



THE 10TH SUNDAY
AFTER PENTECOST
HOLY EUCHARIST
AUGUST 14, 2022 + 10:30 A.M.

Come and See
the difference Christ makes



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In the name of Jesus Christ, welcome! Whether you are our guest today or a long-time member, we are so glad to have you with us today at St. Luke's. We worship in the Episcopal tradition, placing an emphasis on both Word and Sacrament as we strive to participate in the timeless worship of the Church through the ages. We invite you to fully join in this liturgy through song, prayer, and physical action.

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The liturgy for the summer months comes from resources approved by the General Convention of the Episcopal Church called "Enriching Our Worship" and an expansive language version of the Holy Eucharist from the Prayer Book. Some of the language of the prayers is different from what we are accustomed to, which is helpful in keeping us alert to the meaning of the words we use. The language is also broader and more inclusive as it addresses God. There will be aspects of this liturgy that you appreciate and aspects that you do not – use both as opportunities to reflect, wonder, grow, and pray.

Hymns are found in the (blue) Hymnal 1982 and in the Music Supplement, located in your pew rack.

For the safety of all, masks are strongly encouraged.

THE WORD OF GOD

VOLUNTARY Allein Gott in der Höh

Aivars Kalējs

HYMN IN PROCESSION #421 All glory be to God on high

Allein Gott in der Hoh

Please stand. Sung by all.

The Procession symbolizes both our pilgrim journey as travelers in the world, and also our following of Christ as our Head. Music helps us to lift our voices in beauty and song as we praise God.

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

People: And blessed be God's reign, now and for ever. Amen.

COLLECT FOR PURITY *The Collect is a prayer that is connected to the theme of the day.*

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.**

GLORIA *Sung by all. Please see hymnal insert.*

Hayward

The Gloria in excelsis Deo is an ancient Greek hymn that has been a feature of the Eucharistic liturgy for centuries. We join with all of creation in robustly singing the praises of the Triune God: Father, Son, and Holy Spirit, and offering thanks for God's mercy.

COLLECT OF THE DAY

Celebrant: God be with you.

People: **And also with you.**

Celebrant: Let us pray: Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE FIRST READING *Please be seated.*

Isaiah 5:1-7

Each Eucharistic liturgy contains four readings from Scripture: from the Old Testament, the Psalms, a Letter of Paul or other New Testament book, and one of the Gospels.

Let me sing for my beloved

my love-song concerning his vineyard:

My beloved had a vineyard

on a very fertile hill.

He dug it and cleared it of stones,

and planted it with choice vines;

he built a watchtower in the midst of it,

and hewed out a wine vat in it;

he expected it to yield grapes,

but it yielded wild grapes.

And now, inhabitants of Jerusalem

and people of Judah,

judge between me

and my vineyard.

What more was there to do for my vineyard

that I have not done in it?

When I expected it to yield grapes,
 why did it yield wild grapes?
 And now I will tell you
 what I will do to my vineyard.
 I will remove its hedge,
 and it shall be devoured;
 I will break down its wall,
 and it shall be trampled down.
 I will make it a waste;
 it shall not be pruned or hoed,
 and it shall be overgrown with briars and thorns;
 I will also command the clouds
 that they rain no rain upon it.
 For the vineyard of the LORD of hosts
 is the house of Israel,
 and the people of Judah
 are his pleasant planting;
 he expected justice,
 but saw bloodshed;
 righteousness,
 but heard a cry!

Lector: The Word of the Lord. *People:* **Thanks be to God.**

PSALM 80:1-2, 8-18 *Please remain seated. Sung by all.*

The Psalms constitute the prayer book and the hymnal of the Hebrew people, as well as the early Church, and were written to be sung.

Mode 8

Refrain

The vine - yard of the Lord of hosts is the house of Is - ra - el.

from Gradual Psalms for the RCL, ed. Bruce E. Ford, Church Publishing Incorporated

- 1 Hear, O Shepherd of Israel, leading Joseph like a flock; *
 shine forth, you that are enthroned upon the cherubim.
- 2 In the presence of Ephraim, Benjamin, and Manasseh, *
 stir up your strength and come to help us. *Refrain*
- 8 You have brought a vine out of Egypt; *
 you cast out the nations and planted it.

