

Saint Bartholomew will be reintroducing ushers. One reason is so that we can reintroduce the discipline of passing the plate and offering up our gifts to God as part of the service. We will not be going back to using the altar rails, and the duties will therefore not need to include helping people up the stairs. Another implication is that we will only need one person rather than two for a service. The usher will not be responsible for handing out the bulletins, except when we have a visitor who does not know what they are. For a visitor, the usher will greet them and briefly explain the bulletin and the books used. The usher will be responsible for making copies of the bulletin if we run out. If you would like to help, please contact Wendy Charny and/or Father Steve. Wendy will be scheduling this activity along with the reader schedule she already does. We are aiming to implement this starting in November.

The next vestry meeting will be September 21st at 7pm. All are welcome to attend.

Please consider donating canned or packaged dry food to the food pantry baskets in the entrance to the church building.

Sunday School options are available for children during the 9:30 a.m. service! Please contact our Director of Religious Education, Russ Tripi, at [saintbarteducation@gmail.com](mailto:saintbarteducation@gmail.com) for more information. If someone comes to the church and neither Russ nor Kinsey is scheduled, please direct the person to see Betty Rendlesham or Sue Ann Worley. They have volunteered to fill in if this happens. We are still looking for additional volunteers to fill this role. Please contact Russ Tripi if you can help occasionally. Please see your flocknotes and the website ([saintbartohio.org](http://saintbartohio.org)) for additional information announcements and information.

The following groups are currently scheduled for use of the building this week:

September 17 Sunday	5:00 pm – 6:00 pm	BSA Troop 124
September 18 Monday	6:30 pm - 7:30 pm	Adult Children of Alcoholics
September 19 Tuesday	7:30 pm – 8:30 pm	MayLynd AA
September 20 Wednesday	8:00 am – 10:00 am	TMCC
September 20 Wednesday	7:00 pm – 8:00 pm	Emotions Anonymous
September 21 Thursday	8:00 am – 9:30 am	BNI
September 21 Thursday	7:00 pm – 8:00 pm	Vestry Meeting
September 21 Thursday	7:00 pm – 9:00 pm	ManKind Project
September 22 Friday	9:00 am – 10:30 am	Morning Prayer

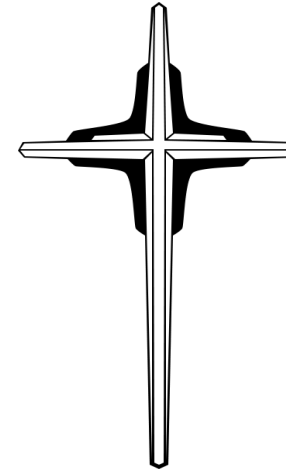
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**Celebrant: The Rev. Steve Ashby, Priest-in-Charge**  
**Organist: Aleksandr Leybkind**  
**Lectors: Toni Tittle, John Charny**  
**Eucharistic Minister: Wendy Charny**  
**Sr. Warden: John Charny**  
**Jr. Warden: John Connelly**  
**Treasurer: Jack Rendlesham**  
**Director of Religious Education: Russ Tripi**  
**Parish Administrator: Mark Holland**  
**Classroom Teacher: Kinsey Robinson**

**The Rev. Stephen N. Ashby, Priest-in-Charge**  
*For Pastoral Emergencies, please contact Fr. Steve:*  
**419-989-5163**

[Rev.steve.ashby@saintbartohio.org](mailto:Rev.steve.ashby@saintbartohio.org)

**Fr. Steve Office Hours: Tuesdays and Thursdays, 9:00 a.m. – 2:00 p.m.**  
**Saint Bartholomew Episcopal Church**  
**435 SOM Center Road, Mayfield Village, OH 44143-1519**  
**440.449.2290     [saintbartohio@gmail.com](mailto:saintbartohio@gmail.com)     [www.saintbartohio.org](http://www.saintbartohio.org)**



# Saint Bartholomew Episcopal Church

*A house of prayer for all people*

**Sixteenth Sunday After Pentecost**  
**September 17, 2023**  
**Holy Eucharist Rite II**  
**9:30 a.m.**

## THE PEOPLE GATHER

*The service is based on the Order for Holy Eucharist: Rite Two, found in the red Book of Common Prayer. References to BCP are to the Book of Common Prayer. It is customary for the People to gather in quiet reflection and prayer.*

Welcome!

