

Entrance Rite

OPENING ACCLAMATION

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

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

COLLECT FOR PURITY

The Celebrant may say

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.***

Glory To God In The Highest (*Gloria*)

Cahvary Service
Thomas Pavlechko

The musical score is written in treble clef with a key signature of one sharp (F#) and a common time signature (C). It features several triplet markings (indicated by a '3' above a bracket) and a key change to D major (two sharps) in the final section. The lyrics are printed below the notes.

Glo - ry to God in the high - est, and
peace to God's peo - ple on earth. Lord, God, heav - en - ly King, al -
might - y God and Fath - er, we wor - ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on - ly
Son of the Fa - ther, Lord God, Lamb of God, you
take a - way the sin of the world: have mer - cy on us;
you are seat - ed at the right hand of the Fath - er re -
ceive our prayer. For you a - lone are the Ho - ly One,
you a - lone are the Lord, you a - lone are the Most High Je - sus
Christ with the Ho - ly Spi - rit in the glo - ry of
God the Fath - er. A - men.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Let us pray.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Lessons

FIRST READING: 1 Kings 19:9-18

At Horeb, the mount of God, Elijah came to a cave, and spent the night there. Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

Reader The Word of the Lord.

People ***Thanks be to God.***

PSALM 85:8-13

*⁸ I will listen to what the Lord God is saying, *
for he is speaking peace to his faithful people
and to those who turn their hearts to him.*

*⁹ Truly, his salvation is very near to those who fear him, *
that his glory may dwell in our land.*

*¹⁰ Mercy and truth have met together; *
righteousness and peace have kissed each other.*

- 11 *Truth shall spring up from the earth, **
and righteousness shall look down from heaven.
- 12 *The Lord will indeed grant prosperity, **
and our land will yield its increase.
- 13 *Righteousness shall go before him, **
and peace shall be a pathway for his feet.

SECOND READING: Romans 10:5-15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.” But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

Reader *The Word of the Lord.*

People *Thanks be to God.*

THE HYMNAL 608

Eternal Father, Strong to Save

VERSE ONE

William Whiting (1825-1878), alt.

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1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the
 2 O Christ, whose voice the wa - ters heard and hushed their ra - ging
 3 Most Ho - ly Spi - rit, who didst brood up - on the cha - os
 4 O Trin - i - ty of love and power, thy chil - dren shield in

rest - less wave, who bidd'st the might - y o - cean deep its
 at thy word, who walk - edst on the foam - ing deep, and
 dark and rude, and bid its an - gry tu - mult cease, and
 dan - ger's hour; from rock and tem - pest, fire and foe, pro -

own ap - point - ed lim - its keep: O hear us when we
 calm a - mid its rage didst sleep: O hear us when we
 give, for wild con - fu - sion, peace; O hear us when we
 tect them where - so - e'er they go; thus ev - er - more shall

cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 rise to thee glad hymns of praise from land and sea.

GOSPEL: Matthew 14:22-33

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.

People ***Glory to you, Lord Christ.***

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

Deacon The Gospel of the Lord.

People ***Praise to you, Lord Christ.***

REFLECTION

THE REV. PAM RENNA

THE NICENE CREED

All stand.

*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.*

THE PRAYERS OF THE PEOPLE: FORM III

Father, we pray for your holy catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest;
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Lord Jesus Christ, we pray for you to put an end to the coronavirus pandemic, and the hate-filled divisions in our nation.

In the St. John's family, we pray for Heather, Suzanne, Sue, John, Scott, Gail, Donald, Brenda, Judy, Brian, Mike, Shirley, Nancy, Keith, Al & Jane, Sharon, Sallie, David & Nanette, Rod, Dave, Karen, Ted, Curt, Pam, and the Standing Committee of the Diocese of Eastern Michigan.

For those celebrating birthdays this week: especially Lori Poprave.

For those celebrating wedding anniversaries, especially Jane Girdham & Michael Keenan, as well as Sue and Jerry Lockhart.

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes understanding abide all the days of their lives; through Jesus Christ our Lord. *Amen.*

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. *Amen.*

The Celebrant adds a concluding Collect.

Hasten, O Father, the coming of your kingdom; and grant that we your servants, who now live by faith, may with joy behold your Son at his coming in glorious majesty; through Jesus Christ, our only Mediator and Advocate. *Amen.*

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

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 Bishop, when present, or the Priest, stands and says

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

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

Then the Ministers and the People may greet one another in the name of the Lord.

