

The Altar flowers are given to the glory of God.

*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.

Pilgrims aren't going places simply to see the sites. Pilgrims go to be surprised by God and to discover a bond with other pilgrims that only silence can create. But you don't have to travel thousands of miles to be surprised by God. You only have to be a pilgrim. And you can be that, right here and right now, by opening yourself up to the power and presence of God. Br. James Koester, 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

Hold On

Lucy Simon

-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 #484

"Praise the Lord though every nation"

Wachet auf



1. Praise the Lord through ev - ery na - tion; his ho - ly arm hath
2. Je - sus, Lord, our Cap - tain glo - rious, o'er sin, and death, and



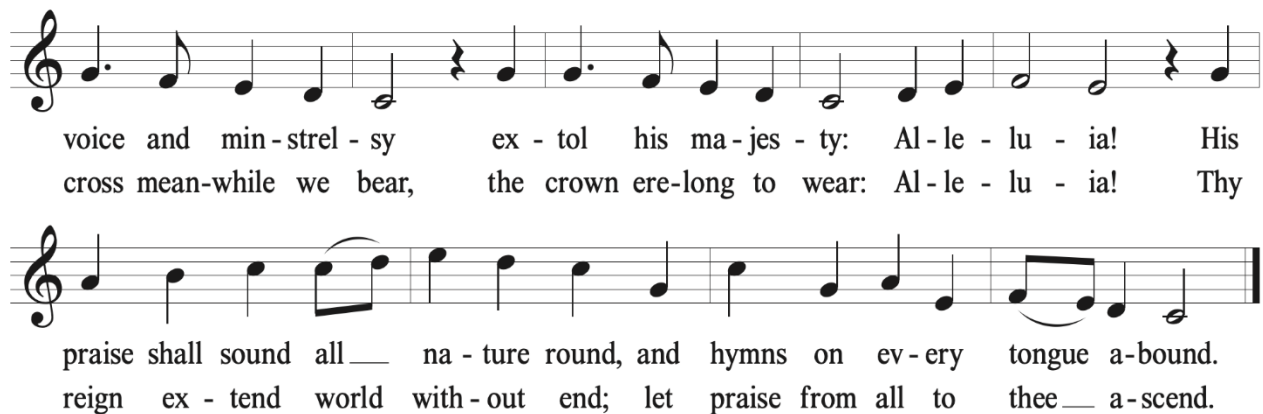
wrought sal - va - tion; ex - alt him on this Fa - ther's throne.
hell vic - to - rious, wis - dom and might to thee be - long;



Praise your King, ye Chris - tian le - gions, who now pre - pares in
we con - fess, pro - claim, a - dore thee; we bow the knee, we



heav'n - ly re — gions un - fail - ing man - sions for his own; with
fall be - fore — thee; thy love hence - forth shall be — our song. The



-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.

God of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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 Jeremiah 15:15-21

Reader: Michael Richards

A Reading from the Book of Jeremiah.

O Lord, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O Lord, God of hosts. I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail. Therefore, thus says the Lord: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them. And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.

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 26:1-8

Reader: Ryan Hubbard

- 1 Give judgment for me, O Lord,
for I have lived with integrity; *
I have trusted in the Lord and have not faltered.
- 2 Test me, O Lord, and try me; *
examine my heart and my mind.
- 3 For your love is before my eyes; *
I have walked faithfully with you.
- 4 I have not sat with the worthless, *
nor do I consort with the deceitful.

- 5 I have hated the company of evildoers; *
I will not sit down with the wicked.
- 6 I will wash my hands in innocence, O Lord, *
that I may go in procession round your altar,
- 7 Singing aloud a song of thanksgiving *
and recounting all your wonderful deeds.
- 8 Lord, I love the house in which you dwell *
and the place where your glory abides.

The Second Reading Romans 12:9-21

Reader: Ryan Hubbard

A Reading from the Letter of Paul to the Romans.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

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

People: Thanks be to God.

