

SEVENTH SUNDAY AFTER PENTECOST

July 27, 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: Praise My Soul the King

Blue Hymnal 410

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.*

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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 Genesis (Genesis 18:20-32)

The Lord said to Abraham, "How great is the outcry against Sodom and Gomorrah and how very grave their sin! I must go down and see whether they have done altogether according to the outcry that has come to me; and if not, I will know."

So the men turned from there, and went toward Sodom, while Abraham remained standing before the Lord. Then Abraham came near and said, "Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city; will you then sweep away the place and not forgive it for the fifty righteous who are in it? Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" And the Lord said, "If I find at Sodom fifty righteous in the city, I will forgive the whole place for their sake." Abraham answered, "Let me take it upon myself to speak to the Lord, I who am but dust and ashes. Suppose five of the fifty righteous are lacking? Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there." Again he spoke to him, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." Then he said, "Oh do not let the Lord be angry if I speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there." He said, "Let me take it upon myself to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it." Then he said, "Oh do not let the Lord be angry if I speak just once more. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it."

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 138

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.

I will give thanks to you, O Lord, with my whole heart; * before the gods I will sing your praise.

I will bow down toward your holy temple and praise your Name, * because of your love and faithfulness;

For you have glorified your Name * and your word above all things.

When I called, you answered me; * you increased my strength within me.

All the kings of the earth will praise you, O Lord, * when they have heard the words of your mouth.

They will sing of the ways of the Lord, * that great is the glory of the Lord.

Though the Lord be high, he cares for the lowly; * he perceives the haughty from afar.

Though I walk in the midst of trouble, you keep me safe; * you stretch forth your hand against the fury of my enemies; your right hand shall save me.

The Lord will make good his purpose for me; * O Lord, your love endures for ever; do not abandon the works of your hands.

A reading from Paul's letter to the Colossians (2:6-19)

As you have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority. In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The Gradual Hymn*: Change My Heart O God

*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.*

Change my heart, oh God. Make it ever true.

Change my heart, oh God. May I be like You.

You are the potter. I am the clay.

Mold me and make me. This is what I pray.

Change my heart, oh God. Make it ever true.

Change my heart, oh God. May I be like You.

The Gospel (means “Good News”)

Gospeler: The Holy Gospel + of our Lord Jesus Christ + according to Luke + (11:1-13)

People: Glory to you, Lord Christ.

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

Jesus was praying in a certain place, and after he had finished, one of his disciples said to him,

"Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say:

Father, hallowed be your name. Your kingdom come. Give us each day our daily bread.

And forgive us our sins, for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial."

And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him.' And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

"So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

Gospeler: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Jesus, oh Jesus, come and fill Your lambs.

Jesus, oh Jesus, come and fill Your lambs

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
- 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: Baptized in Water

Baptized in water, sealed by the Spirit,
Cleansed by the blood of Christ our King:
Heirs of salvation, trusting his promise,
Faithfully now God's praise we sing.

Baptized in water, sealed by the Spirit,
Dead in the tomb with Christ our King:
One with his rising, freed and forgiven,
Thankfully now God's praise we sing.

Baptized in water, sealed by the Spirit,
Marked with the sign of Christ our King:
Born of one Father, we are his children,
Joyfully now God's praise we sing.

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 3

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

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)*

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.

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.)

O Lamb of God, that takes away the sins of the world, have mercy upon us.

O Lamb of God, that takes away the sins of the world, have mercy upon us.

O Lamb of God, that takes away the sins of the world, grant us thy peace.

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.

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: Goodness of God

I love You Lord, Oh Your mercy never fails me.
All my days, I've been held in Your hands.
From the moment that I wake up, until I lay my head,
I will sing of the goodness of God.

[Chorus]

All my life You have been faithful.
All my life You have been so so good.
With every breath that I am able,
I will sing of the goodness of God.

I love Your voice, You have led me through the fire.
In darkest night You are close like no other.
I've known You as a father, I've known You as a friend.
I have lived in the goodness of God.

