

*The Altar flowers are given to the glory of God by Cathy Gero and Family
in memory of Martin Balogh, loving son, father and grandfather. We love you and miss you always.*

*Upon being seated we ask that you extend a respectful courtesy
to others by speaking quietly and silencing all cell phones.*

Before the service begins, we encourage you to use the following for meditation.

"In moments of powerlessness, we focus so much on what we should do, that we often forget about what we should be. What if every time you asked God what you should do, you also asked God how you should be? What if instead of focusing on actions in times of powerlessness, you focused on states of being, like being patient, being charitable, being forgiving, or even being joyful?"

Br. Jack Crowley, SSJE

-Generally, we stand to give praise, sit to listen (to scripture and sermon), and stand or kneel to pray. These postures help us stay focused on the worship, but there are no strict rules and you should take whatever posture is appropriate to your needs.-

Prelude

Climb Every Mountain

Richard Rodgers

-Processions have long been an important part of liturgical worship. At the beginning of the service they signify an intention to move toward the altar and into direct relationship to worship God. Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Entrance Hymn #525

"The Church's one foundation" vs 1-3

Aurelia

1. The Chur - ch's one foun - da - tion is Je - sus Christ her Lord;
2. E - lect from ev - ery na - tion, yet one o'er all the earth,
3. Though with a scorn - ful won - der men see her sore op - pressed,
4. Mid toil and tri - bu - la - tion, and tu - mult of her war
5. Yet she on earth hath un - ion with God, the Three in One,
she is his new cre - a - tion by wa - ter and the word:
her char - ter of sal - va - tion, one Lord, one faith, one birth;
by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
she waits the con - sum - ma - tion of peace for ev - er - more;
and mys - tic sweet com - mun - ion with those whose rest is won.
from heaven he came and sought her to be his ho - ly bride;
one ho - ly Name she bless - es, par - takes one ho - ly food,
yet saints their watch are keep - ing, their cry goes up, "How long?"
till with the vi - sion glo - rious her long - ing eyes are blessed,
O hap - py ones and ho - ly! Lord give us grace that we
with his own blood he bought her, and for her life he died.
and to one hope she press - es, with ev - ery grace en - dued.
and soon the night of weep - ing shall be the morn of song.
and the great Church vic - to - rious shall be the Church at rest.
like them, the meek and low - ly, on high may dwell with thee.

-The liturgy is God's community gathered to actively share the Word and the Eucharist. We invite and encourage your participation in this community. Please join in the spoken responses and hymns shown in the service bulletin.-

THE LITURGY OF THE WORD

-The opening acclamation is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-

Priest: Blessed be the one, holy, and living God.

People: **Glory to God for ever and ever.**

Collect for Purity

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 Savior. **Amen.**

Priest and People:

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. **Amen.**

-A Collect is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People. The Collect of the Day is a specific prayer that reflects upon the lectionary readings for the given day of the liturgical year.-

The Collect of the Day

Priest: God be with you.

People: **And also with you.**

Priest: Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

THE LESSONS

The First Reading Isaiah 51:1-6

Reader: Marianne Zinkewicz

A Reading from the Book of Isaiah.

Listen to me, you that pursue righteousness, you that seek the Lord. Look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many. For the Lord will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song. Listen to me, my people, and give heed to me, my nation; for a teaching will go out from me, and my justice for a light to the peoples. I will bring near my deliverance swiftly, my salvation has gone out and my arms will rule the peoples; the coastlands wait for me, and for my arm they hope. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and those who live on it will die like gnats; but my salvation will be for ever, and my deliverance will never be ended.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

-The Book of Common Prayer has always placed great importance on the Psalms in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy. -

Psalm 138

Reader: Dave Warburton

- 1 I will give thanks to you, O Lord, with my whole heart; *
before the gods I will sing your praise.
- 2 I will bow down toward your holy temple
and praise your Name, *
because of your love and faithfulness;
- 3 For you have glorified your Name *
and your word above all things.
- 4 When I called, you answered me; *
you increased my strength within me.
- 5 All the kings of the earth will praise you, O Lord, *
when they have heard the words of your mouth.
- 6 They will sing of the ways of the Lord, *
that great is the glory of the Lord.
- 7 Though the Lord be high, he cares for the lowly; *
he perceives the haughty from afar.
- 8 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.

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

The Second Reading Romans 12:1-8

Reader: Dave Warburton

A Reading from the Letter of Paul to the Romans.

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Reader: Hear what the Spirit is saying to God's people.

People: Thanks be to God.

-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual LEVAS #186

I Can Do All Things Through Christ

Eibernita Clark

I can do all things through Christ who strength - ens me.

I can do all things through Christ who strength - ens me. I can

do all things through Christ, I can do all things through Christ, I can do all things through Christ who strength - ens me,

strength - ens me.

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that has been brought for us and all people.

Those who wish, make the sign of the cross with the right-thumb on the forehead, the lips, and the heart when the Gospel is announced, praying silently, God be in my head and in my thinking. God be in my lips and in my speaking. God be in my heart and my departing.-

The Gospel Reading Matthew 16:13-20

Priest: The Holy Gospel of our Savior Jesus Christ according to Matthew.