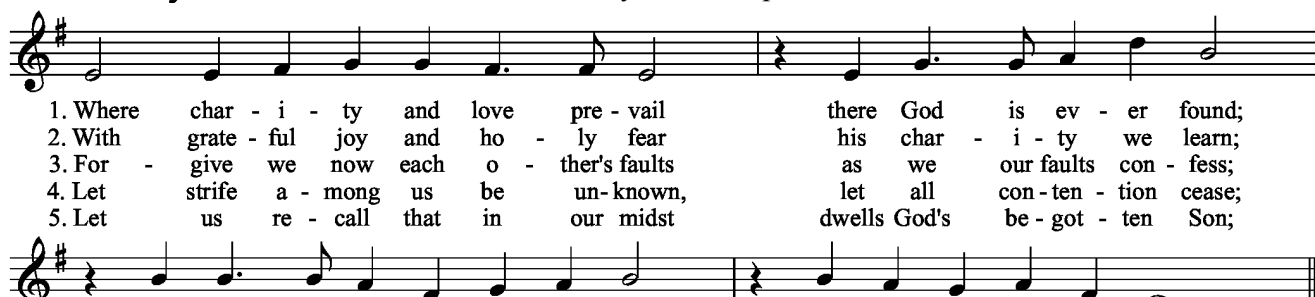
-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual Hymn #581

"Where charity and love prevail"

Cheshire



1. Where char - i - ty and love pre - vail there God is ev - er found;
 2. With grate - ful joy and ho - ly fear his char - i - ty we learn;
 3. For - give we now each o - ther's faults as we our faults con - fess;
 4. Let strife a - mong us be un - known, let all con - ten - tion cease;
 5. Let us re - call that in our midst dwells God's be - got - ten Son;

brought here to - geth - er by Christ's love by love are we thus bound.
 let us with heart and mind and strength now love him in re - turn.
 and let us love each o - ther well in Chris - tian ho - li - ness.
 be his the glo - ry that we seek, be ours his ho - ly peace.
 as mem - bers of his Bo - dy joined, we are in him made one.

6. Love can exclude no race or creed
 if honored be God's Name;
 our common life embraces all
 whose Father is the same.

-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 16:21-28

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

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

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things." Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? "For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

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. Payton Hoegh

A period of silent reflection follows the sermon.

-The Nicene Creed is the statement of what we believe. It is one of the most ancient and corporate confession of our faith, having been adopted by the first ecumenical council in the year 325. When we recite this creed we are joining a great heritage of the holy universal Church through the centuries.

Some people may choose to bow their heads at the verse, For us and for our salvation...and was made man. This gesture marks the mystery of the Incarnation as the central Christian message of God's love for the world.-

Please stand as you are able.

Nicene Creed

**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:
by the power of the Holy Spirit
 he became incarnate from the Virgin Mary,
 and was made man.
For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.
On the third day he rose again
 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 and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
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.

-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: Carla Crancer

My friends, be kindly affectioned one to another with love. And let us come before God, saying, "We glory in your holy name, and offer to you our prayer, O God."

Christ Jesus, you bid your disciples take up their cross and follow you: may your holy Church desire, above all, the things of God that we might overcome evil with good.

Silence

Intercessor: We glory in your holy name,

People: And offer to you our prayer, O God.

O God of our forebears, you know the sorrows of the afflicted: Deliver those who are being oppressed, and grant your peace to all the world.

Silence

Intercessor: We glory in your holy name,

People: And offer to you our prayer, O God.

Abundant God, you make known your wondrous works: reveal yourself in the world of your hands as even you did to Moses our forebear on the holy mountain.

Silence

Intercessor: We glory in your holy name,

People: And offer to you our prayer, O God.

Caring God, grant that the people of our land be given to hospitality. May we abhor that which is evil and cleave to that which is good and, in so doing, may we live peaceably one with another.

Silence

Intercessor: We glory in your holy name,

People: **And offer to you our prayer, O God.**

Strong God, make us weep with those who weep. Reveal your strength to the weak and lowly that they may rejoice in all your marvelous works. We pray for all those on the prayer list, especially Helen, Pastor Ron's family, Diane, and Jake.

The congregation may add their own petitions and thanksgivings.

