

SAINT PAUL'S EPISCOPAL CHURCH

*We believe that God is healing and restoring the world,
and that we are recipients of and participants in that healing and restoration.*



SUNDAY, AUGUST 16, 2020

THE ELEVENTH SUNDAY AFTER PENTECOST

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Morning Prayer, Rite II

Welcome and Announcements

Please stand as you are able.

Opening Hymn 544

Jesus Shall Reign



1. Je - sus shall reign wher - e'er the sun Does its suc -
2. To him shall end - less prayer be made, And prais - es
3. Peo - ple and realms of ev - 'ry tongue Dwell on his
4. Bless - ings a - bound wher - e'er he reigns, The pris - 'ners
5. Let ev - 'ry crea - ture rise and bring Their joy - ful



1. ces - sive jour - neys run; His king - dom stretch from
2. throng to crown his head; His name like sweet per -
3. love with sweet - est song, And chil - dren's voic - es
4. leap to lose their chains; The wea - ry find e -
5. prais - es to our King; An - gels de - scend with



1. shore to shore, Till moons shall wax and wane no more.
2. fume shall rise With ev - 'ry morn - ing sac - ri - fice.
3. shall pro - claim Their ear - ly bless - ings on his name.
4. ter - nal rest, And all who suf - fer want are blest.
5. songs a - gain, And earth re - peat the loud a - men!

Opening Sentence

Officiant: The hour is coming, and now is, when the true worshipers will worship the Father in spirit and in truth, for such the Father seeks to worship him.

John 4:23

Confession of Sin

The Officiant says to the people:

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling:

**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 Officiant 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 Invitatory and Psalter

All stand, as able.

Officiant: Lord, open our lips.

People: And our mouth shall proclaim your praise.

Officiant and People:

**Glory to the Creator, and to the Redeemer, and to the Sanctifier: *
as it was in the beginning, is now, and will be for ever. Amen. Alleluia.**

Officiant: The mercy of the Lord is everlasting:

People: Come let us adore him.

Officiant and People:

Jubilate *Psalm 100*

**Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.**

**Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.**

**Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.**

**For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.**

The people are seated.

Psalm 65



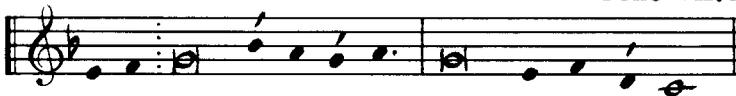
Let the peo—ples praise you, O God; let all the peo—ples praise you.

May God be merciful to /us and bless us, *
show us the light of his counte/nance and come to us.
Let your ways be /known upon earth, *
your saving health a/mong all nations. [ANTIPHON]

Let the nations be /glad and sing for joy,
for you judge the peoples with equity
and guide all the na/tions upon earth. [ANTIPHON]

The earth has brought /forth her increase; *
may God, our own God, give /us his blessing.
May God give /us his blessing, *
and may all the ends of the earth /stand in awe of him. [ANTIPHON]

Tone VII.8



Readings

A period of silence will follow each reading.

Isaiah 56:1,6-8

The people remain seated.

Thus says the Lord:

Maintain justice, and do what is right,
for soon my salvation will come,
and my deliverance be revealed.

And the foreigners who join themselves to the Lord,
to minister to him, to love the name of the Lord,
and to be his servants,

all who keep the sabbath, and do not profane it,
and hold fast my covenant--

these I will bring to my holy mountain,
and make them joyful in my house of prayer;

their burnt offerings and their sacrifices
will be accepted on my altar;

for my house shall be called a house of prayer
for all peoples.

Thus says the Lord God,
who gathers the outcasts of Israel,

I will gather others to them
besides those already gathered.

Lector: The Word of the Lord.

People: Thanks be to God

Silence.

All stand, as able.