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

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Priest: The Gospel of the Savior.

People: **Praise to you, O Christ.**

Please be seated.

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

The Sermon

The Rev. Canon Anne Tumilty
Former Rector, St. James Episcopal Church, South Pasadena

A period of silent reflection follows the sermon.

Please stand as you are able.

Affirmation of Faith

We believe in God, the love that holds the world together;
We believe in Love, known to us in Jesus;
We believe in Jesus, who fed the multitudes,
Who taught God's kingdom of justice and peace,
Who breathed God's very spirit upon his friends;
We believe in God's Spirit, who moves in the world
To lead us, teach us, and empower us
To do the work of love today.
There are no barriers to love.
There is always more than enough love.
Love makes us, love heals us, love makes us grow.
God's love comes to us on its way to someone else.
We believe in God, who creates us in the image of Love.
Since God loves us so much,
We ought also to love one another. Amen.

-Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or who are in any trouble, and for the departed.-

The Prayers of the People

Reader: Sally Drake

I appeal to you, by the mercies of God, to present yourselves as a living offering, holy, and acceptable to God, which is our spiritual practice. Therefore, let us come humbly before God, saying, "Our help is your name, O God, deal well with us.

Generous God, you have graciously given the members of your Church diverse gifts: May we, who are many, function in this world as the one body of your Son Jesus Christ.

Silence

Intercessor: Our help is in your name,

People: O God, deal well with us.

God of the nations, mysterious and unexpected are the instruments of your salvation. Give us eyes to see your work in the lives of the most humble servants and the grandest royalty. Bless all those who put their trust in you.

Silence

Intercessor: Our help is in your name,

People: O God, deal well with us.

Great God, the maker of heaven and earth, bring forth fruits in due season. May all the people of the world experience the blessing of sun and rain and harvest.

Silence

Intercessor: Our help is in your name,

People: O God, deal well with us.

Caring God, give to the people of our region sober judgment. May each member of our community live in light of the great mercy you have shown us.

Silence

Intercessor: Our help is in your name,

People: O God, deal well with us.

Loving God, be on the side of those in need of our prayers. May the sick and the sorrowful not be overwhelmed but, instead, find freedom in you. We pray for all those on the prayer list, especially Daniel, Nancy, James, Carole, and Hal,

The congregation may add their own petitions and thanksgivings.

Silence

Intercessor: Our help is in your name,

People: O God, deal well with us.

Almighty God, you have promised through your beloved Son that not even the gates of Hades will prevail against the people of your redeeming. May all of the dead find comfort in your heavenly kingdom.

Silence

Intercessor: Our help is in your name,

People: O God, deal well with us.

Priest:

O Gracious God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, the one, holy and undivided Trinity; God, Son & Spirit now and for ever. **Amen.**

Confession and Absolution

Priest: We reflect on the difficult times of the past week and seek the strength to become our most compassionate selves.

Silence for reflection.

Priest: We have wounded your love.

People: O God, heal us.

We stumble in the darkness.

Light of the world, transfigure us.

We forget that we are your home.

Spirit of God, dwell in us.

Eternal Spirit, living God, in whom we live and move and have our being,

all that we are, have been, and shall be is known to you,

to the very secret of our hearts and all that rises to trouble us.

Living flame burn into us; cleansing wind, blow through us;

fountain of water, well up within us,

that we may love and praise in deed and in truth. Amen.

Priest: God's grace is for you; you are loved and forgiven. Amen.

-The Peace is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. Members are encouraged to greet one another with a sign of God's peace with the clasping of hands, a reverential bow, a hug, or a peace sign.-

The Peace

Priest: The peace of Christ be always with you.

People: And also with you.

Members of the congregation who are joining us via livestream are encouraged to post "Peace be with you" in the comments or to use the "like" or "love" reaction button to take part in the virtual exchange of God's peace with the rest of the congregation at this time.

Please be seated.

Welcome and Announcements

We are pleased to celebrate the following birthdays: Miriam Aardahl & John Alexopoulos on Aug. 25th, Shannon Brintnall on Aug. 27th, and Fred Chaez on Aug. 28th. We also celebrate the wedding anniversary of Mary & Juan Carlos Mercogliano on Aug. 23rd.

Offertory Prayer

The People remain seated and say together:

Loving God, you alone are the source of every good gift. Everything we have, and all that we are, comes from you. Now, help us to be grateful, accountable, and, with praise and thanksgiving, to give of ourselves generously, through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

THE LITURGY OF THE TABLE

Offertory

Take My Life and Let it Be

Caroline Morgan, Soprano Susan Northway, Alto

-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.

As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.-

Please stand as you are able.

Doxology

Old 100th

Praise God from whom all blessings flow, Praise God all creatures,
 here be - low. Praise God, you hosts in heav'n a -
 bove; Praise God the Trin - i - ty of Love. A - men.

Chords: G, D, Em, Bm, G, D, G, D, Em, C, G, D, Em, D, G, Am, G/B, C, F#dim/A, Em, D/F#, G, C#dim/ED, C, G/D, D7, G, G7, C, G.