We are glad you joined us today and hope you find worship today to be meaningful.

## Eucharist

This is part 2 of our 2-part “Instructional Eucharist.” Instruction will be offered throughout the service to explain the origin, meaning and intent of each of the two main sections of the Eucharist service, those being the Liturgy of the Word and the Liturgy of the Table. There will also be instruction as to the “Accouterments” of worship, such as candles, vestments, etc. and the manual acts of devotion which may enrich the worship experience. This week we will center our attention on the Liturgy of the Table or the blessing and sharing of the Body and Blood of Christ.

## PROCESSIONAL HYMN

**HYMN H-441**     “In the cross of Christ I glory”

*Rathbun*

## THE LITURGY OF THE WORD

### ACCLAMATION

*Celebrant:*     Blessed are you, holy and living One.

*People:*     (+) *You come to your people and set them free.*

*The Celebrant says*

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.**

## GLORIA IN EXCELSIS

*S-280*

## COLLECT OF THE DAY

*Celebrant:*     God be with you.

*People:*     **And also with you.**

*Celebrant:*     Let us pray.

*(see insert)*

**THE LESSONS** *(see insert)*

**FIRST LESSON: Exodus 14:19-31**

*(spoken after the reading)*

*Lector:* Hear what the Spirit is saying to God’s people  
*People:* **Thanks be to God.**

**SEQUENCE: Psalm 114 *In exitu Israel***

**EPISTLE: Romans 14:1-12**

*Lector:* Hear what the Spirit is saying to God’s people  
*People:* **Thanks be to God.**

*The people stand for the singing of the Gradual Hymn and the reading of the Gospel. Verses 1&2 are sung before the reading; Verses 3&4 are sung after the reading of the Gospel.*

**GRADUAL HYMN H-660** “O Master let me walk with thee” *Maryton*

*Celebrant:* The Gospel of Our Savior Jesus Christ According to Matthew  
*People:* (+++) **Glory to you, Lord Christ.**

**THE GOSPEL: Matthew 18:21-35**

*Celebrant:* The Gospel of the Lord.  
*People:* **Praise to you, Lord God.**

**Introductory Teachings on the Liturgy of the Table** *The Rev. Steve Ashby*

**THE NICENE CREED** *The people stand to say:*

*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, (Bow head) 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. (Bow or genuflect) 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. (Bow head) 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.*

**PRAYERS OF THE PEOPLE – FORM III**

*The Leader and People pray responsively*

Father, we pray for your holy Catholic Church;  
**That we all may be one.**

Grant that every member of the Church may truly and humbly serve you;  
**That your Name may be glorified by all people.**

We pray for all bishops, priests, and deacons;  
**That they may be faithful ministers of your Word and Sacraments.**

*Celebrant:*

Let us pray.

**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 Blessing:* The celebrant asks God to end our worship with a blessing upon God’s people. We cross ourselves in thanksgiving and respond with a hearty “Amen.”

*The Celebrant blesses the people (+)*

*Recessional Hymn:* We stand to offer a final praise to God in this hymn. As the cross leads the procession, we bow before this symbol of Christ’s presence.

**RECESSIONAL HYMN**  
**HYMN H-376** “Joyful, joyful, we adore thee” *Hymn to Joy*

**DISMISSAL**

*Celebrant:* Go in peace to love and serve the lord!  
*People:* **Thanks be to God!**

+++

**ANNOUNCEMENTS**

*Thank you for joining us today. If you are a visitor, thank you for worshipping with us! Please be sure to sign the red guest register on the white podium near the front door. We invite and encourage you to join us in person in Mayfield Village, Ohio. All baptized Christians are welcome to share Holy Eucharist with us. The services are followed by a coffee hour where we get to know each other.*

*Flowers on the altar are given by Frank and Mary Jane Camperchioli in memory of Frank Sr. and Celia Camperchioli.*

