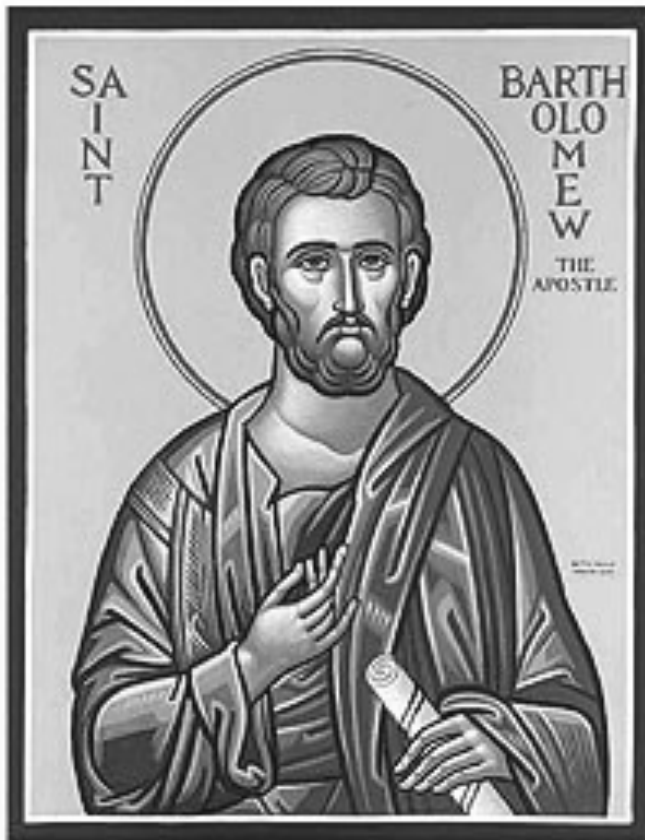


FEAST OF
ST. BARTHOLOMEW
August 24, 2025



ST. BARTHOLOMEW'S
EPISCOPAL CHURCH

www.StBartsPewaukee.com

St. Bartholomew's Episcopal Church

ABOUT US

We're so glad you're with us today. We're a **Christian Church**: we believe Jesus is our Lord & Savior and the Bible is God's Word for us. We're an **Episcopal Church** in the Episcopal Diocese of Wisconsin which is part of the **Anglican Communion** dating back to the first Christians in England in the 2nd century A.D.

Our Mission is *helping everyone become who God created them to be.*

WELCOME

If this is your first time here we'd love to **say Thanks or answer any questions.** You can call/text our pastor, **Father Joel** at **(262) 725-2691** or email: **pastor@stbarts pewaukee.com**.

OUR WORSHIP SERVICE

Everything you need today is in this bulletin. Our worship is a "liturgy" with two parts: **THE WORD OF GOD** and **THE HOLY COMMUNION** which all baptized Christians are welcome to receive, including children.

KIDS

Children are always welcome in the Sanctuary for the entire service (we don't mind babies behaving like babies).

Children's Chapel is available for kids Pre-K through Elementary. They will follow the Teacher to the classroom in the south hallway at *The Collect of the Day*. They will return at *The Peace*.



WHO'S WHO

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The Hymnal 1982

The blue hymnal found in the pew racks is the collection of hymns, tunes, and service music authorized for use in the Episcopal Church. The Hymnal is a companion for the Book of Common Prayer, supporting the Lectionary and the Calendar. It includes service music and 720 hymns. The Hymnal is strongly founded on congregational singing.

This summer we are going to sing the hymns that are in the hymnal from the hymnal. All other music will continue to have the lyrics for all other music in the printed worship bulletin.

If you are new to The Hymnal: hymn numbers are found in bold in the hymnal. The first quarter of the book is service music, such as the Song of Praise and the Sanctus that we sing every Sunday. Service music has an “S” in front of the number. Hymns comprise the rest of the hymnal, bold numbers 1 - 720. There are no page numbers. Look for the hymn by its number, not its name.

