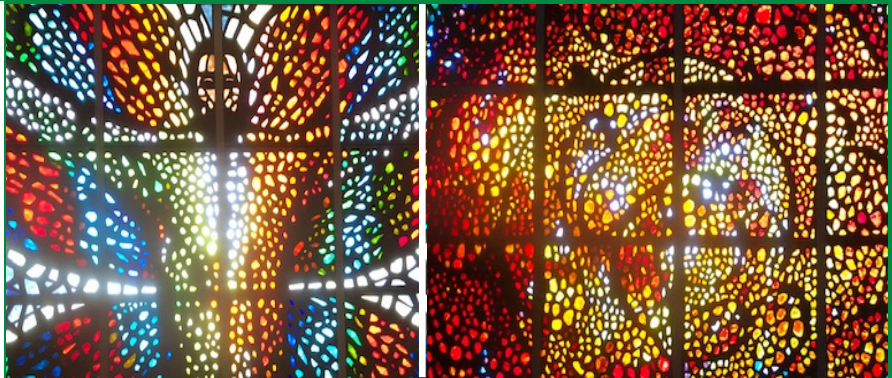


Saint Andrew's

Episcopal Church x School



THE HOLY EUCHARIST: EIGHTH SUNDAY AFTER PENTECOST
JULY 19, 2026 10:00 A.M. PROPER 11A

Welcome to those who have joined us this morning. If you are unfamiliar with the ritual customs of The Episcopal Church, simply relax and let the congregation carry you in worship. Please be mindful of others near you who want to pray or sit in silence before the service begins.



Did you know?

The Season After Pentecost is the longest season of the church year, spanning almost half the calendar year. The weeks after Pentecost are called Ordinary Time coming from the word “ordinal” which means counted time. This time is not ordinary as in common or regular, but it is the time of counted weeks between Pentecost and Advent. The liturgical color of the season is green. It is often thought of as a season of growth both in our personal faith and in the life of the church. Common themes to focus on throughout the season are:

- Our relationship with God.
- Our relationship with Jesus Christ and with one another through our prayers, the sacraments and life in the body of Christ.
- The presence of the Holy Spirit in our lives.
- The Church and its work for God’s mission.

We have entered into Ordinary Time and will remain here until the Last Sunday after Pentecost: Christ the King Sunday. This is the Sunday before the season of Advent begins.

Please Pray For

Anglican Cycle of Prayer: Province of the Episcopal Church of Sudan

Diocesan Cycle of Prayer: For St. James, Monterey & St. James, Paso Robles

Healing: Jeff Harrell, CJ Wu (father of 4th grader and incoming TK student at Saint Andrew's School), Susan Mau, Donna Valentine, Douglas Gilbert, Robert Dunning Stewart

On-going Prayers for Healing: Barbara Monks, Jenna Baker, Virginia Slagle, Roger Adams, The Rev. Roger Barney, Dede Bene, Tim Gee, Gray Judge, Michele Bluhm, Nancy Keane, Marge Faucher, Kirk Miller, Louise Dolby Schultz, Matthew Carswell

Our Homebound: Ed Jacklitch

Other Prayers: The wars in Ukraine and the Middle East

Ministers of the Liturgy today: **Presider/Preacher:** The Rev. Maly Carswell Hughes; **Associate Priest:** The Rev. Joel Martinez; **Director of Music/Organist:** Michael Burroughs; **MC:** Randy Simmons; **Lectors:** Andrew Stearns, Alex Church; **Eucharistic Ministers:** Julie Averill, Diane Lovelace; **Order of St. Luke:** Debbie Judge; **Bread Baker:** Julie Averill; **Prayers of the People:** John Plocher, Katy Dickinson; **Eucharistic Visitors:** Julie Averill, Gerry Chartrand; **Verger:** Tim Gee; **Acolyte:** Alex Church; **Altar Guild:** Julie Stermer, Cathy Faulkner; **Lead Usher:** Andrew Stearns; **Ushers:** Jane Bradley, Leslie Butlar, Steve McAlpine; **Greeters:** Barbara Gagner, Sherrie Nooteboom; **Flowers:** Lindsay Catterton; **Fellowship Cafe:** Dottie Barney, Lisa Pontier, Annie Melehan; **Video Team:** Lauren Fitzpatrick, Logan Fitzpatrick, John Plocher.

