cup, saying: **“This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me.”**

Therefore we proclaim him as creation’s host, transforming poverty into plenty in the reckless generosity of love.

Inspire us with the hope that one day death and greed will be no more and people without number will come from east and west, north and south to share the kingdom meal. We ask this through Jesus Christ our Lord, by whom and with whom and in whom in the unity of the Holy Spirit all honor and glory are yours, Author of blessings, for ever and ever. **Amen.**

Now, as Christ has 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.

*Jesus revealed a new, personal sense of relationship with God by addressing God as something like “Papa.” Always feel free to use your most meaningful name for God in saying the Lord’s Prayer.

Although Trinity often uses different interpretations of the Lord’s Prayer when we worship, on Wednesdays we use the traditional version to express our trust that we are one with God and all people around the world and throughout history.

All are invited to break their bread.

The disciples knew the Lord Jesus in the breaking of the bread.

Were not our hearts burning within us as we walked along the road?

During a moment of quiet, all receive their bread and wine.

Let us pray.

Loving God,

we give you thanks

for restoring us in your image

and remembering the body of Christ,

which has been broken for the life of the world.

Now give us grace to trust that we are

a people, forgiven, healed, renewed.

Give us the courage to proclaim your love to the world,

and to continue in the risen life of Christ our Savior. Amen.

Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things, and the blessing of God, the Holy and undivided Trinity, be with you always. **Amen.**

This blessing is based on Philippians 4:8

Holy Conversation

The collect at the top of page 2 and the prayer over the bread and wine are adapted from the writing of Steven Shakespeare in his book, Prayers for an Inclusive Church.

The cover image is a photo of the floor near the high altar at Trinity, a mosaic created by John LaFarge's studio.