Opening Hymn: For All the Saints

Blue Hymnal 287

Verses 1-4, 7-8

The Opening Acclamation

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

People: And blessed be his kingdom, now and for ever. Amen.

Celebrant: 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.**

Song of Praise: Glory to God

Blue Hymnal S280

The Collect of the Day

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

**A short prayer to unify, or “collect”, our intentions for worship. It typically indicates the theme of the day.*

Almighty and everlasting God, who gave to your apostle Bartholomew grace truly to believe and to preach your Word: Grant that your Church may love what he believed and preach what he taught; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Children's Chapel

At this time kids Pre-K through Elementary are invited to come to the front for a blessing and then follow the Teacher to Children's Chapel.

The Lessons *(please be seated)*

A reading from the Book of Deuteronomy (18:15-18)

The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 91

The Psalms were originally written to be sung. These poems and prayers have been the foundation of worship for Jews and Christians for 3,000 years, and Jesus prayed and sang the psalms regularly.

He who dwells in the shelter of the Most High, * abides under the shadow of the Almighty.

He shall say to the Lord, "You are my refuge and my stronghold, * my God in whom I put my trust."

He shall deliver you from the snare of the hunter * and from the deadly pestilence.

He shall cover you with his pinions, and you shall find refuge under his wings; * his faithfulness shall be a shield and buckler.

You shall not be afraid of any terror by night, * nor of the arrow that flies by day;
Of the plague that stalks in the darkness, * nor of the sickness that lays waste at mid-day.

A thousand shall fall at your side and ten thousand at your right hand, *
but it shall not come near you.

Your eyes have only to behold * to see the reward of the wicked.

Because you have made the Lord your refuge, * and the Most High your habitation,

There shall no evil happen to you, * neither shall any plague come near your dwelling.

For he shall give his angels charge over you, * to keep you in all your ways.
They shall bear you in their hands, * lest you dash your foot against a stone.
You shall tread upon the lion and adder; * you shall trample the young lion and the
serpent under your feet.
Because he is bound to me in love, therefore will I deliver him; * I will protect him,
because he knows my Name.
He shall call upon me, and I will answer him; * I am with him in trouble;
I will rescue him and bring him to honor.
With long life will I satisfy him, * and show him my salvation.

A reading from Paul's first letter to the Corinthians (4:9-15)

I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

I am not writing this to make you ashamed, but to admonish you as my beloved children. For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel.

Reader: The Word of the Lord.

People: Thanks be to God.

The Gradual Hymn*: In Christ There is No East or West Blue Hymnal 529

*Please stand as you are able. *This is a song to prepare us to hear Jesus' words. Its ancient name is from the Latin "gradus", the place it was sung in Church.*

Verse 1

In Christ there is no East or West, in him no South or North,
but one great fellowship of love throughout the whole wide earth.

The Gospel (means “Good News”)

Gospeler: The Holy Gospel + of our Lord Jesus Christ + according to Luke + (22:24-30)

People: Glory to you, Lord Christ.

+ *You may make a small + Cross with your thumb over your mind, lips, and heart.*

A dispute arose among the disciples as to which one of them was to be regarded as the greatest. But Jesus said to them, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

“You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.”

Gospeler: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Verse 2

Join hands, disciples of the faith, whate'er your race may be!

Who serves my Father as his child is surely kin to me.

The Sermon

Fr. Joel Prather

The Nicene Creed *(please stand and pray together)*

The Nicene Creed in this bulletin is slightly different than what you may be used to. This is because the Episcopal Church restored the original language of the Nicene Creed which was shared by all Christians until the 6th Century.

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, *(you may bow down here)* was incarnate of the Holy Spirit and the Virgin Mary and became truly human. *(you may rise)*

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, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

We believe in one holy catholic* and apostolic Church. *(* means universal)*

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.