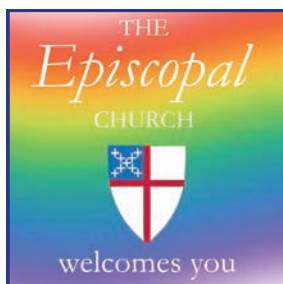
Vestry: Jeff Harrell-Sr. Warden, Chris Bracher-Jr. Warden, Sharon Boyce-Bender, Alex Church, Kate Van Wickle Maher, Janet McAlpine, Sherrie Nooteboom, Kathleen Shull, Randy Simmons, Andrew Stearns, Hugh Wright, Nancy Allgeier-temporary secretary to the Vestry, Sarah Church-Treasurer

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First Page Cover Image: Garden (From Regia Carmina di Convenevole da Prato), Painting by Pacino di Buonaguida (1303-1347), Painted circa 1340, Tempera and gold leaf on parchment © British Library, London

Upcoming Events at Saint Andrew's

Sun., Jul 19	Children & Family Service	The Center	9:00am
	The Holy Eucharist: Eighth Sunday after Pentecost	Church	8:00am, 10:00am
Wed., Jul 22	Summer BBQ	Plaza	5:30pm
Sun., Jul 26	The Holy Eucharist: Ninth Sunday after Pentecost	Church	8:00am, 10:00am



THE HOLY EUCHARIST

THE WELCOME AND CENTERING PRAYER

The "Centering Prayer" is meant to prepare us for the transition from our individual homes to our shared house of worship so that we can be present at this time and ready to experience and share God's transformative love.

Let us pray: **Gracious God, we gather now to offer our whole selves to you in worship; we lay before you our prayers and our praise, our sitting and our standing, our listening and our singing, all for your glory. Remind us that this sacred time is also offered on behalf of those who are not here: people who hurt, suffer, are ill, or feel lost and alone. Align our hearts, minds, and will so close to yours that we might be truly present in this moment, so that when we go out into the world, we may be like salt that enhances and preserves, and light that shines for your glory. Amen.**

PRELUDE

Assurance

Craig Phillips

PROCESSIONAL HYMN



1. Come to tend God's gar - den, seeds of hope to sow,
2. As we tend God's gar - den, from its fur - rows rise
3. May God's gar - den flour - ish, may our toil suc - ceed,
plant - ing fields of jus - tice, watch - ing mer - cy grow!
stems of fresh be - gin - nings, stretch - ing toward the skies!
may God bless our ac - tions, ev - ery word and deed!
In an ar - id waste - land, spread a ver - dant heath!
Gra - cious - ness, our mead - ow, joy - ful - ness, our root,
Ser - ving Christ each sea - son, with God's di - a - gram,
In a land of tu - mult, cul - ti - vate God's peace!
u - ni - ty, our fo - liage, righ - teous - ness, our fruit!
char - ted by the Spir - it, for the task at hand!

Text: John Dalles Music: Ralph Vaughan Williams Copyright: Oxford University Press KINGS WESTON NCH586

THE WORD OF GOD

OPENING ACCLAMATION

Presider Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and forever. Amen.**

Presider 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 COLLECT FOR THE DAY

A "collect" is a short prayer that gathers the congregation and its prayers into one theme or focus for the day, based on the season of the church year and the readings of the day.

