

SAINT LUKE'S EPISCOPAL CHURCH

RITE II - HOLY EUCHARIST PENTECOST 13 - PROPER 18 7 SEPTEMBER 2025 - 10:00AM

*God calls us the people of St. Luke's
to open wide our doors in the name of Christ:
To all who are young or old and need counsel;
To all who are strong and want a task;
To all who are lonely, weak or mourn and need comfort;
To all who are sinful and need a Savior;
To all who are weary and need rest;
To all who are left out and need acceptance;
To all who are grateful and need a place to give thanks and pray;
To all who are called by worship of the Lord into community outreach;
To all in Christ's name we say "WELCOME."*

ORDER OF SERVICE

PRELUDES

*Etude No. 8, Op 46
("Andante cantabile")*

HELLER

Arabesque (No. 2)

DEBUSSY

OPENING HYMN

Will You Come and Follow Me

BULLETIN P. 11

OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
And blessed be his kingdom, now and for ever. Amen.

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 Lord. Amen.

COLLECT OF THE DAY

The Lord be with you. **And also with you.** Let us pray: *(A moment of silence.)* Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE WORD OF GOD

(Please be seated for the readings.)

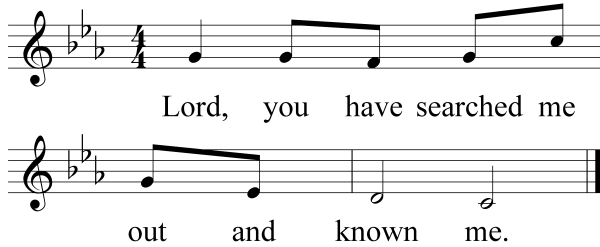
THE HEBREW TESTAMENT LESSON**JEREMIAH 18:1-11**

We now encounter another prophetic parable and sign-action that provides a further indication of the nature and extent of Israel's unfaithfulness. The visit to the potter's house and the action of the potter is interpreted by the prophet as a sign and an analogy for the actions of God to Israel. God, the potter, retains complete mastery over the material (Israel) he uses, and the analogy between the potter working the clay and God fashioning human lives is an ancient and familiar one to the people. After the original pot had been spoiled, it was nonetheless reworked into another vessel. We may discern in this feature a positive message of hope indicating that God could begin to fashion his people Israel anew.

The word that came to Jeremiah from the Lord: "Come, go down to the potter's house, and there I will let you hear my words." So I went down to the potter's house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him. Then the word of the Lord came to me: "Can I not do with you, O house of Israel, just as this potter has done? says the Lord. Just like the clay in the potter's hand, so are you in my hand, O house of Israel. At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the Lord: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings." The Word of the Lord. **Thanks be to God.**

PSALM 139: 1-5, 12-17**PORTLAND PSALTER**

With marvelous wisdom God alone perceives the heights and depths of life.



¹ Lord, you have searched me out and known me; *
you know my sitting down and my rising up; you discern my thoughts from afar.

² You trace my journeys and my resting-places *
and are acquainted with all my ways. **Antiphon**

³ Indeed, there is not a word on my lips, *
but you, O Lord, know it altogether.

⁴ You press upon me behind and before *
and lay your hand upon me. **Antiphon**

⁵ Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.

¹² For you yourself created my inmost parts; *
you knit me together in my mother's womb. **Antiphon**

¹³ I will thank you because I am marvelously made; *
your works are wonderful, and I know it well.

¹⁴ My body was not hidden from you, *
while I was being made in secret and woven in the depths of the earth. **Antiphon**

¹⁵ Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written in your book; *
they were fashioned day by day, when as yet there was none of them.

¹⁶ How deep I find your thoughts, O God! *
how great is the sum of them! **Antiphon**

¹⁷ If I were to count them, they would be more in number than the sand; *
to count them all, my life span would need to be like yours. **Antiphon**

THE EPISTLE

PHILEMON 1-21

This reading contains most of the letter which Paul sent to Philemon asking that he receive back in love the runaway slave Onesimus who was voluntarily returning to him. Other information indicates that Philemon and Onesimus came from the community of the Colossians. Paul himself is now in prison, perhaps in Rome. Onesimus means "the useful one," and Paul describes him as a man who has now become very useful. Evidently he had recently been converted to Christ. Paul does not speak against the institution of slavery, but tells Philemon that his relationship with Onesimus is changed now that they are brothers in Christ.

Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith toward the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

The Word of the Lord. **Thanks be to God.**

SEQUENCE HYMN #675

Take up your cross, the Savior said

BOURBON

THE HOLY GOSPEL *(Please stand.)*

LUKE 14: 25-33

In our Gospel Jesus speaks of the necessity of counting the full cost of discipleship. To follow Jesus in the way of the cross means to surrender the whole of one's life. Any relationship which interferes with this primary commitment must be hated. Jesus tells the crowds two stories to make them consider carefully whether they are ready and able to follow him completely.

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Christ.