Silence

Intercessor: We glory in your holy name,

People: **And offer to you our prayer, O God.**

Almighty God, you reward each one according to their works: Give to the dead, especially James Finn, rest from their labors and life everlasting.

Silence

Intercessor: We glory in your holy name,

People: **And offer to you our prayer, O God.**

Priest:

O Merciful God, you are our comfort in time of trial and tragedy. We lift up to you now all those who have been impacted by the fire in Newhall. Even though tragedy has hit our town, help those affected to sense your presence and be strengthened by your love, compassion and the bonds of a community rallied in support. We give thanks to you for fire fighters and first responders, and we pray that all those who struggle now will be restored to wholeness and fullness of life through the healing and restorative work of your Holy Spirit. May new life rise from the ashes just as your Son rose to new life from the tomb. We pray in your name and because of your love for all people.

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

Let us confess our sins to God.

God of all mercy,

we confess that we have sinned against you,

opposing your will in our lives.

We have denied your goodness in each other,

in ourselves, and in the world you have created.

We repent of the evil that enslaves us,

the evil we have done, and the evil done on our behalf.

Forgive, restore, and strengthen us

through our Savior Jesus Christ,

that we may abide in your love

and serve only your will. Amen.

Absolution

Almighty God have mercy on you, forgive you all our sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **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: Sarah Simmons on Aug. 31st, Julie Hagerty on Sept. 1st, Sheri Flay on Sept. 2nd, and Bob Gregor on Sept. 5th. We also celebrate the wedding anniversary of Mary Jo and Ken Higginbotham on Sept. 1st.

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

Cowboy Amazing Grace

John Newton

Josh Wentz, Mark Bridgeford, Steve Plote, Nick Vestuto, vocals

-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 bless - ings flow, Praise God all crea - tures,

here be - low. Praise God, you hosts in heav'n a -

bove; Praise God the Trin - i - ty of Love. A - men.

-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.-

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

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Savior.

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:

-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 whocomes in the name of the Lord, -
 Blest is he, blest is he whocomes 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!

Standing or kneeling as you are able.

Holy and gracious God: 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 Creator 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.

On the night he was handed over to suffering and death, our Savior 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

-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.-

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 Stephen and all your saints into the realm of your eternal joy.

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 God, now and for ever. **AMEN.**

As our Savior Christ has taught us, we now pray,

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

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:

O Jesus Christ, you have instituted for us a great sacrament in your promise of life and love, which we remember now as we hear your words again: "This is my body; this is my blood — given for you." Feed us in our hearts with faith and trust, draw us closer to you and to each other, and strengthen us for service to our neighbor. We come before you now, with hearts you have fed all our lives with the promise that you have given yourself for us. Keep us strong in that faith until we can meet at your table again. Amen.

Please be seated.

Please follow usher instructions for taking communion.

Communion Music

Lord of the Dance
Mark Bridgeford, guitar

Sydney Carter

-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.

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;

and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
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 #450

"All hail the power of Jesus' Name" vs. 1-3

Coronation

1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;
2. Crown him ye mar - tyrs of our God, who from his al - tar call;
3. Hail him, the Heir of Da - vid's line, whom Da - vid Lord did call,
4. Ye heirs of Is - rael's cho - sen race, ye ran - somed of the fall;
5. Sin - ners whose love can ne'er for - get the worm - wood and the gall;

bring forth the roy - al di - a - dem, and crown him Lord of all!
praise him whose way of pain ye trod, and crown him Lord of all!
the God in - car - nate, Man di - vine, and crown him Lord of all!
hail him who saves you by his grace, and crown him Lord of all!
go, spread your tro - phies at his feet, and crown him Lord of all!

bring forth the roy - al di - a - dem, and crown him Lord of all!
praise him whose way of pain ye trod, and crown him Lord of all!
the God in - car - nate, Man di - vine, and crown him Lord of all!
hail him who saves you by his grace, and crown him Lord of all!
go, spread your tro - phies at his feet, and crown him Lord of all!

6. Let every kindred, every tribe,
on this terrestrial ball,
to him all majesty ascribe,
and crown him Lord of all!

The Dismissal

[illegible]