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray

Presider Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE LESSONS *All may be seated*

FIRST READING – **Genesis 28:10-19a**

God comes to Jacob in a dream and, in a vision of a ladder between earth and heaven, renews with Jacob the promise made to his grandfather Abraham.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

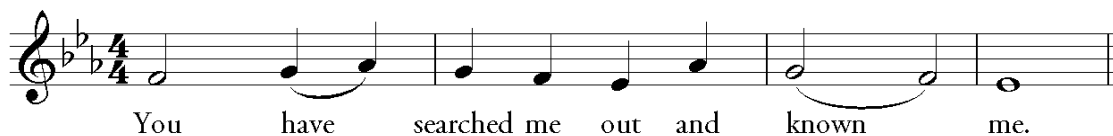
Reader The Word of the Lord.

People **Thanks be to God.**

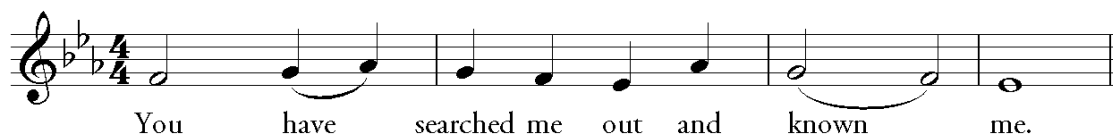
PSALM 139:1-11, 22-23

With wonderful wisdom God alone perceives the heights and depths of life.

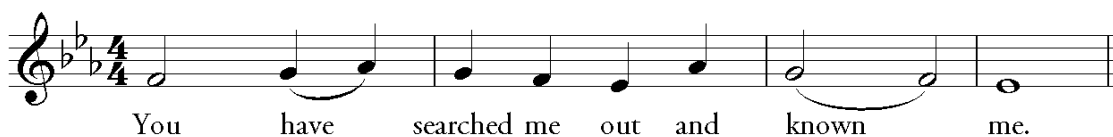
Initially, the Antiphon will be played three times. The first time the organ will play, the second time the choir will sing. The third time the congregation will join in singing with the choir.



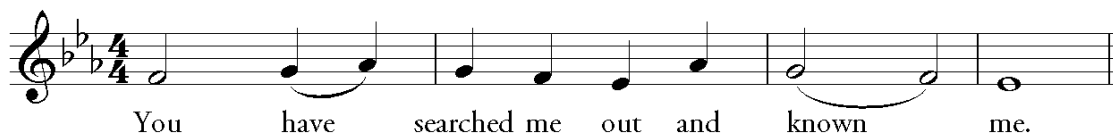
- 1 LORD you have searched me [out] and known me; *
you know my sitting down and my rising up; ...
you discern my [thoughts from] afar.
- 2 **You trace my journeys [and] my resting-places ***
and are acquainted with [all] my ways.
- 3 Indeed there is not a [word on] my lips, *
but you O LORD know it [al]-together.
- 4 **You press upon me be-[hind and] before ***
and lay your [hand] upon me.



- 5 Such knowledge is too [wonderful] for me; *
it is so high that I [cannot] attain to it.
- 6 **Where can I go then [from] your Spirit? ***
where can I [flee from] your presence?
- 7 If I climb up to heaven [you] are there; *
if I make the grave my bed, ... [you are] there also.
- 8 **If I take the [wings of] the morning ***
and dwell in the uttermost [parts of] the sea,
- 9 Even there your [hand] will lead me *
and your right hand [hold] me fast.



- 10 If I say "Surely the [darkness] will cover me, *
and the light around me [turn] to night,"
- 11 **Darkness is not dark to you; ... the night is as [bright as] the day; ***
darkness and light to you are [both] alike.
- 22 Search me out O God and [know] my heart; *
try me and know my [rest]-less thoughts.
- 23 **Look well whether there be any [wickedness] in me ***
and lead me in the way that is [ev]-erlasting.



SECOND READING – Romans 8:12-25

Paul teaches that, if we follow our lower nature, we are enslaved and destined to death, but when we are moved by God's Spirit, we become God's children and heirs with Christ.

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. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Reader The Word of the Lord.

People Thanks be to God.

