

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 forever. **AMEN.**

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.

FRACTION ANTHEM

S-154

The Celebrant continues:

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.

COMMUNION HYMN

Selections by Aleksandr Leybkind

THE POST COMMUNION PRAYER

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.**

BLESSING

RECESSIONAL HYMN

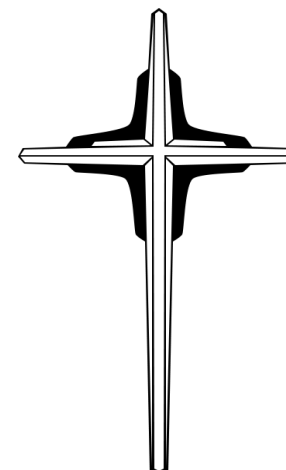
HYMN H-482 “Lord of all hopefulness”

Slane

DISMISSAL

Celebrant: Go in peace to love and serve the lord!

People: **Thanks be to God!**



Saint Bartholomew Episcopal Church

A house of prayer for all people

Fourteenth Sunday After Pentecost
September 3, 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 1 of our 2-part “Instructed 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 Word or the first half of the service up to the Offertory and during the next session on September 24 we will take a closer look at the Liturgy of the Table or the blessing and sharing of the Body and Blood of Christ.

We’ll start with some basic definitions:

Liturgy: From the Greek word for “the work of the People” thus our worship is the work of all God’s people.

Eucharist: This word comes from the Greek word for thanksgiving and reminds us that all we do together is focus on giving thanks to God.

Celebrant: The clergy member who presides at the service. In the case of the Holy Eucharist, this will be either a priest or bishop. Today our celebrant is Fr. Steve Ashby.

Lay Eucharistic Minister: One who assists in the Liturgy by administering the chalice at communion and reading prayers or lessons. Today our Lay Eucharistic Minister is Wendy Charny.

Lector: One who reads lessons from the Holy Scriptures. Today our Lectors are Betty Rendlesham and Jack Rendlesham.

What is necessary to celebrate the Holy Eucharist?

All that is necessary to celebrate the Holy Eucharist is 2 baptized persons, one of whom is ordained as a priest or bishop, some bread, and some wine. Everything else we see or do is nonessential but has been experienced as an aid to worship by the community of faith over the past 2000 years.

For example, Candles were used originally to provide necessary light but have come to symbolize the light of God in our lives and to add dignity and beauty to our worship.

Vestments have developed out of the normal clothes of members of the early church into a sort of uniform. The priest normally wears a white “cassock alb” denoting purity as the servant of God, a rope girdle, or “cincture,” denoting discipline and a stole denoting the yoke of Christ with the color of the liturgical season. The priest may also wear a maniple, symbolic of the deacon’s role of serving at table. When celebrating the Eucharist, the priest may also wear a chasuble.

Lay Eucharistic ministers wear either a cassock alb – white or a cassock and surplice – the cassock may be black, or a liturgical color and the surplice is white.

Manual Acts as an aid to worship

Manual acts such as bowing, genuflecting, or crossing oneself at particular points in the service are not required but are found by many to be an aid to worship. They help us focus our whole body and soul on God’s presence and to give reality to the understanding that we worship God with body, mind and spirit. Two key understandings are important. First, these are optional and the Elizabethan dictum “All can, some should, none must” applies. Second, if you have questions about these acts, ask them. One should always understand the meaning and purpose of an act or not utilize it.

Once you understand a manual act, try it for a while – several weeks at least, and see if it becomes a meaningful part of your worship routine. As a rule, manual acts have one of three primary purposes. First, we honor the presence of God through bowing or genuflecting before a symbol of Christ’s presence such as the cross or the table. Second, we recognize the Trinity as the fullness and self-revelation of God by making the sign of the cross. Third, we physically reinforce the words which convey God’s blessing upon us with the sign of the cross.

Throughout this instructed Eucharist, you’ll see small crosses or other instructions in parentheses to let you know when the manual acts are traditionally done.