*The community meal ministry we share with Church of the Epiphany is taking shape! The meal, to be called “The Welcome Table,” will occur the fourth Sunday of each month at 1pm at Church of the Epiphany. The meal set for September 24 will be a practice run for volunteers. Please speak with Fr. Steve if you are interested in taking part.*

*St. Bart’s is co-sponsoring a “Blessing of the Animals” service along with Church of the Good Shepherd and the South Euclid Humane Society. It will be held on Saturday, Oct. 7, at 1pm at the S. Euclid Dog Park on the corner of Belvoir and Monticello. Some promotional material will be available soon to share with your neighbors who have pets or at businesses that cater to pets.*

*St. Bart’s is beginning preparations for attending the annual Diocesan convention this year. Right now, we have David LePage, West Matthews, and John Connelly as delegates. However, we need an alternate. If anyone would be interested in being the alternate, please contact David LePage.*

*The Great Amen:* This final AMEN, always capitalized in our bulletins, is the assent of the people to the prayers of the celebrant and their request to God that it might be so.

*Celebrant:*

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 forever. (+) **AMEN.**

*The Lord's Prayer:* In about 400 A.D., the "Our Father" was included in the Eucharist as a devotion preparatory to receiving the Sacrament. Earlier sources say the people used this prayer at home in preparation for Sunday worship and many identified the "Daily Bread" with the bread of the Eucharist. It is appropriate to remain standing for this prayer. Many choose to cross themselves at the end of the prayer as a physical "Amen."

*Celebrant:*

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 and Fraction Anthem:* Originally, loaves of bread were used, and it was broken for distribution. As wafers became the norm, a larger wafer known as the "priest's host" was broken as a symbol of the breaking of Christ, the one bread for all. The Fraction anthem invites the people of God to rejoice in Christ's gift of himself to God's people.

## FRACTION ANTHEM

*S-154*

*Invitation to Communion:* The priest offers God's gifts to God's people and many cross themselves in thanksgiving for the gift before approaching the altar rail.

*Celebrant:*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith with thanksgiving.

*Receiving Communion:* All baptized persons are invited to join us at God's Table. You may stand or kneel to receive. Many cross themselves before and/or after receiving the Body and Blood of Christ and say "Amen" in response to the words of distribution.

## COMMUNION HYMN

Selections by Aleksandr Leybkind

*Post Communion Prayer of Thanksgiving:* This final prayer, the use of which dates to the 4<sup>th</sup> century A.D., summarizes our understanding of what has happened. We have been fed by Christ's Body and Blood so that we might go forth to serve Christ in the world.

We pray for all who govern and hold authority in the nations of the world;  
***That there may be justice and peace on the earth.***

Give us grace to do your will in all that we undertake;  
***That our works may find favor in your sight.***

Have compassion on those who suffer from any grief or trouble, especially Chris and Bill; Glen and Sandy; James and Deborah; Marjie and JP; Myron and Nancy; Sally and Larry; Sonya and Mike; Bill; Bob; Chuck; Dan; David; Doug; Drew; Florence; Gabe; Glenn; Herbert; Holly; Janet; Jaquine; Jeff; Jennifer; Jerry; Jim; Joe; John; Judy; Julee; Lauren; Laurie; Linda; Margaret; Marie; Mikey; Nancy; Sally; Sandy; Scott; Shirley; Sloan; Sophia; Steve; Uli; and Vida.  
***That they may be delivered from their distress.***

Give to the departed eternal rest, especially Fran Witt.  
***Let light perpetual shine upon them.***

For those observing birthdays this week, especially Dorothea Kingsbury; and those observing anniversaries this week.  
***Hear us, O Lord.***

For those serving in the Armed Forces of the United States, especially Danielle Camperchioli, Sophia Cerjan, Duncan LePage, Ethan LePage, David Marcinski, Jessica Ramirez, and Anthony Worst  
***Hear us, O Lord.***

Let us pray for our own needs and those of others.  
*Silence*

*Celebrant:*

Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of your Name; through Jesus Christ our Lord. **Amen.**

## CONFESSION OF SIN

*The Celebrant says*

Let us confess our sins against God and our neighbor.  
*Silence may be kept.*

*All kneel as they are able. Celebrant and people recite together:*

**God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

*The Celebrant says*

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. (+)**Amen.**

## PASSING OF THE PEACE *All stand*

*Celebrant:* The peace of Christ be always with you.