THE GOSPEL HYMN

1. "O my gar - den," says the gar - dener, "how the
2. "O my gar - den," says the gar - dener, "see the
3. "O my gar - den," says the gar - dener, "from the
4. How my the world is like a gar - den, sown in
5. May the mus - tard seed of heav - en grow in
6 mus - tard seed has grown! so spread - ing much more than I i -
shrub where none was of sought! spread - ing out - ward, stretch - ing
small - est seed of all; came a king - dom, tak - ing
hope and fear and y need; and hope some - times, with - out fore -
to a might - y tree! and joy and mer - cy
12 mag - ined, now cast - ing crowds shade all birds I have sown."
up - ward, crowd - ing, spread where ing, stretch - ing will flock."
o - ver, peo - ple that sow a had mus - ing tard to tall."
see - ing, all that we had thought to seed.
crod - ing all that we had thought to see.

Text: Richard leach, 1994. .

Music: Source, US Harmony, 1799. arr Hal H Hopson, 2004

Text © 2004 Selah Publishing Co., Inc; arr. © 2004 Selah Publishing Co.

8.7.8.7

Charlestown

THE GOSPEL – **Matthew 13:24-30,36-43** *All standing, as able*

The gospel is the parable of the wheat and the weeds, for which Jesus then provides an explanation.

Presider The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glory to you, Lord Christ.**

Jesus put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

Presider The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE SERMON *All may be seated*

The Rev. Maly Carswell Hughes

THE NICENE CREED *All standing, as able*

The "Nicene Creed" is a communal expression of faith that states our basic beliefs about God. Many people have questions and doubts about various parts of the creed. People who take their faith seriously ask genuine questions and express their doubts. It's okay! We should use our intellect to probe our faith, but we should also be ready to join our voices with those of every generation-past, present, and future-by speaking aloud the core beliefs of our faith.

**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.

PRAYERS OF THE PEOPLE *Remain standing, as able*

Prayers written in the Book of Biddings will be prayed throughout the week by the Koinon Intercessory Prayer Group.

In the "Prayers of the People," we express our care and concerns for the world to God in response to what we have heard and experienced throughout the service.

Leader Almighty God, to know you is joy, to follow your will is true life; hear now our prayers and respond that we might know and follow you more as we pray, Lord in your mercy, hear our prayer.

Leader Inspire your church to be the wellspring of hope for all people; refine and perfect it so that we may be known only for our love. Lord in your mercy, **hear our prayer.**

Leader Come and dwell in the hearts of our leaders and those with authority in our lives; lead them to desire justice and peace that we might fully live into our liberty and be a beacon of hope to the world. Lord in your mercy, **hear our prayer.**

Leader Embolden us to be agents of your love in our local community, that it might be a place of promise and possibility where all people might grow and thrive in the light of your grace. Lord in your mercy, **hear our prayer.**

Leader Enliven our minds that we might creatively, effectively, and sustainably respond to the crises we face, that we might build a way of life that more fully reflects the kingdom of God. Lord in your mercy, **hear our prayer.**

Leader Mend what is broken, heal what is sick, comfort what is disturbed in our lives and in the lives of all who suffer, that we might know peace and vitality. We pray for Barbara Monks, Jeff Harrell, CJ Wu (father of 4th grader and incoming TK student at Saint Andrew's School), those on our on-going prayer list and those who we name now either silently or aloud (*pause*) _____. We pray for Province of the Episcopal Church of Sudan, for the Diocese of Iran and its four parishes; the people of Iran, the people of Ukraine and the Middle East; all the military involved in the conflict and for their families. Lord in your mercy, **hear our prayer.**

Leader Welcome the dying into your love; allow us growth into your kingdom even in death, so that we and all whom we love might one day rise again in your eternal reign. We pray for those named in our hearts or spoken on our lips (*pause*) _____. Lord in your mercy, **hear our prayer.**

Presider All this we ask through Christ, our example, our advocate, and our Lord who stands over all creation and who abides with you and the Holy Spirit now and always. **Amen.**

THE CONFESSION AND ABSOLUTION

Presider Let us confess our sins against God and our neighbor.