+ *you may make the Sign of the Cross here to acknowledge the hope that you will be resurrected*

The Prayers of the People

The Reader and People pray responsively

In peace, let us pray to the Lord, saying, "Lord, have mercy"

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, let us pray to the Lord.

Here and after every petition the People respond

Lord, have mercy.

For Sean our Presiding Bishop, for Matthew our Bishop, for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

For those in positions of public trust especially Donald our President, Tony our Governor, Paul our County Executive, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord.

For the first inhabitants of Pewaukee: we honor the Potawatomi people, as well as the Oneida people who brought the Episcopal Church to Wisconsin. Help us to be instruments of your peace and justice, we pray to you, O Lord.

Let us pray for the poor, the sick, the hungry, the oppressed, prisoners, the unemployed, and those in any need. Remembering especially those on our prayer list...

We also pray for our ministry partners:

- Arlo and Ashtyn's Hope *(Canavan's Disease)*
- Fr. Andrew and Amazing Grace AIDS Ministry *(Malawi)*
- Pastor David and Breaking The Chains Church *(Felmers O. Cheney Correctional Center, Milwaukee)*
- Joe and Family Promise of Waukesha County *(Homelessness)*

- Our Karén Refugee Families and their Beautiful Garden
 - Dave, Judy, and the Pewaukee Food Pantry
 - Fr. Daudi and Olivia in Tanzania
 - Bill and our Veterans and Families Groups
 - Sharon and our Waukesha County Affordable Housing Coalition
- ...we pray to you, O Lord.

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Rejoicing in the fellowship of the ever-blessed Virgin Mary, blessed Bartholomew and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

To you, O Lord our God.

Brief Silence

Celebrant: For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. **Amen.**

The Confession of Sin

Celebrant: 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.

The Absolution

The Peace *(All stand.)*

Celebrant: The peace of the Lord be always with you.

People: And also with you.

Sharing "peace" with one another is an ancient Christian tradition, not only in the words of Jesus, but also in the practices of the Christian community. As you are comfortable, you are welcome to shake hands when we pass the peace. Please respect those that are not comfortable with hand shaking. A simple nod or the peace sign is also a meaningful way to share the peace of Christ.

Announcements

Be sure to sign-up for our eNews using the Welcome! card in your pew rack or at our website. We also encourage you to follow us on our YouTube, Facebook and/or Instagram accounts to stay up-to-date and hit "Share" to let your friends see what's happening.

The Offertory

God tells us in the Bible, no one should feel pressured about giving (2 Corinthians 9:7). Please be at peace about what you choose to do or not to do. The most important offering God wants from us is our life & our hearts. You can place an offering in the basket passed by the ushers or in the wooden box marked Donations near the exit of the Church.

Offertory Hymn: You Who Dwell in the Shelter of the Lord

You who dwell in the shelter of the Lord, who abide in this shadow for life, say to the Lord: "My refuge, my rock in whom I trust!"

[Refrain]

"And I will raise you up on eagle's wings, bear you on the breath of dawn, make you to shine like the sun, and hold you in the palm of my hand."

Snares of the fowler will never capture you, and famine will bring you no fear; under God's wings your refuge with faithfulness your shield.

[Refrain]

For to the angels God's given a command to guard you in all of your ways; upon their hands they will bear you up, lest you dash your foot against a stone.

[Refrain]

The Great Thanksgiving

The people remain standing. The Celebrant, whether bishop or priest, faces them and says

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.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

(The Celebrant reads a Preface of the Lord's Day - a variable portion of the text of our Eucharistic Prayer that plays an important role in aligning our worship with the theme of a particular occasion or season.)

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:

Celebrant and People: Holy, holy, holy Lord

Blue Hymnal S131

The people stand or kneel. Then 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.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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. AMEN.

