

# SEVENTH SUNDAY AFTER PENTECOST

July 12, 2026



ST. BARTHOLOMEW'S  
EPISCOPAL CHURCH

[www.StBartsPewaukee.com](http://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@stbartspewaukee.com](mailto:pastor@stbartspewaukee.com)**.

## OUR WORSHIP SERVICE

This bulletin will guide you through everything you need to participate in the service. 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

### Pastor / Rector

the Rev'd Joel Allen Prather  
[pastor@stbartspewaukee.com](mailto:pastor@stbartspewaukee.com)

### Music Director

Ethan Tarvin  
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### Parish Administration

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### Prayer Requests

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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.

We are singing the hymns that are in the hymnal from the hymnal. All other music will continue to have the lyrics 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 not page numbers. **Look for the hymn by its number, not its name.**

## Opening Hymn: Sing Praise to God Who Reigns Blue Hymnal 408

# 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 S278

## 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.*

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

# The Lessons *(please be seated)*

## A reading from the Book of Genesis (25:21-34)

Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, “If it is to be this way, why do I live?” So she went to inquire of the Lord. And the Lord said to her,

“Two nations are in your womb,  
and two peoples born of you shall be divided;  
the one shall be stronger than the other,  
the elder shall serve the younger.”

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau’s heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, “Let me eat some of that red stuff, for I am famished!” (Therefore he was called Edom.) Jacob said, “First sell me your birthright.” Esau said, “I am about to die; of what use is a birthright to me?” Jacob said, “Swear to me first.” So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

**Reader:** The Word of the Lord.

**People:** Thanks be to God.

## Psalm 119:105-112

*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.*

Your word is a lantern to my feet \* and a light upon my path.

I have sworn and am determined \* to keep your righteous judgments.

I am deeply troubled; \* preserve my life, O Lord, according to your word.

Accept, O Lord, the willing tribute of my lips, \* and teach me your judgments.

My life is always in my hand, \* yet I do not forget your law.

The wicked have set a trap for me, \* but I have not strayed from your commandments.

Your decrees are my inheritance for ever; \* truly, they are the joy of my heart.

I have applied my heart to fulfill your statutes \* for ever and to the end.

## A reading from Paul's letter to the Romans (8:1-11)

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

**Reader:** The Word of the Lord.

**People:** Thanks be to God.

## The Gradual\* Hymn: Seek Ye First (*verse 1*)

Blue Hymnal 711

*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.*

## The Gospel (means "Good News")

Gospeler: The Holy Gospel + of our Lord Jesus Christ + according to Matthew + (13:1-9,18-23)

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

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

“Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

Gospeler: The Gospel of the Lord.

People: Praise to you, Lord Christ.

## The Gradual\* Hymn: Seek Ye First *(verse 2)*

Blue Hymnal 711

## The Sermon

*The Rev'd 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*

With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.

**Lord, have mercy.**

For our Bishop, and for all the clergy and people, let us pray to the Lord.

**Lord, have mercy.**

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

**Lord, have mercy.**

For this city, for every city and community, and for those who live in them, let us pray to the Lord.

**Lord, have mercy.**

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

**Lord, have mercy.**

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

**Lord, have mercy.**

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them. Remembering especially those on our prayer list...

We also pray for our ministry partners:

- Arlo and Ashtyn's Hope
- Fr. Andrew and Amazing Grace AIDS Ministry
- Pastor David and Breaking the Chains Church
- Joe and Family Promise of Waukesha County
- Our Karén Families
- Dave, Judy, and the Pewaukee Food Pantry
- Fr. Daudi and Olivia in Tanzania
- Bill and our Veterans and Families Group

... let us pray to the Lord.

**Lord, have mercy.**

For all who have died in the hope of the resurrection+, and for all the departed, let us pray to the Lord.

**Lord, have mercy.**

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

**Lord, have mercy.**

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

**Lord, have mercy.**

In the communion of the Blessed Virgin Mary, Bartholomew and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

**To thee, O Lord our God.**

*We will observe silent reflection*

Celebrant: Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **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**

Celebrant: 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** *(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, scan this QR code, 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: Fairest Lord Jesus

Blue Hymnal 383

## 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: Sanctus 6

Holy, holy, holy Lord. God of power and might.  
Heaven and earth are full of your glory,  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

*The people stand or kneel. Then the Celebrant continues:*

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.

*At the following words concerning the bread, the Celebrant is to hold it, or to 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 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,

*Celebrant and People say together*

**We remember his death,**

**We proclaim his resurrection,**

**We await his coming in glory;**

*The Celebrant continues*

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 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.**

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

# The Lord's Prayer

*Together*

**Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial, and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and for 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)*

*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 & Wine. Bread will be served to you as you stand or kneel. We have gluten free bread if you prefer it, simply let the minister know. We have two options for receiving the wine. You may take a sip of wine from the shared Chalice or you may take a small cup of wine from the tray, and place the empty cup in the bowl near the end of the first pew as you return to your seat. We use alcoholic wine.*

*If you need Communion brought to you just let one of our Ushers 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 1: Blessed Be Your Name

Blessed Be Your Name in the land that is plentiful,  
where Your streams of abundance flow, blessed be Your name  
Blessed Be Your name when I'm found in the desert place,  
Though I walk through the wilderness, blessed Be Your name.