- 9 You prepared the ground for it; *
it took root and filled the land. *Refrain*
- 10 The mountains were covered by its shadow *
and the towering cedar trees by its boughs.
- 11 You stretched out its tendrils to the Sea *
and its branches to the River. *Refrain*
- 12 Why have you broken down its wall, *
so that all who pass by pluck off its grapes?
- 13 The wild boar of the forest has ravaged it, *
and the beasts of the field have grazed upon it. *Refrain*
- 14 Turn now, O God of hosts, look down from heaven;
behold and tend this vine; *
preserve what your right hand has planted.
- 15 They burn it with fire like rubbish; * *Refrain*
at the rebuke of your countenance let them perish.
- 16 Let your hand be upon the man of your right hand, *
the son of man you have made so strong for yourself.
- 17 And so will we never turn away from you; *
give us life, that we may call upon your Name.
- 18 Restore us, O LORD God of hosts; *
show the light of your countenance, and we shall be saved. *Refrain*

THE SECOND READING

Hebrews 11:29-12:2

By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets~ who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented~ of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Lector: The Word of the Lord. *People:* **Thanks be to God.**

GRADUAL HYMN Guide my feet, Lord (*Wonder, Love, and Praise*, #819) *Please stand.*

African-American spiritual, arr. Carl Harris, Jr.

In the ancient Church, the Gradual was a psalm sung by the Cantor on the lower step of the sanctuary. The word "Gradual" comes from the Latin word meaning "step." Liturgically, we are stepping towards the climax of the Liturgy of the Word – the proclamation of the Gospel.

1. Guide my feet Lord, while I run this race.
 2. Hold my hand Lord, while I run this race.
 3. Stand by me Lord, while I run this race.

Guide my feet Lord, while I run this race.
 Hold my hand Lord, while I run this race.
 Stand by me Lord, while I run this race.

Guide my feet Lord, while I run this race, 'cause I
 Hold my hand Lord, while I run this race, 'cause I
 Stand by me Lord, while I run this race, 'cause I

Guide my feet Lord, while I run this race, 'cause I
 Hold my hand Lord, while I run this race. 'cause I
 Stand by me Lord, while I run this race. 'cause I

don't want to run this race in vain.
 don't want to run this race in vain.
 don't want to run this race in vain.

THE HOLY GOSPEL

Luke 12:49-56

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

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

Jesus said, "I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided:

father against son
 and son against father,
 mother against daughter
 and daughter against mother,
 mother-in-law against her daughter-in-law
 and daughter-in-law against mother-in-law."

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

Deacon: The Gospel of the Lord.

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

THE SERMON

Please be seated

The Rev. Dr. Robert Black

SERMON NOTES FOR REFLECTION

- What is your identity?
- How does your sense of vocation/mission comes from that?
- What difference has Christ made in your life?
- What helps in removing yourself from the center of things?
- What makes faith difficult for you to keep?
- What gives you the faith to endure when you meet challenges?
- In what ways do you want to follow Jesus more closely?
- How can you connect more fully to the joy we have in Jesus?

THE NICENE CREED

Please stand.

Book of Common Prayer, 358

The Nicene Creed is the summary of Christian teaching, sometimes called the Symbol of the Faith. It was formulated over two ecumenical councils in the fourth century, and focuses on the nature of Jesus Christ as both fully God and fully human.

THE PRAYERS OF THE PEOPLE

Please remain standing, or kneel.

In the Prayers, we lift up the concerns of the community, the Church, and the world. This version of the prayers is adapted from Common Worship of the Church of England.

Deacon: In the power of the Spirit and in union with Christ, let us pray to the Father.

Intercessor: Hear our prayers, O Lord God.

People: **Hear us, good Lord.**

Intercessor: Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.

People: **Hear us, good Lord.**

Intercessor: Give us boldness to preach the Gospel in all the world, and to make disciples of all the nations.

People: **Hear us, good Lord.**

Intercessor: Enlighten our bishops and all your ministers with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

People: **Hear us, good Lord.**

Intercessor: Guide the leaders of the nations into the ways of peace and justice.