Canticle 14 A Song of Penitence *Kyrie Pantokrator*
Prayer of Manasseh 1-2, 4, 6-7, 11-15

O Lord and Ruler of the hosts of heaven, *
God of Abraham, Isaac, and Jacob,
and of all their righteous offspring:
You made the heavens and the earth, *
with all their vast array.
All things quake with fear at your presence; *
they tremble because of your power.
But your merciful promise is beyond all measure; *
it surpasses all that our minds can fathom.
O Lord, you are full of compassion, *
long-suffering, and abounding in mercy.
You hold back your hand; *
you do not punish as we deserve.
In your great goodness, Lord,
you have promised forgiveness to sinners, *
that they may repent of their sin and be saved.
And now, O Lord, I bend the knee of my heart, *
and make my appeal, sure of your gracious goodness.
I have sinned, O Lord, I have sinned, *
and I know my wickedness only too well.
Therefore I make this prayer to you: *
Forgive me, Lord, forgive me.
Do not let me perish in my sin, *
nor condemn me to the depths of the earth.
For you, O Lord, are the God of those who repent, *
and in me you will show forth your goodness.
Unworthy as I am, you will save me,
in accordance with your great mercy, *
and I will praise you without ceasing all the days of my life.
For all the powers of heaven sing your praises, *
and yours is the glory to ages of ages. Amen.

Romans 11:1-2a, 29-32

The people are seated.

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Lector: The Word of the Lord.

People: Thanks be to God.

Silence.

All stand, as able.

Canticle 16 A Song to the Lamb *Dignus es*
Revelation 4:11, 5:9-10, 13

Blessed be the Lord, the God of Israel; *
 he has come to his people and set them free.
He has raised up for us a mighty savior, *
 born of the house of his servant David.
Through his holy prophets he promised of old,
that he would save us from our enemies, *
 from the hands of all who hate us.
He promised to show mercy to our fathers *
 and to remember his holy covenant.
This was the oath he swore to our father Abraham, *
 to set us free from the hands of our enemies,
Free to worship him without fear, *
 holy and righteous in his sight
 all the days of our life.
You, my child, shall be called the prophet of the Most High, *
 for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
 by the forgiveness of their sins.
In the tender compassion of our God *
 the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the
 shadow of death, *
 and to guide our feet into the way of peace.

Glory to the Creator, and to the Redeemer, and to the Sanctifier: *
 as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Matthew 15: 10-28

The people are seated.

Officiant: A reading from the Gospel of Matthew.

Jesus called the crowd to him and said to them, “Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” He answered, “Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” But Peter said to him, “Explain this parable to us.” Then he said, “Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.”

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

Officiant: The Word of the Lord.

People: Thanks be to God

Silence.

All stand, as able.

Canticle 20 Glory to God *Gloria in excelsis*

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The people are seated.

Hymn 470

There's a wideness in God's Mercy

1 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
 2 There is no place where earth's sor - rows are more felt than up in heaven;
 3 For the love of God is broad - er than the mea - sure of the mind;

there's a kind-ness in his jus - tice, which is more than lib - er - ty.
 there is no place where earth's fail - ings have such kind - ly judg - ment given.
 and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel - come for the sin - ner, and more gra - ces for the good;
 There is plen - ti - ful re - demp - tion in the blood that has been shed;
 If our love were but more faith - ful, we should take him at his word;

there is mer - cy with the Sa - vior; there is heal - ing in his blood.
 there is joy for all the mem - bers in the sor - rows of the Head.
 and our life would be thanks - giv - ing for the good - ness of the Lord.

Apostles' Creed

All stand, as able.

**I believe in God, the Father almighty,
creator of heaven and earth.**
I believe in Jesus Christ, his only Son, our Lord.
**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**
**He suffered under Pontius Pilate,
was crucified, died, and was buried.**
He descended to the dead.
On the third day he rose again.
**He ascended into heaven,
and is seated at the right hand of the Father.**
He will come again to judge the living and the dead.
**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Prayers

All stand, as able.

Officiant: The Lord be with you.

People: **And also with you.**

Officiant: Let us pray.

Officiant and People:



Our Fa - ther in hea - ven, hal - lowed be your Name,



your king - dom come, your will be done, on earth as in



hea - ven. Give us to - day our dai - ly bread.



For - give us our sins as we for - give those who



sin a - gainst us. Save us from the time of trial,



and de - liv - er us from e - vil. For the king - dom the pow - er,



and the glo - ry are yours, now and for ev - er. A - men.

