

The 13th Sunday after Pentecost

Proper 18, Year C

September 08, 2019 8:00 AM Worship

The Holy Eucharist, Rite 1

Welcome to

St. Andrew's

Episcopal Church

STILLWATER, OKLAHOMA



An Affirming Church

Worship Notes

Worship in the Episcopal Church is liturgical in nature; that is, we used a fixed “script” to guide us through a worship experience in which all are participants. Although you may be new to a liturgical form of worship, much of the liturgy we use is ancient, some parts dating back to the first centuries following the life and ministry of Jesus; other parts, such as the Lord’s Prayer and parts of the Prayer of Consecration are original to Jesus himself.

This worship booklet contains everything you need to participate fully in this worship service, including suggestions for when it would be appropriate to stand, sit, or kneel; when it would be appropriate to “cross” oneself, etc. However, these are only suggestions and we don’t expect anyone to do anything they’re not comfortable doing or incapable of doing.

Additionally, **the responses which the congregation makes** are shown in bold text. And in case you were wondering, this symbol **✝** is placed in the worship booklet at places where it would be appropriate to make the sign of the Cross. Finally, this little bell icon **🔔** serves to remind the Acolyte when to ring the Sanctus Bells, which are used during the Eucharistic Prayer to emphasize and call attention to

particular moments in the liturgy; this practice dates from the 15th century.

If you have any questions about anything you see going on, please don't hesitate to ask anyone sitting near you. Or, you can call the church office at (405) 372-3357. You can also visit our website:

www.SaintAndrewsChurch.org

Childcare is provided from 9:15 AM through to the end of the 10:30 AM worship. You may ask an usher or greeter for directions to the nursery.

Bathrooms are available in both the Parish Hall and the Admin/Ed Building. You may ask an usher or greeter for directions.

Make no mistake, we're glad you've joined us for worship! While you're waiting for the service to begin, please take a moment to **silence your cell phones** and other electronic devices. Thanks!

Entrance of the Ministers

*The People may **stand**, as they are able, or remain seated.*

Opening Sentences

BCP 323

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

And blessed be his kingdom, now and forever. Amen.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

Summary of the Law

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

“Glory be to God on High” *BCP 324*

Glory be to God on high, and on earth
Gpeace, good will towards men. We
praise thee, we bless thee, we worship
thee, we glorify thee, we give thanks to
thee for thy great glory, O Lord God,
heavenly King, God the Father Almighty.

**O Lord, the only-begotten Son, Jesus
Christ; O Lord God, Lamb of God, Son of
the Father, that takest away the sins of
the world, have mercy upon us. Thou
that takest away the sins of the world,
receive our prayer. Thou that sittest at
the right hand of God the Father, have
mercy upon us.**

**For thou only art holy; thou only art
the Lord; thou only, O Christ, with the
Holy Ghost, art most high † in the glory
of God the Father. Amen.**

Collect of the Day

The Lord be with you.
And with thy spirit.
Let us pray.

The People may kneel, as they are able, or remain seated.

Grant us, O Lord, we pray thee, to trust in you with all our heart; for, as thou dost always resist the proud who confide in their own strength, so thou dost not forsake those who make their boast of thy mercy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

The People may be seated.

Readings from Scripture

JEREMIAH 18:1-11

A reading from the Book of the prophet Jeremiah.

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

Let us recite this portion of the psalter responsively by the whole verse.

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.**

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.**
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.**
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.**
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!**
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.

PHILEMON 1-21

A reading from the Letter to Philemon.

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.

*The People may **stand**, as they are able, or remain seated.*

LUKE 14:25-33

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

Glory be to thee, O Lord.

✝ 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 be to thee, O Christ.

The Sermon

*Once the Minister has entered the pulpit and invoked the Holy Trinity, the People may be **seated** for the sermon.*

Following the sermon, a few moments of silent reflection are observed.

*Afterwards, the People may **stand**, as they are able, or remain seated.*

Let us reaffirm our faith.

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 People may kneel, as they are able, or remain seated.

The Prayers of the People *BCP 328*

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers — especially Michael our Presiding Bishop, Edward our Bishop, Jeff our priest — that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land — especially the President of the United States, the Members of Congress, and the Justices of the Supreme Court — that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And now, let us pray for our own needs and those of others.

We pray for those in need of healing, especially [*Names*]; and any others we might name in our hearts or aloud.

We pray for those with other cares and concerns, especially [*Names*]; and any others we might name in our hearts or aloud.

We pray for those who have ✝ died, especially [*Names*]; and any others we might name in our hearts or aloud.

We pray for those serving in the Armed Forces, especially [*Names*]; and any others we might name in our hearts or aloud.

We pray for those who travel, especially [*Names*]; and any others we might name in our hearts or aloud.