People: **Hear us, good Lord.**

Intercessor: Bless those who administer the law, that they may uphold justice, honesty and truth.

People: **Hear us, good Lord.**

Intercessor: Give us the will to use the fruits of the earth to your glory, and for the good of all creation.

People: **Hear us, good Lord.**

Intercessor: Help and comfort the lonely, the oppressed, refugees, and prisoners.

People: **Hear us, good Lord.**

Intercessor: Keep in safety those who travel, and all who are in danger.

People: **Hear us, good Lord.**

Intercessor: Heal the sick in body and mind, and provide for the homeless, the hungry, and those in poverty.

People: **Hear us, good Lord.**

Intercessor: Hear us as we remember those who have died in the peace of Christ, and grant us with them a share in your eternal kingdom.

People: **Hear us, good Lord.**

The Celebrant adds a concluding prayer.

THE CONFESSION & ABSOLUTION

Before we move to receive the Sacrament of God's grace in the Eucharist, we are honest about our need for forgiveness as we seek reconciliation with God and one another.

Deacon: Let us confess our sins to God.

Please kneel. Silence is kept before the prayer begins.

All: **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.**

THE PEACE

As we have been reconciled to God, we receive the peace from the Celebrant and show signs of reconciliation to one another.

Celebrant: The peace of Christ be always with you. *People:* **And also with you.**

WELCOME & ANNOUNCEMENTS *Please be seated.*

BLESSING OF THE BACKPACKS

BIRTHDAY PRAYER *Prayed by all.*

Church members and guests are invited to come forward if they are celebrating a birthday in the previous or upcoming week. No contribution is required, but many put money into the small birthday box in thanksgiving for a year of life. The funds go to the Rector's Discretionary Fund which is used in assisting those in economic hardship.

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.

THE HOLY COMMUNION

OFFERTORY SENTENCE

If you are our guest today, we encourage you to fill out a Guest Information card (found in the pew rack in front of you) and place it in the offering plate or give it to the clergy after church today. We want to be able to fully welcome you into the life of this parish. May God bless you this and every day.

At the Offertory, we offer gifts back to God, in thanksgiving for, and acknowledgment of, the divine source of all that we are and have. Gifts to support the ministries of St. Luke's may be placed in the Offering Plate or online via credit card. For instructions on online giving, please see the bulletin newsletter insert.

OFFERTORY ANTHEM "O Lord, please hear my prayer"

Moses Hogan

O Lord, please hear my prayer, in the morning when I rise.

It's your servant bound for glory. O dear Lord, please hear my prayer.

Keep me safe within your arms. When my work on earth is done, and you come to take me home.

Just to know I'm bound for glory. And to hear you say well done.

Done with sin and sorrow, have mercy, mercy. Amen.

Often an Anthem (from the Greek word "Antiphon," a liturgical chant sung by a choir) is sung by the choir, an organ Voluntary is played, or a hymn is sung. In each case, this is not meant to be a performance for entertainment, but a prayerful offering through music on behalf of all who are gathered, typically related to the themes of the day or the season.

DOXOLOGY: HYMN 397.3

Sung by all. See insert.

Nun danke alle Gott

During the Presentation, we offer not only financial gifts to the glory of God and the work of his Church, but we also present the bread and wine that will become for us Christ's Body and Blood. This gesture flows into the Sursum Corda (Latin for "Lift up your hearts") - we pray that our hearts and minds may be lifted up to God as we approach the Holy Table.

EUCCHARISTIC PRAYER 2

Celebrant: The Lord be with you.

People:

And also with you.

Celebrant: Lift up your hearts.

People:

We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

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

Celebrant: We praise you and we bless you... lifting our voices to magnify you as we say:

Celebrant: Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Ever-blessed Mary and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

People: **AMEN.**

"Amen" is a Hebrew word of assent, meaning, "so be it" or "I agree." It has had an important place in Christian worship since the earliest days of the Church, and the Amen proclaimed by the people here, whether sung or spoken, is known as the "Great Amen" – representing one of the supreme high points of the entire Eucharistic liturgy, concluding the Eucharistic Prayer. It is printed in all capital letters in the Prayer Book to highlight its importance.