OFFERTORY SENTENCE

The Celebrant says

O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. *Revelation 4:11*

At St. John's, financial stewardship is an important component of a balanced spiritual life. Returning to God from that which God has given us is a tangible way to express our faith. When each of us gives as each of us is able, together we will discover an abundance to support our ministry and mission in and beyond Old Town Saginaw, Michigan.



Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. – 1 PETER 4:10

OFFERTORY ANTHEM

Eternal Father, Strong to Save

THE LORD'S PRAYER

And now, as our Savior Christ has taught us, we are bold to say,

People and Celebrant

***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,
forever and ever.] Amen.***

PRAYER OF SPIRITUAL COMMUNION

In union, blessed Jesus, with the faithful gathered at every altar of your Church where your blessed Body and Blood are offered this day, I long to offer praise and thanksgiving, for creation and all the blessings of this life, for the redemption won for us by your life, death, and resurrection, for the means of grace and the hope of glory. I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive Communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

THE GRACE

The Officiant then says

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

DISMISSAL

Go in peace to love and serve the Lord.

People ***Thanks be to God.***

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Rublev's icon showing the three Angels being hosted by Abraham at Mambré. Early 15th century, Public Domain, Wikimedia Commons.

Image of St. Peter: *Saint Peter*, St. Paul the Apostle Orthodox Church, Dayton, Ohio.jpg

See:

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Various icons from the office wall of the Rev. Curt Norman.

ENTRANCE RITE

Typically, when Episcopalians gather for public worship on a Sunday, we have a service of Communion, also known as the celebration of the Holy Eucharist. We do this because this is the way Christians have worshiped since the earliest days of the Church. When Jesus instituted the first eucharist at the Last Supper, he commanded all of his followers to continue the practice. It is the clearest, strongest way we know to tell the story of Jesus' death and resurrection, and to maintain our bond with him and with one another.

Episcopal worship is structured, and it uses *The Book of Common Prayer* as its source. The texts and patterns of worship in the prayer book are derived from the earliest surviving texts of ancient Christian worship, updated and expanded as times and circumstances have changed. The common words of the prayer book express our most deeply held beliefs, keep us connected to the timeless elements of Christian tradition, and allow us to participate as more than just listeners.

A eucharistic service has two main parts. The first part is known as the "Service of the Word" or the "Liturgy of the Word." The word *liturgy* means *the work of the people*. In the Liturgy of the Word we gather in the Lord's name, proclaim and respond to the Word of God, and pray for the world and the church. We do this, not as a group of spectators watching a group of performers, but as the people of God acting together, each with their appointed part to play.

We begin with the gathering rite. Now that we are assembled in one place, those people who have designated roles in the service enter in procession while we all sing praise to God. The procession allows everyone to take their appointed places, while at the same time helping the service begin on a note of dignity and reverence. When all are ready, the minister in charge of the celebration, known as the celebrant or presider, begins a dialogue of praise with the congregation. This is known as the Opening Acclamation. After an optional prayer to prepare us for worship, we commonly sing a second hymn of praise which has been used for centuries in the gathering rite. It is known by its opening words "Glory to God." The gathering rite concludes with a prayer, or collect, that reflects the themes of this particular Sunday.

THE LESSONS

In this part of the Liturgy of the Word we sit in order to listen to readings from the Bible. It is our custom to stand, sit, or kneel at different parts of the service. Most of these postures are optional, but we find them useful in helping to worship with our bodies and not just our minds. Typically, we follow the biblical Jewish and Christian traditions of standing to praise God and to pray, sitting in order to listen, and kneeling in order to express penitence or devotion. If you have a physical condition which makes any of these difficult, you are always welcome to adopt a more comfortable position. You may also notice that some people engage in various acts of personal devotion, such as bowing or making the sign of the cross. These also are optional, used by some in order to enhance their individual experience of worship.

We use a fixed pattern of scripture readings, called a lectionary, that allows us to hear most of the Bible within a three-year period. This makes sure that nothing important is left out, and that preachers don't overlook some passages in favor of others.

It has long been a tradition among Christians that lay people read the first lessons. We all participate in singing or saying the psalm together. The Psalms are the ancient hymnal of the Jews, and Christians have always continued to use them. The final reading at a eucharistic service is always from one of the four gospels. Christians have long given special importance to the gospels because that is where we hear directly the words and actions of Jesus. We express this importance by having an ordained minister do this reading, and by standing when we listen to it. If there is a deacon present, it is always the deacon's prerogative to do the gospel reading.