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.**

**We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

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

THE PEACE

At “the peace” we practice offering God’s peace to one another. “Peace be with you” are the words that Christ offers to the disciples after his resurrection. This is a special kind of peace that fosters community and reconciliation. It acknowledges that Christ is present in all of us. You might say, ‘peace, God’s peace, or peace be with you,’ and offer a handshake or a hug. There is no “right” way to exchange the peace.

Presider The peace of the Lord be always with you.

People **And also with you.**

You may greet those around you in the name of Christ.

WELCOME AND ANNOUNCEMENTS

BIRTHDAY PRAYER

O God, our times are in your hand: Look with favor, we pray, on your servant(s) as *he/she/they* begins another year. Grant that *he/she/they* may grow in wisdom and grace, and strengthen *his/her/their* trust in your goodness all the days of *his/her/their* life; through Jesus Christ our Lord. Amen.

THE HOLY COMMUNION

THE OFFERTORY

“The Offertory” is the offering of the congregation’s gifts, including monetary donations for the church and charity, and the offering of ourselves and our lives to God. Everyone is invited to make an offering as an expression of gratitude for God’s generosity. The ushers will pass the plate. You may also give using the QR code.



Text: *O be joyful in the Lord, all ye lands. Serve the LORD with gladness, and come before his presence with a song. Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name. For the LORD is gracious, his mercy is everlasting; and his truth endureth from generation to generation. Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be: world without end. Amen.*

PRESENTATION HYMN *All standing as the gifts are presented*

1. Lord, we at have come at your own in - vi - ta - tion,
 2. Here, we at have your ta - ble, your con - firm our in - ten - tion,
 3. When, at your ta - ble, each time of re - turn - ing,
 4. So, in the world where each du - ty as - signed us

5
 cho - sen by you, to be coun - ted as friends:
 ev - er are to, cher - ish and be the gifts - ted you pro - vide;
 vows are re - newed, chance and to our cre - ate or re - stored;
 gives us the the chance to cre - ate or re - stored;

9
 your teach is us the strength that with - sus - tains our or vo - ca - tion,
 may we in - creas - ing - ly pride glo - ry pre - ten - sion,
 help us to make those de - ci - sions that learn bind us,

13
 ours led a com - mit - ment we know nev - er ends.
 led all by your Spi - Rit, we de - fen - der and guide.
 Lord, that to your is means to ac - cept you as Lord.
 joy.

Words: F Pratt Green (b 1903)

Music: *O quanta qualia*, melody from Antiphoner, 1681:

Harm. *Hymns Ancient and Modern*, 1909. H348

THE GREAT THANKSGIVING *Eucharistic Prayer B All standing, as able*

"Holy Communion" or "The Great Thanksgiving," is where we offer our thanks and praise to God for the gifts that God has given us. During Holy Communion, God blesses us with the presence of Christ, both in the elements (bread and wine) and in the gathered community.

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

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 you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord. 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

"The Sanctus" is based on the song of the Seraphim (angels) as recorded in Isaiah's vision of God. It is a short hymn of adoration and praise.

Philip WJ Stopford
(Bronxville, 2017)

With Grandeur ♩ = 82 **mp**

Ho - ly, ho - ly, ho - ly Lord, God of power and might,

hea - ven and earth are full of your glo - ry, Ho - san - na in the high - est. Bless - ed is

he_ who comes in the name of the Lord. Ho - san - na in the high - est.

The congregation stands, as able, or kneel.

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,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory.**

This part of the prayer contains the epiclesis (invocation of the Holy Spirit over the bread, wine, and people). When the priest says, "sanctified by the Holy Spirit," you are invited to cross yourself, as this is a blessing.

