



THE 3RD SUNDAY
AFTER PENTECOST
HOLY EUCHARIST
JUNE 26, 2022 + 10:30 A.M.



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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 participate fully in this liturgy through song, prayer, and physical action.

PRAYERS FOR WORSHIP

A Prayer of Self-Dedication

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated to you; and then use us, we pray you, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

On Sundays

O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ our Lord. Amen.

Before Worship

O Almighty God, who pours out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to you, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. Amen.

St. Luke's Parish Prayer

O God, in your abundant grace you sent your Son to be the light of the world: Grant that we may come and see the difference that Christ makes in each of us as we seek to become your beloved community; and as we gather in intentional worship, may we ever be reminded of your transformative love which is the foundation of our faith; through Jesus Christ our Lord, in the unity of the Holy Spirit, one God, now and for ever. Amen.

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.

THE WORD OF GOD

VOLUNTARY

HYMN IN PROCESSION #594 God of grace and God of glory

Cwm Rhondda

Please stand. Sung by all.

Hymns are found in the (blue) Hymnal 1982 in your pew rack. 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: S-277 *Sung by all.*

David Hurd

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 built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING *Please be seated.*

2 Kings 2:1-2, 6-14

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.

When the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel.

Then Elijah said to him, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

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

PSALM 77:1-2, 11-20

Plainsong

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.



- 1 I will cry a/loud to God;*
I will cry aloud, and / he will hear me.
- 2 In the day of my trouble I / sought the LORD;*
my hands were stretched out by night and did not tire;
I refused / to be comforted.
- 11 I will remember the works of the / LORD,*
and call to mind your won/ders of old time.
- 12 I will meditate on / all your acts*
and pon/der your mighty deeds.
- 13 Your way, O God, is / holy;*
who is so great a / god as our God?
- 14 You are the God who works / wonders*
and have declared your power a/mong the peoples.
- 15 By your strength you have redeemed your / people,*
the children of Ja/cob and Joseph.
- 16 The waters saw you, O God; the waters saw you and / trembled;*
the very / depths were shaken.
- 17 The clouds poured out water; the skies / thundered;*
your ar/rows flashed to and fro;
- 18 The sound of your thunder was in the whirlwind;
your lightnings lit / up the world;*
the earth / trembled and shook.
- 19 Your way was in the sea, and your paths in the great / waters,*
yet your foot/steps were not seen.
- 20 You led your people / like a flock*
by the hand of Mo/ses and Aaron.

THE SECOND READING

Galatians 5:1,13-25

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another.

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

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

GRADUAL HYMN #559 Lead us, heavenly Father *Please stand. Sung by all. Dulce carmen*
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.

THE HOLY GOSPEL

Luke 9:51-62

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

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

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village.

As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said,

"Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

Deacon: The Gospel of the Lord. People: **Praise to you, Lord. Christ.**

THE SERMON Please be seated. The Rev. Dr. Robert Black

THE NICENE CREED Please stand. BCP, 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.*

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.

OFFERTORY ANTHEM "Bright Canann"

Robert Shaw

*O who will come and go with me?
I am bound for the land of Canaan.
I'm bound fair Canaan's land to see,
I am bound for the land of Canaan.*

*I'll join with them who've gone before,
I am bound for the land of Canaan.*

*Where sin and sorrow are no more,
I am bound for the land of Canaan.*

*Oh, Canaan; bright Canaan!
I'm bound for the land of Canaan,
Oh, Canaan, it is my happy home,
I am bound for the land of Canaan.*

Early American Folk Hymn

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. 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.

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.

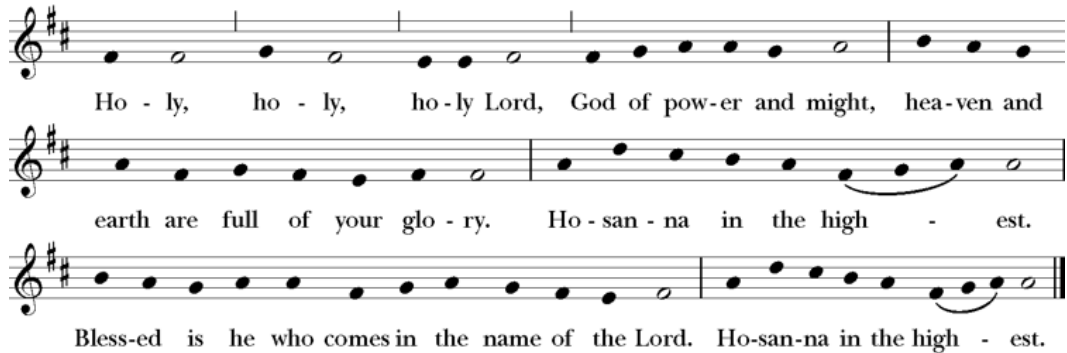
*All praise and thanks to God the Father now be given,
the Son, and him who reigns with them in highest heaven,
eternal, Triune God, whom earth and heaven adore;
for thus it was, is now, and shall be, evermore.*

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:

SANCTUS: S-124 *Sung by all.*

Hurd



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

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 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: S-169

Sung by all.

Ray W. Urwin

Cantor or Choir
My flesh is food in - deed, and my blood is drink in -

1 *All* | 2 *Cantor or Choir*
deed, says the Lord. My Lord. Those who eat my

All
flesh and drink my blood dwell in me and I in them. My

flesh is food in - deed, and my blood is drink in - deed, says the Lord.

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 HYMN #339 Deck thyself, my soul with gladness Schmucke dich
Sung by all.

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 #655 O Jesus, I have promised *Please stand. Sung by all.* Nyland
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

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 (not the choir stalls).

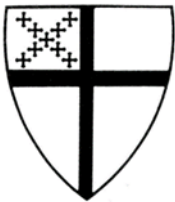
Servers	This Sunday	Next Sunday
Lectors:	Robin Swanson, Pennie Martin	Lee Piper, Luke Hamaty
Intercessor:	Kathy Carter	Penny Roemer
Verger:	Gary Thornburg	Lee Piper
Chalicians:	Pennie Martin, Dick Martin	Cathy Green, Reg Boland
Acolytes:	Peter Bentley, Anna Bentley, Clara Tinsley, Eleanor Black	Addison Griffith, Anna Chamberlain, Nick Clement, Constantine Cook
Greeter:	Gene Krueger	Gary Thornburg
Ushers:	Chip Short, Paul Woodson, Matt Storey	Greg Kauffman, Stewart Ash, Stephen Collins, Andrew Lund
Emergency Response:	Greg Shields, Stephen Collins	Mark Stephenson, Drew Griffith
Vestry Deposit:	Anne Scott Clement, Stephen Collins	Ed Hall, Tory Curran

Eucharistic candles in memory of: Francis Lang Joyner, Mr. and Mrs. Edward G. Joyner, Mr. and Mrs. Blair W. Alston, Cynthia R. Joyner, Tami R. Joyner, Sybil Joyner; given by Mr. and Mrs. Ed Joyner

Office candles in memory of: Sally Graham Large, Nelson Darrow Large; given by Mrs. Leslie Ann Stevens

Sanctuary Lamp in honor of: the Young People and Teenagers of St. Luke's Parish; given by Reg Boland

Altar Flowers in memory of: Bryce Parker Beard, Mildred Patterson Beard, Alexander Patterson Beard, Patricia Arey Beard; given by Cam Beard



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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