

EIGHTH SUNDAY AFTER PENTECOST

July 19, 2026



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@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

Music Director

Ethan Tarvin
music@stbartspewaukee.com

Parish Administration

Jan Watter
admin@stbartspewaukee.com

Rector's Assistance

Carol Cohen
office@stbartspewaukee.com

Sr. Warden

Dave Woods
davewoods2370@gmail.com

Jr. Warden

Jamie Thomson
jbthomson11@gmail.com

Treasurer

Mike Delmore
treasurer@stbartspewaukee.com

Prayer Requests

prayer@stbartspewaukee.com

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: Come, Ye Thankful People

Blue Hymnal 290

(Verses 1, 2, 4)

A Penitential Order: Rite Two

The people standing, the Celebrant says

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

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

Leader: Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

The Confession

The Leader then says

Leader: 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

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

The Collect of the Day

Leader: The Lord be with you.

People: **And also with you.**

Leader: Let us pray.

The Collect of the Day

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

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 *(please be seated)***A reading from the Book of Genesis (28:10-19a)**

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

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.

Lord, you have searched me out and known me; * you know my sitting down and my rising up;
you discern my thoughts from afar.

You trace my journeys and my resting-places * and are acquainted with all my ways.

Indeed, there is not a word on my lips, * but you, O Lord, know it altogether.

You press upon me behind and before * and lay your hand upon me.

Such knowledge is too wonderful for me; * it is so high that I cannot attain to it.

Where can I go then from your Spirit? * where can I flee from your presence?

If I climb up to heaven, you are there; * if I make the grave my bed, you are there also.

If I take the wings of the morning * and dwell in the uttermost parts of the sea,

Even there your hand will lead me * and your right hand hold me fast.

If I say, "Surely the darkness will cover me, * and the light around me turn to night,"

Darkness is not dark to you; the night is as bright as the day; * darkness and light to you are
both alike.

Search me out, O God, and know my heart; * try me and know my restless thoughts.

Look well whether there be any wickedness in me * and lead me in the way that is everlasting.

A reading from Paul's letter to the Romans (8:12-25)

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 Gradual* Hymn: Seek Ye First *(all verses)*

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")

Reader: A Reading from the Gospel of Matthew (13:24-30,36-43)

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!"

Reader: The Word of the Lord.

People: **Thanks be to God.**

The Sermon

Gabriel Gordon

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

Leader: 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 Peace *(All stand.)*

Leader: 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, 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: Abide With Me

Blue Hymnal 662

Leader: And now, as our Savior Christ has taught us, we are bold to 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.

Please stand and join the musicians in singing:

Song 1: Freely, Freely

God forgave my sin in Jesus' name,
I've been born again in Jesus' name;
And in Jesus' name I come to you
To share His love as He told me to.

[Chorus]

He said: 'Freely, freely, you have received,
Freely, freely give;
Go in My name, and because you believe
Others will know that I live.'

All pow'r is giv'n in Jesus' name,
In earth and heav'n in Jesus' name;
And in Jesus' name I come to you
To share His power as He told me to.

[Chorus]

Song 2: Lead Me to the Cross

Savior I come, quiet my soul, remember.
Redemption's hill, where Your blood was spilled, for my ransom.

[Pre-Chorus]

Everything I once held dear, I count it all as loss.

[Chorus]

Lead me to the cross, where Your love poured out.
Bring me to my knees, Lord, I lay me down.
Rid me of myself, I belong to You.
Oh, lead me. Lead me to the cross.

You were as I, tempted and tried, human.
The word became flesh, bore my sin and death.
Now, You're risen.

[Pre-Chorus]

[Chorus]

To Your heart. To Your heart. To Your heart. To Your heart. To Your Heart.

[Chorus - sing 2 times]

Leader: Let us all pray together the 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.

Closing Hymn: This Is My Father's World

Blue Hymnal 651

The Dismissal

Leader: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *(2 Corinthians 13:14)*

People: **Amen.**

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

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.

Today, we celebrate:

MACRINA OF CAESAREA, Monastic and Teacher, 379

Macrina the younger (340–379) was a monastic, theologian, and teacher. She is described as having lived a “philosophical life” and she founded one of the earliest Christian monastic communities in the Cappadocian countryside, on the crossroad of Annisa. Macrina left no writings; we know of her through the works of her brother, Gregory of Nyssa. Gregory used the Life of Macrina not only to preserve the memory of his renowned sister, but also as a template in which to flesh out a practical theology of Christian holiness and union with God that supplements his more theoretical works.

Gregory relates that when Macrina’s prospective fiancé died, she refused to marry anyone else because of her conviction that there is but one marriage and because of her “hope in the resurrection.” This hope was the basis of her monastic, that is, her philosophical, life. Although he says that she, like other philosophers, chose to live “on her own”, Gregory immediately describes how Macrina lived as a student and servant to her mother, Emilia. He goes on to show Macrina taking a leadership role when she persuades her mother to join her by living on the same level as their servants. In setting out Macrina’s relationship with her brother, Peter, Gregory also shows the mutuality of Christian community. He not only describes Macrina as being everything to Peter – father, mother, and teacher of all good things – but Peter as being the person from whom Macrina learned the most.

Gregory credits Macrina with being the spiritual and theological intelligence behind her brothers’ notable leadership in the church. She is shown challenging them, telling Gregory that his fame was not due to his own merit, but to the prayers of his parents, and taking Basil in hand when he returned from Athens “monstrously conceited about his skill in rhetoric.” Notably, although Gregory and Basil, as well as Peter, became bishops, in the Life, it is Macrina who is portrayed saying a priestly, and thoroughly liturgical, prayer.

Gregory visited Macrina as she lay dying. It is only at this point in the story that he unveils how the hope of the resurrection with which Macrina began her philosophical life after the death of her fiancé was the inspiration for her decisions to free slaves and the reason why she could cross over otherwise firmly established gender divisions. He shows, too, that her belief in one marriage and her hope of union with her fiancé was, in fact, ultimately a striving towards the true bridegroom, Jesus Christ. In both his Life of Macrina and in his later treatise On the Soul and Resurrection, Gregory presents Macrina admiringly as a Christian Socrates, delivering eloquent deathbed prayers and teachings about the resurrection. This presentation of Macrina by Gregory serves as one sort of “Rule”. Basil also wrote a formal monastic rule for community life, ensuring that Macrina’s ideas for Christian community would have lasting authority through the centuries.