*[Chorus]*

Every blessing You pour out I'll turn back to praise.  
When the darkness closes in, Lord, still I will say:  
"Blessed be the name of the Lord, blessed be Your name.  
Blessed be the name of the Lord, blessed be Your glorious name."

Blessed be Your name when the sun's shining down on me,  
when the world's all as it should be, blessed be Your name.  
Blessed be Your name on the road marked with suffering,  
Though there's pain in the offering blessed be Your name.

*[Chorus]*

You give and take away. You give and take away.  
My heart will choose to say, "Lord blessed be Your name."  
"Blessed be the name of the Lord, blessed be Your name.  
Blessed be the name of the Lord, blessed be Your glorious name."

## 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

Go into the world in peace, be of good cheer, hold fast to that which is good, return to no one evil for evil, strengthen the faint-hearted, support the weak, help the poor, honor all people, love and serve our Lord Jesus, rejoicing in the power of the Holy Spirit, 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: Blessed Jesus at Thy Word

Blue Hymnal 440

## The Dismissal

Celebrant: Let us bless the Lord.

People: **Thanks be to God.**

.....

*Thank you for worshiping 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.



# Celebrating the Lives of Saints

Christians have, since ancient times, honored people whose lives represent heroic commitment to Christ and who have borne witness to their faith even at the cost of their lives.

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Yesterday, we celebrated:

## **BENEDICT OF NURSIA, Monastic, c.543**

Benedict is generally considered the father of Western monasticism. He was born around 480, at Nursia in central Italy, and was educated at Rome. Rome at this time was in the midst of considerable political and social instability. Benedict's disapproval of the manners and morals of his society led him to a vocation of ascetic renunciation. He withdrew to a hillside cave above Lake Subiaco, about forty miles west of Rome, where there was already at least one other hermit.

Gradually, after many setbacks and considerable opposition, a community grew up around Benedict. Sometime between 525 and 530, he moved south with some of his disciples to Monte Cassino, midway between Rome and Naples, where he established another community, and, around 540, composed his famous monastic Rule. He died sometime between 540 and 550 and was buried in the same grave as his sister, Scholastica.

It has been said that no personality or text in the history of monasticism has occasioned more studies than Benedict and his rule. The major problem for historians is the question of how much of the rule is original. This is closely related to the question of the date of another, very similar but anonymous, rule for monks, known as The Rule of the Master, which may antedate Benedict's Rule by ten years. This does not detract from the fact that Benedict's firm but reasonable rule has been the basic source document from which most subsequent Western monastic rules were derived. Its average day provides for a little over four hours to be spent in liturgical prayer, a little over five hours in spiritual reading, about six hours of work, one hour for eating, and about eight hours of sleep. The entire Psalter is to be recited in the Divine Office once every week. At profession, the new monk or nun takes vows of "stability, conversion of life, and obedience."

The prologue to the Rule says: "And so we are going to establish a school for the service of the Lord. In founding it we hope to introduce nothing harsh or burdensome. But if a certain strictness results from the dictates of equity for the amendment of vices or the preservation of charity, do not be at once dismayed and fly from the way of salvation, whose entrance cannot but be narrow (Matthew 7:14). For as we advance in the religious life and in faith, our hearts expand and we run the way of God's commandments with unspeakable sweetness of love. Thus, never departing from his school, but persevering in the monastery according to his teaching until death, we may by patience share in the sufferings of Christ (1 Peter 4:13) and deserve to have a share also in his kingdom."

Gregory the Great wrote Benedict's Life in the second book of his Dialogues. He also adopted Benedictine monasticism as an instrument of evangelization when, in 596, he sent Augustine and his companions to convert the Anglo-Saxon people. In the Anglican Communion today, not only are there several Benedictine communities, but the rules of many other religious orders also have been strongly influenced by the Benedictine rule.

# **BECOMING A MEMBER AT ST. BART'S**

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You can become a Member any Sunday.

## **What does it mean to be a Member of the Church?**

1. Make it official.
2. Participate in worship, in-person and/or online, more often than you don't.
3. Connect with other Members.
4. Serve.
5. Give.

## **Membership Starts With Baptism**

If you, or your children, are not baptized you can do so any Sunday. Simply talk to Father Joel and he'd be glad to answer any questions and help you prepare for Baptism.

## **So How Do I Make It Official?**

- Talk to our pastor Father Joel.
- During Sunday worship you'll be invited up front to...
  - ◊ Renew your Baptismal Promises with two questions.
  - ◊ The congregation will then promise to "do all in their power to support you in your life in Christ."
  - ◊ We'll say a prayer for you.
  - ◊ We'll present you with a gift of Membership and a beautiful watercolor Membership Certificate by our own Dulcie Shupe.
  - ◊ Thunderous applause for you!
  - ◊ That's it...Congratulations!

## **So...Want To Make It Official?**