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, with the Blessed Virgin Mary, Blessed Andrew and 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.**

THE LORD'S PRAYER

Presider And now, as our Savior 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.**

THE BREAKING OF THE BREAD

AGNUS DEI

Latin for "Lamb of God." This is a short anthem based on John 1:29 that is sung in response to the priest breaking the bread (fraction). There are many different fraction anthems that can be said or sung.

Stately ♩ = 78 *mp* Philip WJ Stopford
(Bronxville, 2017)

Lamb of God, you take a-way the sins of the world, have mer-cy on us.

Lamb of God, you take a-way the sins of the world, have mer-cy on us. Lamb of

God, you take a - way the sins of the world, grant us peace.

THE INVITATION TO COMMUNION

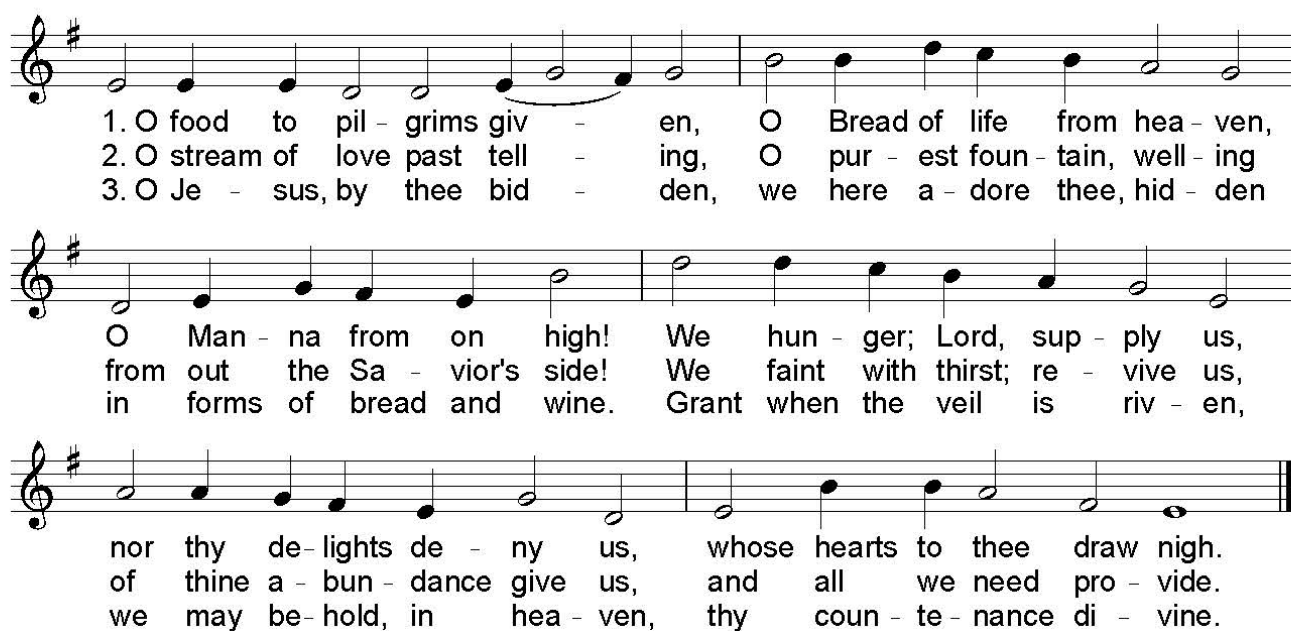
Presider The Gifts of God for the People of God.

When receiving communion you may drink from the common cup (no intincting is offered). If you desire to only receive the bread you are receiving the full communion. Prayer cards may be placed in the bowl when you receive communion.

Healing Prayers are offered during communion and until the end of the service. Members of the Order of St. Luke will be in the Memorial Chapel (on the left side of the chancel) to pray with you for yourself and others.