The Officiant and People say responsively:

- V. Show us your mercy, O Lord;
R. And grant us your salvation.
- V. Clothe your ministers with righteousness;
R. Let your people sing with joy.
- V. Give peace, O Lord, in all the world;
R. For only in you can we live in safety.
- V. Lord, keep this nation under your care;
R. And guide us in the way of justice and truth.
- V. Let your way be known upon earth;
R. Your saving health among all nations.
- V. Let not the needy, O Lord, be forgotten;
R. Nor the hope of the poor be taken away.
- V. Create in us clean hearts, O God;
R. And sustain us with your Holy Spirit.

Collects

O God, who reigns in glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

Almighty and everlasting God, you have brought us in safety to this new day: Preserve us with your mighty power, that we may not fall into sin, nor be overcome by adversity; and in all we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. **Amen.**

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. **Amen.**

Heavenly One, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. **Amen.**

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.**

O God, the King eternal, whose light divides the day from the night and turns the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the way of peace; that, having done your will with cheerfulness during the day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord. **Amen.**

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. **Amen.**

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. **Amen.**

Hymn

Help Us Accept Each Other

D G D A D Em7 D A D A

1 Help us ac - cept each oth - er as Christ ac - cept - ed us; teach
 2 Teach us, O Lord, your les - sons, as in our dai - ly life we
 3 Let your ac - cept - ance change us, so that we may be moved in
 4 Lord, for to - day's en - coun - ters with all who are in need, who

D F#7 G A G A D E7 A

us as sis - ter, broth - er each per - son to em - brace. Be
 strug - gle to be hu - man and search for hope and faith. Teach
 liv - ing sit - u - a - tions to do the truth in love; to
 hun - ger for ac - cept - ance, for right - eous - ness and bread, we

D A D G D Bm F#7 Bm B Em A

pres - ent, Lord, a - mong us and bring us to be - lieve we
 us to care for peo - ple, for all— not just for some, to
 prac - tice your ac - cept - ance un - til we know by heart the
 need new eyes for see - ing, new hands for hold - ing on: re -

D G D Gmaj7 Em G Em7 A D

are our - selves ac - cept - ed and meant to love and live.
 love them as we find them and as they may be - come.
 ta - ble of for - give - ness and laugh - ter's heal - ing art.
 new us with your Spir - it; Lord, free us, make us one!

A Litany for True Healing and Reconciliation:

Reader: Let us not rush to the language of healing, before understanding the fullness of the injury and the depth of the wounds, by all hands, but more by some than others.

People: Let us not rush to fast answers, when the gaping wound requires long, loving tending care.

Let us not offer false equivalencies, thereby diminishing the particular pain being felt in a particular circumstance in a particular historical moment.

Let us not speak of reconciliation without speaking of reparations and restoration, or how we can repair the breach and how we can restore the loss.

Let us not rush past the loss of this mother's child, this father's child ... someone's beloved son.

Let us not value property over people; let us not protect material objects while human lives hang in the balance.

Let us not value a false peace over a righteous justice.

Let us not be afraid to sit with the ugliness, the messiness, and the pain that is life in community together.

Let us not offer clichés to the grieving, those whose hearts are being torn asunder.

Instead...

Let us mourn black and brown, indigenous and LGBTQ+ people those killed extrajudicially, especially when justice is not served.

Let us lament the loss of a teenager, dead at the hands of a police officer who described him as a demon.

Let us weep at a criminal justice system, which is neither blind nor just.

Let us call for the mourning men and the wailing women, those willing to rend their garments of privilege and ease, and sit in the ashes of this nation's original sin.

Let us be silent when we don't know what to say.

Silence.

And finally, let us find out hope in a God who makes all things new, and let us commit ourselves to being renewed at those deep levels we consciously or unconsciously protect.

May we die with Christ that we might live with Christ, a new creation.

The General Thanksgiving

Officiant and People:

**Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life; but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you in holiness and righteousness all our days;
through Jesus Christ our Lord, to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.**

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

Officiant: Let us bless the Lord. Alleluia, Alleluia.

People: Thanks be to God. Alleluia, Alleluia.

Closing Hymn 671

Amazing Grace

Next page.

Officiant: Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.**

Ephesians 3:20,21

Amazing Grace

1 A - maz - ing grace! how sweet the sound, that
2 'Twas grace that taught my heart to fear, and
3 The Lord has prom - ised good to me, his
4 Through man - y dan - gers, toils, and snares, I
*5 When we've been there ten thou - sand years, bright

1 saved a wretch like me! I once was lost but
2 grace my fears re - lieved; how pre - cious did that
3 word my hope se - cures; he will my shield and
4 have al - rea - dy come; 'tis grace that brought me
5 shin - ing as the sun, we've no less days to

1 now am found, was blind but now I see.
2 grace ap - pear the hour I first be - lieved!
3 por - tion be as long as life en - dures.
4 safe thus far, and grace will lead me home.
5 sing God's praise than when we'd first be - gun.