Now large crowds were traveling with Jesus; and he turned and said to them, “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, ‘This fellow began to build and was not able to finish.’ Or what king, going out to wage war

against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.”
The Gospel of the Lord. **Praise to you, Lord Christ.**

THE SERMON

THE REV. DR. BENJAMIN A. SHAMBAUGH, RECTOR

THE 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 fully human.**

**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.

PRAYERS OF THE PEOPLE

Following Jesus is expensive—it costs everything, but it is worth it. Let us pray to the God who has watched our growing throughout our lives, and loves us. We pray for The Anglican Church of Southern Africa and St. Ann and the Holy Trinity, Brooklyn.

Lord, there is nothing hidden from you. All our thoughts and plans and secret fears are open to you, even when we try to hide them. Deal with the doubts and misgivings and fears of your Church, with the love and mercy which are part of your nature.

Gracious God: **in you we place all our trust.**

Lord, you feel for the oppressed and the forgotten; you understand the damage which can lead to violence, the insecurity which can lead to defensiveness, and the neglect which can lead to lack of control. Heal the nations; restore what has been lost; and turn our hearts to discern your will.

Gracious God: **in you we place all our trust.**

Lord, you see the point at which discussions turn to arguments and preferences to selfishness. You know the love inside our hearts for one another that sings and dances and aches and worries. Work on us now in the depth of our being and bless our loved ones and this parish with a sense of joy.

Gracious God: **in you we place all our trust.**

Lord, you suffer with those who suffer and weep with those who weep; we, too, stand alongside them now in whatever pain, distress or sorrow is engulfing them, longing for them to be comforted. Heal and bless those who have asked for our prayer, those on our parish prayer list (*pause*), the members of our armed forces serving at home and abroad, and all those affected by violence and war. We pray for the end of anti-Semitism and all forms of hate, for the people of Ukraine, Israel, Gaza, Iran, and all troubled areas of the world.

Gracious God: **in you we place all our trust.**

Lord, your death and resurrection proclaim the message of hope amongst the tears of our grieving for those who have died, especially *Deyo Trowbridge and Franklin Connor Trowbridge, in whose memory the altar flowers are given to the Glory of God by Darlene Trowbridge*. Welcome all the deceased into the eternal light of your kingdom.

Gracious God: **in you we place all our trust.**

Lord, your way may be costly but to whom else could we go? For you alone have the words of eternal life, and we offer you ourselves. We ask your special blessings on those who this week celebrate birthdays: *Bryan Murphy, Frederick Ayer, Christian Villeneuve, Mary Ann Karoussos, Jeff Gates, Doris Meister, Sophia Kirchgassner, Lucy Villeneuve*; and anniversaries: *Bruce & Colleen Stonemetz, Justin & Amy Agnello, Dianne Benson & Lys Marigold, Steve & Suzanne Thorsen, Rainer & Kathleen Kirchgassner, John Watson & Paul Sparks*.

Gracious God: **in you we place all our trust.**

Loving Creator, you are our life and our prosperity. We who make mighty plans know that before you they are little. Fill us with your wisdom; hear us and the needs of all the world, that we may care well for your creation. We ask this in the name of Jesus the Lord. **Amen.**

THE CONFESSION, ABSOLUTION AND PEACE

Let us confess our sins against God and our neighbor. (*Silence may be kept.*) **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.

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

The peace of the Lord be always with you. **And also with you.**

ANNOUNCEMENTS

THE HOLY COMMUNION

OFFERTORY ANTHEM

The Potter's Hand

ZSCHECH/KINGSMORE

PRESENTATION OF THE GIFTS

All things come from You, O Lord,
And of Your own have we given to You.

EUCCHARISTIC PRAYER B

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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 Lord.

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:

SANCTUS

HYMNAL S-128

WILLIAM MATHIAS

(The congregation may stand or kneel)

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the proph-

ets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. Luke and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

THE LORD'S PRAYER

As our Savior Christ has taught us, we are bold to say. **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 INVITATION TO HOLY COMMUNION

Words of welcome (from the Iona Community): “Come to this table, you who have much faith and you who would like to have more; you who have been here often and you who have not been here for a long time; you who have tried to follow Jesus and you who have failed. Come. It is Christ who invites us to meet him here.” Gluten-free hosts are available for those who need them. If you do not wish to receive wine, or only wish a blessing, cross your hands over your chest as you come forward.

COMMUNION ANTHEMS

O Lord, Thou hast searched me out
Joy Jones, soloist

GILCHRIST

HYMN LEVAS #144

Where He Leads Me

POSTCOMMUNION PRAYER

BCP 366

Let us pray: **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

THE BLESSING

Henri Frederic Amiel (1821-1881)

Life is short, and we do not have much time to gladden the hearts of those who make the journey with us. So be swift to love, and make haste to be kind and the blessing of God, who made us, who loves us, and who travels with us be with you now and forever.

RECESSIONAL HYMN LEVAS #136 *I have decided to follow Jesus* INDIAN FOLK MELODY

THE SENDING FORTH

Go in the peace to love and serve of the Lord.
Thanks be to God!