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

The Lord's Prayer

Together

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

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

People: **Therefore let us keep the feast.* Alleluia**

*(*1 Corinthians 5:7-8)*

Agnus Dei

(The Agnus Dei, Latin for "Lamb of God.", is based on John 1:29, and is used in the celebration of the eucharist at the breaking of the bread. Say together.)

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us your peace.

Facing the people, the Celebrant says the following Invitation

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.

Invitation to Spiritual Communion for livestream worshippers - a personal devotional that anyone can pray to express their desire to receive Holy Communion at that moment, but in circumstances which prevent them from actually receiving communion. The prayer will be displayed on the screen.

About Communion at St. Bartholomew's

All baptized Christians are welcome to receive Holy Communion with us, including children. If this doesn't describe where you're at, you are invited to come forward for a prayer of blessing which you can indicate by crossing your hands over your heart. Or feel free to stay in your seat to pray or reflect.

Please come to the rail in front of the altar to receive the Bread and Wine. We have Gluten free Communion Bread for those who desire it. We use alcoholic wine. Bread will be served to you as you stand or kneel. Small cups of wine will be presented to you. Take a cup of wine. As you leave, place the empty cup in the bowl near the end of the first pew and return to your seat. Thank you.

Continued next page

If you need Communion brought to you just let one of our Usbers know.

Prayer Ministry is offered confidentially during the Eucharist in the side chapel. Let us pray for all those in need; for yourself, family, or friends. You may also be anointed with oil for healing as the Bible teaches (James 5:14). We do so by making a small sign of the Cross upon one's forehead. All are welcome.

Communion Song O Come to the Altar

Are you hurting and broken within?
Overwhelmed by the weight of your sin? Jesus is calling.
Have you come to the end of yourself?
Do you thirst for a drink from the well? Jesus is calling.

[Chorus]

O come to the altar, The Father's arms are open wide.
Forgiveness was bought with
The precious blood of Jesus Christ

Leave behind your regrets and mistakes.
Come today there's no reason to wait. Jesus is calling.
Bring your sorrows and trade them for joy.
From the ashes a new life is born. Jesus is calling.

[Chorus – sing 2X]

[Bridge]

Oh, what a Savior, isn't He wonderful?
Sing alleluia, Christ is risen.
Bow down before Him, for He is Lord of all;
Sing alleluia, Christ is risen.

[Chorus - sing 2X]

Bear your cross as you wait for the crown
Tell the world of the treasure you found.

Communion Song 2: Beautiful Savior

All my days I will sing this song of gladness,
give my praise to the Fountain of delights;
For in my helplessness You heard my cry,
and waves of mercy poured down on my life.

I will trust in the cross of my Redeemer,
I will sing of the blood that never fails;
Of sins forgiven, of conscience cleansed,
of death defeated and life without end.

Beautiful Savior, Wonderful Counsellor, clothed in majesty, Lord of history,
You're the Way, the Truth, the Life.
Star of the Morning, glorious in holiness, You're the Risen One, heaven's Champion
And You reign, You reign over all.

I long to be where the praise is never-ending,
Yearn to dwell where the glory never fades;
Where countless worshippers will share one song,
and cries of 'worthy' will honor the Lamb!

Beautiful Savior, Wonderful Counsellor,
clothed in majesty, Lord of history,
You're the Way, the Truth, the Life.
Star of the Morning, glorious in holiness,
You're the Risen One, heaven's Champion
And You reign, You reign over all.

Prayers After Communion

After Communion, the Celebrant says

Let us pray.

***Celebrant & 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.**

A Prayer attributed to St. Francis

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

The Blessing

Almighty God, stir up in you the gifts of his grace, sustain each one of you in your ministry; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Closing Hymn: Jerusalem My Happy Home Blue Hymnal 620

The Dismissal

Celebrant: Let us bless the Lord.

People: Thanks be to God.

.....
Thank you for worshipping with us today.
Please join us for coffee and refreshments in the Parish Hall.

Please scan here to support the mission and ministry of St. Bart's.
We thank you for your generosity.