Preparing for worship

It is a tradition in our faith to prepare for worship by spending time in Holy Silence before the beginning of the service. This means arriving in time to find one’s way into the nave before the service and to sit or kneel quietly, asking God to quiet our busy minds and spirits so that we might be open to the Divine voice. Prayers to prepare for worship are found in the Book of Common Prayer on pp. 833-834. Many people will bow or genuflect before entering their pew as the face the altar cross, a symbol of Christ’s presence.

The Liturgy of the Word

The Liturgy of the Word is a series of lessons, instruction, and prayers. It is rooted in the worship traditions of the Jewish synagogue which the early Christians brought with them and then shaped and molded by their experience of God in Christ.

Opening Hymn: Our first hymn is a song of praise to gather the people of God in worship. Usually, it will reflect either the liturgical season being celebrated or the scriptural theme of the day. We stand to praise God in song and bow when the cross passes us in procession as a symbol of Christ’s presence. So please stand with us as we sing _____.

PROCESSIONAL HYMN

HYMN H-450 “All hail the power of Jesus’ Name” *Coronation*

Opening Acclamation: The Opening Acclamation gathers our attention on praise of God. It may change with the liturgical season, and many make the sign of the Cross to help center our whole being or to acknowledge the Trinity.

Celebrant: Blessed be the one, holy, and living God.
People: (+) *Glory to God forever and ever.*

The Peace: The Liturgy of the Word concludes with the Passing of the Peace. This ancient practice – 1st century – was restored to the 1979 Book of Common Prayer. The Exchange of the Peace is not properly understood as “Social or meet and greet time” but rather is a liturgical expression of our commitment to be people of reconciliation. Forgiveness must be experienced in two directions. First, we have received God’s forgiveness in the absolution. Now, in the Passing of the Peace we commit ourselves to go about the business of human forgiveness. The person with whom we exchange the peace represents whoever it may be that we need to be reconciled with – to forgive and/or to be forgiven by – and in exchanging the Peace we are committing ourselves to going forth from this place and doing everything we can to be reconciled. The service continues with announcements, the singing of an offertory hymn and the collection of the offerings of God’s people as we prepare for the Liturgy of the Table.

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-379 “God is Love, let heaven adore him” *Abbot’s Leigh*

THE DOXOLOGY H-380 (vs 3)

HOLY COMMUNION - EUCHARISTIC PRAYER A

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

SANCTUS

S-129

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:

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 Bob and Fran; 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; Glenn; Holly; Janet; Jaquine; Jeff; Jennifer; Jerry; Jim; Joe; John; Judy; Julee; Lauren; Laurie; Margaret; Marie; Mikey; Nancy; Sally; Sandy; Scott; Shirley; Sophia; Steve; Uli; and Vida.
That they may be delivered from their distress.

Give to the departed eternal rest, especially Fr. Jim Greer.
Let light perpetual shine upon them.

For those observing birthdays this week, especially Steve Ashby, Jenny Jakse, and Vida LePage; and those observing anniversaries this week, especially Morgan & Lulu Fenoglio.
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

A confession of sin by the congregation as a whole was added to the service as part of the Reformation. The early church acknowledged their sinfulness by giving thanks to God, in the Eucharistic prayer, for having redeemed them; in the Lord's Prayer; and in litanies including the Kyrie ("Lord have mercy"). No absolution was pronounced in early services as it was understood that receiving communion assured forgiveness of sins.

The confession is intended to call to mind both our personal failings and our corporate sin as communities. We kneel for confession as a sign of penitence.

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.

Absolution: The priest does not forgive sins personally but pronounces God's forgiveness. We make the sign of the cross in thanksgiving and as a physical "AMEN" and then stand as the renewed and forgiven people of God.

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.**

The Collect for Purity: A collect is a prayer that collects all our individual prayers together into one united prayer. The celebrant acts as the voice of the full congregation praying as one. The well-known "Collect for Purity" has been a part of liturgies since the 11th century and has been in every edition of the Book of Common Prayer since 1552. In this prayer we ask God to prepare us for the true purpose of worship – to praise God and to grow in the knowledge of love of God.