*People:* **And also with you.**

*All greet one another in the name of the Lord.*

*Celebrant:* Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

## OFFERTORY HYMN

**HYMN H-674**

"Forgive our sins as we forgive"

*Detroit*

## THE DOXOLOGY H-380 (vs 3)

## HOLY COMMUNION - EUCHARISTIC PRAYER A

*The Sursum Corda:* Latin for “Lift up your hearts” the Sursum Corda is an ancient dialogue between the celebrant and the people of God to begin the Eucharistic liturgy. The call to “Lift up your hearts” is rooted in the Jewish form of blessing and was a command to stand in order to give thanks to God. The celebrant then asks permission of the people—“Let us give thanks—and they respond that it is proper to do so. In Christian liturgies the “Sursum Corda” was in use at this point in the service by the 3rd century A.D.

### SURSUM CORDA

*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 Proper Preface:* The celebrant continues with a Proper Preface, which denotes the liturgical season or event for which we gather today to give thanks. Since we are currently in the season after Pentecost, today’s Proper Preface references the descent of the Holy Spirit.

*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. Through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

*Sanctus:* In praise of God, we share the song of the angels and the whole company of heaven. This is the song of the seraphim in Isaiah’s account of his vision of the Lord. It was used in the Jewish synagogue and became common practice in the Christian community by the fourth century. Many people bow at the words “Holy, Holy, Holy Lord” as an act of worship. The Sanctus concludes with the “Benedictus qui venit” – “Blessed is the one who comes in the name of the Lord. Hosanna in the highest” which recalls the triumphant entry of Jesus into Jerusalem and has been a part of the service since c. 380 A.D. Many make the sign of the cross at this point in thanksgiving for Christ coming into our lives.

*Celebrant:*

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-129*

*Salvation History:* The Eucharistic Prayer begins with a recounting of God’s action in saving God’s people through the gift of Jesus, the Christ. We are reminded that God has brought us out of death into new life. This section culminates with “Christ’s Oblation,” in which we are reminded and give thanks for Christ’s once for all offering on the cross.

*Celebrant:*

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.

*Institution Narrative:* The “Words of Institution” as recorded in the Holy Scriptures have been part of the Eucharistic prayer since the early 4th century. These words echo Jesus’ words at the Last Supper. The Priest may hold the paten or chalice during the prayer and may elevate the host after the paragraph referring to the bread and the chalice after the paragraph referring to the wine.

*Celebrant:*

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.” (Bow)

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.” (Bow)

*The Memorial Acclamation:* The Eastern Liturgies often called on the people of God to be more active participants in worship than did the western or Roman rite in which the participation of the people in the Eucharistic prayer was limited to the “Sursum Corda,” “Sanctus” and the final AMEN. The Memorial Acclamation has been adopted by most of the Anglican Communion and the Roman Rite. The Acclamation comes as we begin to turn from thanksgiving for the mighty acts of God and the work of Christ to prayer for the benefits of the Holy Spirit.

*Celebrant:*

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Oblation:* The offering of the bread and wine to God. We are reminded that God takes the simple gifts we offer and returns them to us in acts of grace.

*Celebrant:*

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.

*The “Epiclesis” or Invocation:* Eucharistic liturgies from as early as the 3rd century include the petition that God’s Holy Spirit act to transform the bread and wine into the Body and Blood of Christ. In Eastern liturgies, this is considered to be the moment of consecration in contrast to the Roman liturgy which recognizes the Words of Institution as the central moment of consecration. The Epiclesis was restored to the first American Book of Common Prayer and is now the norm throughout the Anglican Communion. We also invoke the Spirit to sanctify us that we might properly receive Christ’s presence and many make the sign of the cross at this point as a thanksgiving offering to God for preparing us to receive the Eucharist. Anglican Theology understands it to be the whole Eucharistic Prayer offered by the people of God in the community that leads to consecration and not any one part of the prayer.

*Celebrant:*

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.