[Chorus]

[Bridge – sing 2 times]

Your goodness is running after. It's running after me.
Your goodness is running after. It's running after me.
With my life laid down, I'm surrendered now,
I give You everything.
Your goodness is running after. It's running after me.

[Chorus – sing 2 times]

I will sing of the goodness of God.

Communion Song 2: Hosanna

I see the King of glory, coming on the clouds with fire.
The whole earth shakes, the whole earth shakes
I see His love and mercy, washing over all our sin.
The people sing, the people sing.

[Chorus]

Hosanna, hosanna. Hosanna in the highest.
Hosanna, hosanna. Hosanna in the highest

I see a generation, rising up to take their place.
With selfless faith. With selfless faith.
I see a near revival. Stirring as we pray and seek.
We're on our knees, We're on our knees.

[Chorus]

Heal my heart and make it clean.
Open up my eyes to the things unseen.
Show me how to love, like You have loved me.

Break my heart for what breaks Yours.
Everything I am, for Your kingdom's cause.
As I walk from earth into eternity.

[Chorus – Sing 2 times]

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

May God be a bright flame before you; a guiding star above you; a smooth path below you; a kindly shepherd behind you - today, to-night, and forever. **Amen.**

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: For the Bread

Blue Hymnal 341

The Dismissal

Celebrant: Let us bless the Lord.

People: Thanks be to God.

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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.





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 1: Wasn't the Nicene Creed the product of the political machinations of Emperor Constantine?

It is true that Constantine called for a council of bishops to be held in Nicaea. His reasons for convening it were probably complex. He wanted order in the empire and probably saw the divisions within the church as a threat to that. And conflicting church parties had caused social disturbances in some places around the empire. As with most times and places before the modern era, this was an age in which politics and faith were seen as inseparable. The idea that whether the church was on the right track in its doctrine and worship could affect God's blessing on the church and the empire might also have played a role. The pagan Roman emperors had assumed the role of "Pontifex Maximus" – the guardian of the Empire's worship and piety. Constantine, who had sided with Christianity and was eventually baptized, might have understood himself as inheriting that role. This would mean he understood himself as at least the guardian of the faith with some responsibility for the church's teaching. He is also recorded to have expressed concern that the disunity represented in different factions teaching different things about the nature of Jesus and of God was a potential scandal compromising the church's witness and contradicting Jesus' prayer that the church should be one.

The emperor opened and, to an extent, participated in the Council. However, it is unclear whether Constantine was directly involved beyond pressing for a "workable" compromise among various theological factions. It is the case that once the council "settled" on the Creed, Constantine did put the weight of the empire behind what was now considered the orthodox position. But he also eventually pardoned Arius. And his son, Constantius, promoted the teaching of Arius that the Nicene Council had condemned. Arianism might have actually been the more politically astute option. It was a popular position at the time. It was more philosophically respectable. And it would have ingrained into the cosmos an unquestionable hierarchy of all being—God, Jesus, emperor, people, that would have been helpful for shoring up power in an empire that had been fractured

Continued on next page

among multiple co-emperors. The idea of two, or three, co-equal persons in God didn't have the same implications! For several decades, different emperors supported different church factions until 380, when the emperor Theodosius I declared Nicene Christianity the empire's official faith. The following year, he also convened the Council of Constantinople, which slightly revised the Creed into the form we affirm now.

The legacy of Christianity's enmeshment with empire is, in many ways, problematic. But that does not necessarily compromise the legitimacy of the Council of Nicaea or the Creed it affirmed. One might even say that the clarity and unifying power of the Nicene Creed appears to be a work of the Holy Spirit.

COMING NEXT WEEK: Wasn't the message of Jesus about what to do and how to be rather than what to believe. Why does the Creed focus on the latter? Stay tuned . . .

If you missed the Introduction and Historical Setting, you can read it in the July 20 Bulletin that is 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#constantine

BECOMING A MEMBER AT ST. BART'S

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

TALK WITH FR. JOEL TODAY!