POSTLUDE

Toccata on “In the Cross of Christ I Glory”

CHERWIEN

—

Wine used for communion today was donated in memory of Gina Lincks Dau by Herman Dau

—

Eucharistic Ministers: *Lys Marigold (First Reading), Dianne Benson (Second Reading)*

Prayers: *Courtney Wood*

Greeters: *John & Jennifer Tarbet*

Acolytes: *Sydney Bowden, Bea Vaughn*

Altar Guild: *Lynn Jerome, Diane Tutino*

THE FOLLOWING REQUEST OUR PRAYERS FOR GOD’S LOVING AND HEALING MERCY:

George Kneip, Ken Miller, Evelina Langdale, Paulette Brinka, Adele Sadiq, Julie Nielson, Ed Krug, Charles Lewis, Robbie Balnis, Nick Marlin, Keith Scott, Courtney Wessling

NOTICES AND ANNOUNCEMENTS

SUNDAY SCHOOL

On Sunday, September 14, Sunday School begins the fall session. Join Father Ben for “The Gathering” in Hoie Hall at 9:45am. Registration is open to all children from Pre-K—6th Grade. For registration forms or more info, talk to Christian Education Director Colleen Stonemetz: christianed@stlukeseasthampton.org.

THE ADULT FORUM: 9:00-9:45 ON SUNDAY MORNINGS

Come and discuss the lessons read at Sunday morning services.

FREE YOGA CLASSES RESUME SEPTEMBER 11

Free Yoga classes will be offered at St. Luke’s on **Thursdays at noon**. Classes are specifically designed for people in their 60s, 70s, and 80s, though all adults are welcome!

GREETERS AT 10AM

This lovely opportunity is open to everyone. It is another way to connect with one another, wear your Sunday best and get to know Oscar. Please sign up for a future date or email Dianne Benson at dianneb724@icloud.com for your place on the schedule.

CHOIR COMEBACK

We will have a pickup choir at the 10am service on the first Sunday of each month. Rehearsal will be after the 10am service the week before. For more information, contact Bobby Peterson.

COFFEE HOUR

The Pot-luck Coffee Hour has been so successful, we are keeping it going. Please continue to bring something to share! Don’t forget to retrieve your serving dish/utensils at the end of coffee hour from the kitchen.



1 "Will you come and fol - low me if I but call your name?
 2 "Will you leave your-self be-hind if I but call your name?
 3 "Will you let the blind-ed see if I but call your name?
 4 "Will you love the 'you' you hide if I but call your name?
 5 Lord, your sum-mons ech - oes true when you but call my name.



Will you go where you don't know and nev - er be the same?
 Will you care for cruel and kind and nev - er be the same?
 Will you set the pris - oners free and nev - er be the same?
 Will you quell the fear in - side and nev - er be the same?
 Let me turn and fol - low you and nev - er be the same.



Will you let my love be shown; will you let my name be known;
 Will you risk the hos - tile stare should your life at - tract or scare?
 Will you kiss the lep - er clean, and do such as this un - seen,
 Will you use the faith you've found to re-shape the world a - round,
 In your com - pa - ny I'll go where your love and foot-steps show.



will you let my life be grown in you and you in me?"
 Will you let me an - swer prayer in you and you in me?"
 and ad - mit to what I mean in you and you in me?"
 through my sight and touch and sound in you and you in me?"
 Thus I'll move and live and grow in you and you in me.

SAINT LUKE'S EPISCOPAL CHURCH

Office Hours: Mon.— Fri. 9am—4pm

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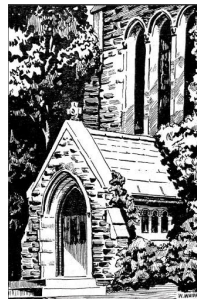
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Rector: rector@stlukeseasthampton.org,

Director of Christian Ed: christianed@stlukeseasthampton.org



REGULAR SCHEDULE OF WORSHIP

Sunday Eucharist – 8 a.m. (Rite I) & 10 a.m. (Rite II)

Wednesday Eucharist Service - 10 a.m. (Rite II)

Saturday at St. Peter's Chapel (Memorial Day-Labor Day) - 5:30 p.m. (Rite II)

VESTRY

Brian Craig, Senior Warden, David Mellgard, Junior Warden

Lucy Kazickas, Martha Murray, Eileen O'Reilly (2026)

John Hadden (Treasurer), Dan Mongan, Roy Parker (2027)

Caroline Dean, Hersey Egginton, Kitt Zuk (2028)

STAFF

The Rev. Dr. Benjamin A. Shambaugh, Rector

Robert Peterson, Music Director | Tara Brinka, Parish Administrator

Colleen Stonemetz, Christian Ed. Director | Oscar Giles, Verger

DIGITAL GIVING TO SUPPORT OUR MINISTRIES

Your time, talent, and treasure are vital for St. Luke's to bring the Good News of Christ Jesus to the people of East Hampton and the world. You can contribute via the QR code below or by using Venmo (@StLukesEHNY). Or you can support our ministries by giving via our parish website: www.stlukeseasthampton.org.



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