In the St. Andrew's Cycle of Prayer, we pray for: those who care for our Gardens & Grounds, led by Joe Rovig, Junior Warden; our Greeters and Ushers, organized by the weekly Vestry Person of the Day; our Hospitality and Parish Life committee, led by Anne Bowen; and for our Lay Readers, led by Joan McKeever.

In the Diocesan Cycle of Prayer, we pray for: Holland Hall School in Tulsa, Casady School in Oklahoma City and Oak Hall School in Ardmore.

In the Anglican Cycle of Prayer, we pray for the Province of the Episcopal Church of Sudan. The Most Rev'd Ezekiel Kumir Kondo - Archbishop of the Province of Sudan & Bishop of Khartoum.

And we give thanks for the many blessings of this life:

We join in thanksgiving with [*Names*]; and any others we might name in our hearts or aloud.

And in thanksgiving for [*Names*]; and any others we might name in our hearts or aloud.

We pray for those celebrating a birthday or wedding anniversary this week and invite them to come forward for a special prayer.

The birthday tradition at St. Andrew's is that when you come forward for your prayer, if you wish, you may place in the birthday cross an amount of money in coins equal to your age. The funds contributed are added to the clergy discretionary fund.

The Celebrant concludes with the following collect.

Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may

obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. **Amen.**

Confession & Absolution *BCP 331*

Let us humbly confess our sins unto Almighty God.

Most merciful God, we confess that we have sinned against thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the glory of thy Name. **Amen.**

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, ✚ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Comfortable Words

Hear the Word of God to all who truly turn to him.

“Come unto me, all ye that travail and are heavy laden, and I will refresh you” (Matthew 11:28).

“God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life” (John 3:16).

“This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners” (1 Timothy 1:15).

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world” (1 John 2:1-2).

*The People may **stand**, as they are able, or remain seated.*

The Peace

The peace of the Lord be always with you.
And with thy spirit.

*The People may greet one another with a sign of peace.
Afterwards, they may be **seated**.*

Greetings & Announcements

The Offertory

Ascribe to the Lord the honor due his Name;
bring offerings and come into his courts.

*The People may **stand**, as they are able, or remain seated.*

The Presentation

All things come of thee, O Lord,
and of thine own have we given thee.
Amen.

The Great Thanksgiving *BCP 340* *Eucharistic Prayer II*

The Lord be with you.
And with thy spirit.

Lift up your hearts.
We lift them up unto the Lord.

Let us give thanks unto our Lord God.
It is meet and right so to do.

It is very meet, right, and our bounden duty,
that we should at all times, and in all places,
give thanks unto thee, O Lord, holy Father,
almighty, everlasting God.

Creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy Glory. Glory be to thee, O Lord Most High. † Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The People may kneel, as they are able, or remain seated.

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples,

saying, “Take, eat, this is my Body, which is given for you. Do this in remembrance of me.”

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.”

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this

Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled + with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

The Lord's Prayer

BCP 336

And now, as our Savior Christ hath 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 Breaking of the Bread

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

The Invitation to Communion

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.

The Communion of the People

- ❖ *All persons who seek God are invited to receive Holy Communion.*
- ❖ *To receive the Bread, extend your palms, one crossed over the other, upwards towards the Minister, and a wafer will be placed into your hands. **Gluten-free wafers are available**; make your request known to the Minister administering the Bread.*
- ❖ *To receive the Wine, please assist in guiding the cup to your lips. Alternately, you may dip the wafer in the wine and place it in your mouth.*
- ❖ *If you wish to receive only a Blessing, cross your arms over your chest while kneeling or standing at the altar rail.*
- ❖ *If mobility-issues prevent you from coming to the Altar, Communion can be brought to you. Please alert the Greeter to your situation.*
- ❖ *Finally, it would be helpful if you blotted your lips of any lip balm or lipstick, as it leaves an oily and/or waxy residue on the linens that is difficult to remove.*

Sending out the

Lay Eucharistic Visitors

In the Name of God, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood; for though we are many, we share one Bread and one Cup. Amen.

The People may kneel, as they are able, or remain seated.

Prayer of Thanksgiving *BCP 339*

Let us pray.

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus

Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Blessing

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, ✚ the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

*The People may **stand**, as they are able, or remain seated.*

The Dismissal

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

Departure of the Ministers.

Introductions to the Bible Readings

Jeremiah 18:1–11

In our Hebrew scripture lesson the prophet puts forth an allegory for God's dealings with Jerusalem and Judah: it is like the hands of a potter working with clay. Just as the potter may be working with a ruined piece of clay turning on a wheel, so the potter may transform the clay into a thing of grace and beauty. The Lord is the potter, and the house of Israel the clay. Should the people amend their ways, it is within God's power to bring about a restoration and to shape them once more into a worthy vessel.

Psalms 139:1–5, 12–17

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

Philemon 1–21

This reading contains most of the letter that 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.

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.