MUSIC AT COMMUNION



1. O food to pil - grims giv - en, O Bread of life from hea - ven,
2. O stream of love past tell - ing, O pur - est foun - tain, well - ing
3. O Je - sus, by thee bid - den, we here a - dore thee, hid - den

O Man - na from on high! We hun - ger; Lord, sup - ply us,
from out the Sa - vior's side! We faint with thirst; re - vive us,
in forms of bread and wine. Grant when the veil is riv - en,

nor thy de - lights de - ny us, whose hearts to thee draw nigh.
of thine a - bun - dance give us, and all we need pro - vide.
we may be - hold, in hea - ven, thy coun - te - nance di - vine.

Text: Latin, 1661 Music: *Les cent cinquante Pseaumes de David* Copyright: Oxford University Press, 1985 PSALM 6 H308

BLESSING OF PRAYER CARDS

Presider Gracious God, you know what is in our hearts better than we do. We bring here before you some of our private prayers of intention, need, sorrow, and thanksgiving. Bless these prayers and fulfill them according to your compassionate will. **Amen.**

THANKSGIVING AFTER COMMUNION *All standing, as able*

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.**

SENDING OUT OF THE EUCHARISTIC MINISTERS

Presider In the name of this congregation we send you forth bearing these holy gifts to _____, that he/she/they may share with us in the Communion of Christ's body and blood. **We, who are many, are one body, because we all share one bread, one cup. Amen.**

THE BLESSING

The peace of God, that passes all understanding, keep your hearts and minds in the knowledge and love of God, and of God's Son, Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be with you this day and remain with you always. **Amen.**

CLOSING HYMN *(Next Page)*

THE DISMISSAL

Priest Let us go forth into the world, rejoicing in the power of the Spirit.
People **Thanks be to God!**

POSTLUDE

*The altar party will process out during the postlude.
It is customary to wait for the recessional to conclude before leaving your pew.*

*Please join us after the service for refreshments in the Fellowship Café
located in the Strasburger Center.*

FINAL HYMN



1. The sow - er scat - ters seeds in hope a - cross the wait - ing earth,
 2. The seeds which fall in fer - tile soil, if blessed by sun and rain,
 3. God sends us forth to cul - ti - vate the fields that he has sown,
 4. Not ev - ery seed - ling faith will thrive, not all faith's plants will grow;



ex - pect - ing sun and gen - tle rain to bring strong plants to birth,
 will grow and rip - en, and will bear a boun - teous yield of grain.
 to teach and nur - ture ten - der faith, en - cour - age faith full - grown.
 we grieve that weeds of sin and self choke some be - fore they know.



but some which fall on the rock y soil will with - er in the sun,
 At har - vest time the sow - er reaps with joy and am - ple crop,
 Like faith - ful work - ers in God's fields with mind and heart we strive
 But God de - ter - mines sun and rain and works be - yond our sight;



and some which fall a - mong the weeds are choked be - fore they're grown.
 but sor - rows for the man - y seeds which nev - er have come up.
 to mir - ror in the out dai - ly life Christ's kind - ness and his love.
 the faith we thought was lost may yet grow ripe with - in God's light.

Text: Joy F Patterson, 2002. © Selah Publishing Co.

Music: Ellacombe, from *Gesangbuch der Hrzoogl Wirtembergishchen Katolischen Hofkapelle*, 1784.

7.6.7.6 D And Jesus Said 10



Thank you for your generosity!

~\$13,205 was given by you in 2026~

~\$5000 SAEC Community Grant~

Total of \$18,205 given to **Undue Medical Debt**

**This will erase over \$3,000,000 of medical debt
in Santa Clara and Santa Cruz Counties.**

To the Glory of God.

Clergy & Staff

The Rev. Maly Carswell Hughes, *Rector*
The Rev. Joel M. Martinez, *Associate Priest & Assistant to the Rector*
The Rev. Roger Barney, *Assisting Priest*
Michael Burroughs, *Director of Music/Organist*
Nancy Allgeier, *Office Manager*
Lauren Fitzpatrick, *Wedding/Funeral Coordinator*
Kristine Adams, *Communications*
Carla De Luca, *Public Relations*
Sarah Clark, *Bookkeeper*
Ann Wright, *Parish Care*

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