After the sermon, which is always based on at least one of the scripture readings, we conclude our response to God's Word by standing and saying together the Nicene Creed. This summary statement of Christian belief was adopted by the undivided church in the fourth century and is one of the oldest texts of Christian worship.

In the last portion of the Liturgy of the Word, we pray for the church and for the world, and make our final preparation for the Communion part of the service. Our prayers always include the entire universal Church, the nation, the welfare of the world, the concerns of the local community, those who suffer or are in trouble, and those who have died. We usually use a pattern of prayer that allows everyone in the congregation to make responses. When the prayers are concluded, we say together a general confession of our sins and listen as the celebrant pronounces God's forgiveness. Then we are prepared to exchange God's Peace, in which we briefly greet those nearby in the name of the Lord. The ancient custom of passing the Peace expresses our unity in Christ and our readiness to receive Communion. It marks the end of the Liturgy of the Word.

HOLY COMMUNION (not part of this particular service)

We begin the Liturgy of the Table, or Holy Communion, by accepting the people's offerings of bread, wine, money, and other gifts. Since there are no words being spoken at this time, it is also a good time for an offering of music, such as an anthem from the choir. The preparation of the bread and wine on the altar is one of the traditional roles of the deacon, if there is one present. Either leavened or unleavened bread may be used. We use actual wine just as Jesus did and as he commanded us to do. A little water is generally added to reduce the strength of the wine and to symbolize the water that poured out of Jesus' side after his crucifixion. We typically use vessels made from precious metals as a way of honoring the importance of communion. We use linen cloths on the altar or holy table in ways which are very similar to the way in which you might use linen or other special napkins and tablecloths at a fancy dinner party. In fact, both scripture and Christian tradition often compare communion to a great heavenly banquet or feast of all the saints.

The word *eucharist* means *to give thanks*. In every communion service Christians tell the story of God's creation and God's saving act of redemption by the sending of Jesus. We focus on the death and resurrection of Jesus which is the heart of the Christian faith. We listen to his oldest recorded words at the Last Supper with his disciples, in which he commanded us to continue the tradition he was beginning. You will find the clearest expression of the meaning of communion by listening carefully to the words of the service.

The one who presides over eucharist is always an ordained person known as a presbyter or priest. In the earliest centuries of the church, the bishop, or chief pastor, would always preside, but soon the church grew too large for one person to do this. So the bishop ordains and delegates priests to celebrate the eucharist in each local congregation. The three-fold order of the ministry of bishops, priests, and deacons goes back to the beginnings of the church; that is why Episcopalians and others retain these orders to this day.

As the words and action at the altar unfold, they do so according to a four-fold pattern first used by Jesus when he miraculously fed the multitudes with bread and fish, and also used again at the Last Supper. First he *took* the bread. Then he *gave thanks* over the bread. He *broke* the bread, and finally he *gave* it to the people. As we involve ourselves in the drama of communion, together we remember what happened in such a vivid way that this memory is brought right back into the present moment.

Through all of our prayers, we believe that God has now transformed the bread and wine so that Christ is truly present in them. Together they are an outward and visible sign of an inward and spiritual grace - the traditional definition of a sacrament. Every baptized Christian is encouraged and invited to receive communion by coming forward near the altar. The ushers will guide you. You may either stand or kneel. The celebrant will first bring a wafer of bread to you, placing it on your outstretched hands for you to eat. Then the deacon or a lay eucharistic minister will bring round the chalice of

wine. It has always been Christian practice to drink communion wine from this common cup, and you may do so by grasping the chalice at the bottom and tipping it slowly. Though there are no recorded cases of any illness ever being spread through the common cup, we recognize that some may prefer not to drink from it for various reasons. You are welcome to receive the bread only (and not the wine), or to have the minister dip your bread in the chalice and then place it on your tongue, or to take your piece of bread and dip it yourself into the chalice. After you have received communion, you may return to your seat.

The deacon (or priest) clears the altar in much the same way as you might clear your own table after dinner, removing the dishes and cloths and eating or storing any leftovers. In church, we generally consume any leftover bread and wine immediately. Occasionally some is reverently put aside to carry to those who have not been able to attend the service. The celebrant then leads everyone in saying a post-communion prayer, followed by a hymn and a closing procession. The final act of our common worship is the dismissal, which formally closes the worship with a call for us to go as Christ's servants out into the world. It reminds us that the purpose of worship is not simply to encourage and build ourselves up, but for all of us to be empowered and sent forth as ministers of Christ.

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