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.***

The Gloria or other Hymn of Praise: This great Hymn of praise has been part of the preparation to hear God's word since the 11th century. We stand to honor God and may bow when we sing the words "We worship you" as an act of worship, bow our head at the name of Jesus and make the sign of the cross while singing the concluding doxology in honor of the Trinity. The Gloria reflects the song of the angels at the birth of Christ as recorded in the Gospel of Luke. During the penitential seasons of Lent and Advent, the Gloria is not sung and a penitential hymn such as the "Kyrie" is substituted. Any hymn of praise may take the place of the Gloria.

GLORIA

S-280

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
(Bow head) we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand
of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father, Amen.**

The Salutation & Collect of the Day: The Salutation reflects the ancient greeting of the people of God and has been a part of calling people to worship since the beginning of the Church and even before in the Jewish Synagogue. The Collect of the Day "collects" the liturgical or scriptural theme of the day in prayer.

COLLECT OF THE DAY

Celebrant: God be with you.
People: ***And also with you.***
Celebrant: Let us pray.
(*see insert*)

The Lectionary Readings: Readings from the Old Testament or Hebrew scriptures, the Psalms or Hebrew hymnal, the New Testament Epistles and the Holy Gospels. The readings are assigned in a three-year rotation known as the lectionary cycle. The lectionary provides for a balanced reading of Scripture rather than selective choices. After the first two readings we express our thanks for hearing God's Word.

THE LESSONS *(see insert)*

FIRST LESSON: Exodus 3:1-15

(spoken after the reading)

Lector:

Hear what the Spirit is saying to God's people

People:

Thanks be to God.

SEQUENCE: Psalm 105:1-6, 23-26, 45c

Confitemini Domino

EPISTLE: Romans 12:9-21

Lector:

Hear what the Spirit is saying to God's people

People:

Thanks be to God.

The Gradual Hymn: Following the Epistle and a "Gradual Hymn" that either reflects the Gospel's theme or makes use of the word "Alleluia," the Gospel Book is brought into the midst of the congregation. We bring the Gospel into our midst to symbolize the story of Jesus' life and ministry as the core of our faith and we stand in honor of the Gospel.

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

GRADUAL HYMN L-136

"I have decided to follow Jesus"

Indian Folk Melody

The Gospel: As the priest or deacon announces the Gospel, we make the sign of the cross three times to reflect the prayer, "May the words of the Gospel be on my mind, and on my lips, and in my heart." One may also bow their head when the Gospel Book is elevated.

Celebrant: The Gospel of Our Savior Jesus Christ According to Matthew

People: (+++) *Glory to you, Lord Christ.*

THE GOSPEL: Matthew 16:21-28

Celebrant: The Gospel of the Lord.

People: *Praise to you, Lord God.*

The Sermon follows the Gospel and is expected to be an exploration of the Scriptural themes for the day. The teaching takes the place of the sermon this week.

The Nicene Creed was developed by four General Councils of the Church, to which all known bishops were invited between 325 and 431 A.D. The Anglican Communion recognizes it as a "Sufficient statement of the Faith" and one of the four fundamental signs or marks of the Church. We stand to make our faith known.

The Creed is a statement of the central understandings that shape and mold our faith, a signpost into the contemplation of the mystery of God and an attempt to give voice to the truths we proclaim to be the Truth of our lives.

Manual acts during the creed include: Bowing the head at the Name of Jesus.

At the section known as the "Incarnatas" – "For us and for our salvation...and was made man" we bow or genuflect in honor of the mystery of the incarnation.

In the third section, we bow our heads when we say the Spirit along with the Father and the Son is "worshiped and glorified".

At the conclusion of the Creed, we make the sign of the cross as a physical "Amen" and in honor of the Trinity.

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 Prayers of the People may be led by any baptized Christian. They have been a part of the liturgy at this point from the 2nd century A.D. and we begin to see litanies which emphasize the same areas of concern as early as the 4th century A.D. We stand to offer our prayer to God. Each form of the prayers includes prayer for: The Universal Church, its members, The Nation and all in authority, the welfare of the world, those who suffer from any grief or trouble, the departed, and the concerns of the local community.

The concluding collect by the celebrant is found in ancient liturgies and offers a theology of prayer and ask God to hear the petitions of God's people.

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.