A Teaching from our Bishop, The Rt. Rev. Matthew Gunter
The Diocese of Wisconsin

The Nicene Creed: Some Questions & Answers on the 1700th Anniversary

Part 5: But isn't the language of the Creed poetic, rich in metaphors?

Theologically and philosophically, “metaphor” is a tricky concept, but we’ll use it for the moment. **We should never forget that even our best language cannot fully comprehend God, who is always beyond our comprehension.** In fact, you’d have a hard time finding a theologian of the early Church who did not say the same. They were not so naïve as moderns often suppose. Over and over again, the early theologians remind us that all our language for God is stammering. All images must be held lightly. Gregory Nazianzus, one of the more important defenders of the Creed, affirmed, “It is difficult to conceive of God, but to define him in words is an impossibility” (*Fourth Theological Oration*).

And yet those same theologians also affirm that we must speak of God because God has spoken a Word to us in history, especially in Jesus Christ. Thus, while we must speak cautiously and humbly in the face of the mystery that is God, we can yet dare to say something about God because God has said something to us in Jesus, the Word made flesh. “The impossibility has become a possibility by the boundless excellence of the grace of God,” is how Origen put it in his treatise On Prayer.

Because it is about God, some of the Creed is indeed metaphorical. Certainly, referring to God as “Father,” while it reflects the language of Jesus and signifies something true about God, does not mean God is male. Gregory of Nyssa, another foundational theologian who defended the Nicene Creed, is clear on this in his commentary on the Song of Songs. Similarly, affirming that Jesus Christ is “seated at the right hand of God the Father” metaphorically signifies something about the relationship between Jesus and God the Father, but it is not a spatial relationship. There is no literal physical chair on which Jesus sits.

But, because the Creed is about the God revealed in the life, death, and resurrection of Jesus much of it is not metaphorical, but historical, e.g., 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, etc. That has always been the scandal of Christianity to the philosophers and Gnostics (ancient and contemporary) who want to keep God safely on the side of the metaphorical beyond the messiness of material reality in space and time (protecting God? themselves?). But Christians confess a historical virgin birth to a historical Mary of an historical enfleshment of God who died an historical death under an historical Pontius Pilate but lives again through an historical resurrection, leaving behind an historical empty tomb – all “for us and for our salvation.”

The Creed is part poetry, part prose. Indeed, one might say that in the incarnation, God (ultimately hidden in Mystery and Metaphor) has become prose – prosaic – in order to turn all to poetry. Trying to keep them strictly separate or make it all one or the other always gets us into trouble.

To say that our language about God’s essence is metaphorical is a theological truism. To conclude that, therefore, all metaphors for God are only human creations or that all metaphors are more or less equal is an assumption and a theological falsehood. To say that all language about God acting in history, e.g., the virginal conception, the incarnation, and the bodily resurrection as historical, physical events, is metaphorical and only true in some spiritual sense is to try to be more spiritual than the God we know through Jesus has chosen to be. This was the fundamental error of the Arians. Arius found it inconceivable and offensive to imagine the One beyond all things taking on human flesh and material reality. The God we know through Jesus and the Creed is a God who is prepared to get down and dirty in the material world to address and transform the very literal, tragic, and historical mess we have made of ourselves, others, and the world. And all so that we might be “become partakers of the divine nature” (2 Peter 1:4). As some of the bishops who were at the Council of Nicaea would say, the Son of God “became what we are that we might become what he is” (for example, Athanasius, ‘On the Incarnation’).

COMING NEXT WEEK: Doesn’t “credo” mean giving the heart, not intellectual assent? Stay tuned . . .

If you missed the previous teachings, you can read it in the Bulletins that are posted on the St. Bart’s website at stbartspewaukee.com/livestream/service-bulletin or on the Diocese of Wisconsin website at diowis.org/bishop-teachings/nicenecreed1700anniversary