THE LORD'S PRAYER

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

All: **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.**

FRACTION ANTHEM Sung by all. Please see hymnal insert.

Haywood

Celebrant: The Gifts of God for the People of God....

All are welcome and invited to come forward to receive either Communion or a blessing. After the invitation to Communion, you may be seated. Beginning from the front pews, when an usher reaches your pew please form a queue down the center aisle to the altar rail. If you need Communion brought to your pew, please let an usher know. Kneel (or stand if unable) at the rail, filling in spaces from your right to the left. Place your right palm face-up on your left palm and the clergy will give you a piece of bread, which you then consume. A chalice bearer will then give you the chalice to drink from. Please assist the chalice bearer in guiding it to your lips. If you do not wish to receive the chalice, cross your arms across your chest after receiving the bread and remain at the altar rail until after the chalice has passed you. You can return to your pew via the side aisles. There is no intinction (dipping) of the bread into the wine. Gluten-free wafers are available - to request one, place your palms face down instead of up. All Baptized Christians (in any tradition or denomination) are welcome to receive Communion. If you are not Baptized and desire to be a part of and receive the Body of Christ, please speak with our clergy. Any person (regardless of Baptismal status or tradition) may come forward for a prayer of blessing instead of receiving Communion. Place your arms across your chest to indicate this intent before receiving the bread.

COMMUNION HYMNS Sung by all.

#258 Virgin-born, we bow before thee

Psalm 86

#277 Sing of Mary, pure and lowly

Raquel

Hymns, anthems, or other musical offerings may be included during this time, as further meditation and reflection upon the great gift of life and grace offered to us through Christ's Sacrament. You might also find prayers 66 & 67 on page 834 of the Book of Common Prayer to be beneficial.

THE POST-COMMUNION PRAYER Please stand or kneel.

Celebrant: Let us pray.

All: 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

HYMN #490 I want to walk as a child of the light Please stand. Sung by all. Houston

Just as the Eucharistic liturgy began by singing in procession, following the Cross of Christ, so too we now depart as a travelling, singing people, following Christ where he may lead into the world, to serve and be witnesses of his love and grace.

THE DISMISSAL

Deacon: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

VOLUNTARY Nun danket alle Gott

Sigfrid Karg-Elert

Please be seated for the Voluntary, or exit quietly, mindful of those who remain to listen or pray.

The concluding Voluntary, much like the opening Voluntary, is a musical offering of prayer in celebration of God's great gifts to us. Those who wish to listen are invited to come forward to sit in the front pews of the nave.

Eucharistic candles in honor of: teachers, firefighters, and police officers; given by Reg Boland

Office candles in memory of: McRay and Susan Robinson, Julie Greene King; given by Jamie and Susan King

Sanctuary Lamp in honor of: the choirs and musicians of St. Luke's; given by Nan Medley

Altar Flowers in memory of: Dr. Rowland King; given by Marilyn King

Servers	This Sunday	Next Sunday
Lectors:	Chip Carter, Lee Piper	Penny Roemer, Kathleen Dunn
Intercessor:	Jennifer McKinney	Cris Leckonby
Verger:	Lee Piper	Greg Shields
Chalicians:	Pati Carter, Alex Dunn	Dick Martin, Pennie Martin
Acolytes:	Addison Griffith, Nick Clement, Marlee Speir, Joaquim Chamberlain	Jacob Trainor, Clara Tinsley, Anna Chamberlain, James Stephenson
Greeter:	Pennie Martin	Gene Krueger
Ushers:	TBD	TBD
Emergency Response:	Mark Stephenson, Roy Bentley	Mark Stephenson, Cris Leckonby
Vestry Deposit:	Ed Hall, Tory Curran	Kathleen Dunn, Don Fortner
Children's Church:	Tyler Black	Lisa Godbey



St. Luke's Episcopal Church

Established 1753

A Parish of the Diocese of North Carolina

The Rt. Rev. Samuel Rodman, Bishop

The Rt. Rev. Anne Hodges-Copple, Bishop Suffragan



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At St. Luke's we seek to be good stewards of the Earth. This service order is printed on 100% recycled paper, and we invite you to leave it at the end of each pew after the service for recycling.