-The Sursum Corda (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."-

Priest: God be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them to God.**

Priest: Let us give thanks.

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

-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

-The holiness of God is a strong theme in the Old Testament, present here in the Sanctus, which echoes the words of the high angels in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).

Our worshipful cry, "Holy, Holy, Holy," is coupled with the acclamation "Blessed is he who comes in the name of the Lord. Hosanna in the highest."-

Sanctus

Baity



Ho - ly Lord, Ho - ly Lord, God of pow-er and might, Ho - ly Lord, Ho - ly Lord, God of pow-er and might, Heav'n and earth are full of your glo - ry, heav'n and earth are full of your glo - ry. Ho san-na, ho-san-na, ho - san - na, ho - san - na in the high - est! Blest is he, blest is he who comes in the name of the Lord, Blest is he, blest is he who comes in the name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est. Ho-san-na, ho-san-na, ho - san - na, ho - san - na in the high est. Ho san-na, ho-san-na, ho - san - na, ho - san - na in the high - est. Ho san-na, ho-san-na, ho - san - na, ho - san - na in the high - est!

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Priest and People

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

-The epiclesis is the point at which the church, through the voice of the Celebrant, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and also the gathered community.-

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Stephen, and all your people, into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Priest and People

Blessed are you now and for ever. AMEN.

Now, as Jesus taught us, we pray,

Eternal Spirit,

Earth-maker, Pain-bearer, Life-giver

Source of all that is and that shall be,

Father and Mother of us all,

Loving God, in whom is heaven:

The hallowing of your name echoes through the universe!

The way of your justice be followed by the peoples of the world!

Your heavenly will be done by all created beings!

Your commonwealth of peace and freedom sustain our hope and come on earth. With the bread we need for today, feed us.

In the hurts we absorb from one another, forgive us.

In times of temptation and test, strengthen us.

From trials too great to endure, spare us.

From the grip of all that is evil, free us.

For you reign in the glory of the power that is love, now and for ever. Amen.

The Breaking of the Bread

A period of silence is kept.

-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

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

People: Therefore let us keep the feast. Alleluia.

-The outward and visible sign in the sacrament of the Eucharist is the bread and the wine. We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.-

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.

Please be seated.

All are welcome to receive communion. The table we set belongs to God. Wherever you find yourself on your spiritual journey you are welcome to receive the Bread and Wine made holy.

The church teaches that temporal isolation cannot constrain the sacrament's ineffable power. Calling us to "massive, corporate, spiritual communion,"

The Invitation to Holy Communion

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

Priest and People say together:

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

Please be seated.

Please follow usher instructions for taking communion.

Communion Music

Andromeda
J. R. Hills, French horn

L. von Beethoven

-In the post communion prayer we give thanks for the sacramental signs of Christ's presence to us and we ask God to empower and accompany us into the world to witness to God's love.-

Please stand as you are able.

Post Communion Prayer

Let us pray.

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

-The blessing is God's promise to be with us as we leave communal worship and return to the world to serve God and God's people.-

Blessing

-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.

Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it-

Closing Hymn #523

"Glorious things of thee are spoken"

Abbot's Leigh

1. Glo - rious things of thee are spo - ken, Zi - on,
2. See! the streams of liv - ing wa - ters, spring - ing
3. Round each ha - bi - ta - tion hov - ering, see the
4. Blest in - hab - it - ants of Zi - on, washed in
ci - ty of our God; he whose word can -
from e - ter - nal love, well sup - ply thy
cloud and fire ap - pear for a glo - ry the
the Re - deem - er's blood! Je - sus, whom their
not be bro - ken formed thee for his own a -
sons and daugh - ters and all fear of want re -
and a cov - ering, show - ing that the Lord is
souls re - ly on, makes them kings and priests to
bode; on the Rock of A - ges found - ed, what can
move. Who can faint, when such a riv - er ev - er
near. Thus de - riv - ing from their ban - ner, light by
God. 'Tis his love his peo - ple rais - es o - ver
shake thy sure re - pose? With sal - va - tion's
will their thirst as - suage? Grace which, like the
night, and shade by day, safe they feed up -
self to reign as kings: and as priests, his
walls sur - round - ed, thou may'st smile at all thy foes.
Lord, the giv - er, nev - er fails from age to age.
on the man - na which he gives them when they pray.
sol - emn prais - es each for a thank - of - fering brings.

-The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.-

The Dismissal

Priest: Let us go forth into the world, rejoicing in the power of the Spirit.

People: Thanks be to God.

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Spiritual Communion Prayer: St. Alphonsus de Liguori, 1696-1787

From *The Hymnal 1982* #52 "Glorious things of thee are spoken" Words: John Newton (1725-1807), alt. Music: Abbot's Leigh, Cyril Vincent Taylor (b. 1907). Music: Copyright ©1942. Renewal 1970 by Hope Publishing Company. All Rights Reserved. Used by Permission. #525 "The Church's one foundation" Words: Samuel John Stone (1839-1900). Music: Aurelia, Samuel Sebastian Wesley (1810-1876).

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Doxology - Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).