Offertory - Thank you for giving!

Please drop your offering in the church's mailbox or mail it to:

St. Paul's Episcopal Church
415 S. 18th Street
Mount Vernon, WA 98274

Your Vestry members request your prayers for this congregation and their leadership. They want to be in conversation with you. Speak with them so they know the needs of the congregation:

Bonnie Schuh
Dan Niven

Susan Cooper
Sara Young

Sandy McDougall
Margaret Bird

St. Paul's Prayer Team prays daily for those on the prayer list. Please email Penny Worrell at penny.worrell@gmail.com.

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Morning Prayer:

Until we can meet together once again, our Sunday Morning worship will generally be Morning Prayer, as per the Bishop's instruction. For those who remember the days in the Episcopal Church when the Eucharist was only celebrated once a month, these days may have a familiar feel. For those of us who do not, it feels like a Eucharistic Fast. It has been so described by others who have written about our current situation. In the liturgical reforms of the 1970's the Eucharist has become the center of Sunday worship. Now, however, because of the worldwide pandemic, we are back to Morning Prayer as our regular fare.

What is Morning Prayer? It is a rite originally developed for the Benedictine monastic life in England in the Medieval period. Monks and nuns prayed seven times a day. Four of those prayer services became popular among the common people, Morning Prayer (or Matins,) Noonday Prayers (or Non,) Evening Prayer, (or Vespers,) and Compline. Matins and Vespers grew into full-blown services in themselves. Matins came to fill in on Sunday mornings when a priest was not available to preside at the Eucharist.

In the American church, the term Matins is rarely used, preferring the more descriptive, Morning Prayer. The rite became very popular in the western expansion precisely because it could be led by lay people. Our Prayer Books throughout the years have reflected this, always including a well-constructed rite. Our current one is no exception.

Adapted as it is for lay leadership, you will notice that the lay form for the absolution is provided for in the rubrics (instructions written in italics and smaller size.) There is no provision for a sermon. It has always been an Anglican thought that the Bible, read aloud to the people in their own language, was the foundation of spiritual formation in worship. When used as the primary service on Sunday, a sermon is usually inserted where we do it, or after the Creed, or even just before the dismissal. Rubrics for a blessing are also omitted.

The structure of the rite borrows from the synagogue worship of the early Jewish Christians, just like the first part of a Eucharistic service. It follows the same format of an introductory rite, readings from Scripture, prayers and a dismissal. Because Morning Prayer's focus is Scripture and Prayer, the introductory rites and the readings themselves are more elaborately done, and the prayers are more extensive. At St. Paul's, after the Collects, where the rubrics allow for "other authorized intercessions," we insert another set of prayers that focus our petitions on concerns of our time and place.

Because it is not a Eucharistic service, the services do not employ the liturgical colors. Instead of a white alb and stole, the presider often wears a black cassock, a white surplice over it, and a tippet. The tippet looks like a black stole, but it is really an academic vestment. It often has emblems of academic affiliations attached near the tips. Fr. Paul's has an Episcopal shield, and the shields of two seminaries from which he holds degrees. A simple alb with no stole may also be used.

Welcome to Saint Paul's!

We hope that your worship with us will be both inspirational and spiritually nurturing. Please feel free to participate in the worship service as much or as little as you wish. The prayer book gives directions as to when we stand, sit, or occasionally kneel; these are guidelines. What is more important is that you bring your complete self to worship God.

Everyone is welcome to receive Holy Communion at the Lord's table. We use real wine in the cup. If you wish to receive only a blessing, simply cross your arms in front of you as the priest approaches. If you do not want to drink from the chalice, keep the piece of bread on your open palm, and present it to the chalice bearer, who will then dip the bread into the wine and place it on your tongue. Non-gluten bread is also available. Please inform us if this is your preference.

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The Reverend Paul Moore <i>Rector</i>	254-368-6475	padrequiteno@gmail.com
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