

St. Thomas' Episcopal Church

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The Fifteenth Sunday after Pentecost

September 5, 2021

The Holy Eucharist

Prelude

Nun Bitten Wir

Buxtehude

Hymn #371 (vs. 1 and 4)

Thou, whose almighty word

Moscow

The people standing, the Celebrant says

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

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

The Celebrant may say

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

S280 ***Gloria in excelsis***

Powell

**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 Collect of the Day

The Celebrant says to the people: The Lord be with you.

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

Celebrant: Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The people sit.

The Word of God

The First Lesson Proverbs 21:1-2, 8-9, 22-23

Lector A reading from the Book of Proverbs.

A good name is to be chosen rather than great riches,
and favour is better than silver or gold.

The rich and the poor have this in common:
the LORD is the maker of them all.

Whoever sows injustice will reap calamity,
and the rod of anger will fail.

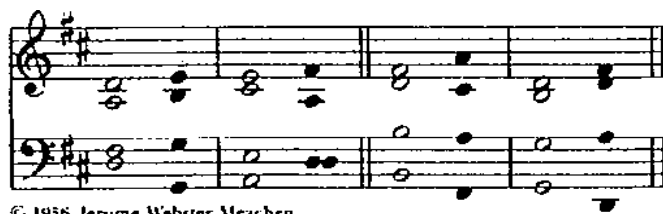
Those who are generous are blessed,
for they share their bread with the poor.

Do not rob the poor because they are poor,
or crush the afflicted at the gate;
for the LORD pleads their cause
and despoils of life those who despoil them.

Lector The word of the Lord.

People **Thanks be to God**

Psalm 125 (*all chant the psalm on the following tone*)



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¹ Those who trust in the LORD are like Mount **Zion**, *
which cannot be moved, but stands fast for **ever**.

² The hills stand about Je-**rusalem**; *
so does the LORD stand round about his people, from this time forth for
ever-**more**.

- ³ The scepter of the wicked shall not hold sway over the land allotted to the just, *
so that the just shall not put their hands to evil.
- ⁴ Show your goodness, O LORD, to those who are good *
and to those who are true of heart.
- ⁵ As for those who turn aside to crooked ways,
the LORD will lead them away with the evil-doers; *
but peace be upon Israel.

The Epistle James 2:1-1

A reading from the letter of James.

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. [For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.]

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill,"

and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

Lector The word of the Lord.

People **Thanks be to God**

Sequence Hymn WLP #773

Heal me, hands of Jesus

Sharpe

The Holy Gospel Mark 7:24-37

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

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

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

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

After the Gospel, the Reader says

The Gospel of the Lord.

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

The Sermon

The congregation may stand.

The Nicene Creed

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.**

Through him all things were made.

**For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.**

**With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

The Prayers of the People

Form VI

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world, especially the people of Haiti and Afghanistan;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble, especially those in the path of Hurricane Ida, and those who suffer from floods in Western North Carolina and Tennessee, and fire in California;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Michael our Presiding Bishop, and Rob our Bishop; and for all bishops and other ministers, and especially Bonnie, our priest;

For all who serve God in his Church.

For the special needs and concerns of this congregation. For **John Tolbert, Bobbie and Rendol Cobb, Julia Credle, Peggy Parker, Elsie Benson, Riley Raines, Mary Gillam, Rita Hoggard, Mary Chappell, Beth Bryant, Baron Chamblee, Emma Cobb, Daniel Perry, and others known to us.**

Silence

The People may add their own petitions

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life. This week in our Diocesan Cycle of Prayer we give thanks for St. Paul's, Clinton, and the Trinity Deanery.

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;

Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Silence may be kept.

Leader and People

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

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

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace

The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

(Please stay in place and share from a distance.)

The Holy Communion

Offertory Anthem

Your Hands, O Lord, In Days Of Old

Mozart

(Please place your offering in the plate in the narthex as you enter or exit. During the anthem, the altar will be prepared for the Holy Communion.)

The Great Thanksgiving

Eucharistic Prayer A

The people remain standing. The Celebrant, whether bishop or priest says

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 him thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

**S 125 Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest, Hosanna in the highest.**

Proulx

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

And now, as our Savior Christ has 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 *The Celebrant breaks the consecrated Bread.*

A period of silence is kept. Then may be sung or said

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast. Alleluia.

Facing the people, the Celebrant says the following Invitation:

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.

(Please stay in place, and the bread will be brought to you. There is a small trash can in the narthex for the wrapper when you exit. The chalice will remain on the altar, per diocesan guidelines.)

Post Communion Prayer

After Communion, the Celebrant says:

Let us pray.

Celebrant and People:

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

The Bishop when present, or the Priest, may bless the people.

Hymn #610 Lord, whose love in humble service

Blaenhafren

The Deacon, or the Celebrant, dismisses them

People Thanks be to God.

Postlude

Maestoso

Stein

The Ministers of the Liturgy

Celebrant: The Rev. Bonnie J. Smith

Organist: Tom Parker

Lector: Mike Spruill

Soloist: Mike Spruill

Altar Guild: Shirley Cooper, Cham Trowell, and Jane Hall

Hostesses: Agnes Powell, Alice Pittman, and Laura Beasley

Counters: Dean Fisk and Mike Spruill

Ushers: Norman Perry and Free Perry

ANNOUNCEMENTS

On Sunday, August 29, sixteen years after Hurricane Katrina hit the Gulf Coast, Hurricane Ida made landfall in the same region. This Category 4 storm brought flooding and damaging winds that caused a loss of water to hundreds of thousands and a loss of electricity to over 1 million people. Episcopal Relief & Development is working closely with the Diocese of Louisiana and other regional partners in what will be a long-term response. Your generous gift will help alleviate suffering for the most vulnerable residents impacted by Hurricane Ida. Please visit episcopalrelief.org/hurricane-relief to make a gift today.

Crayons, coloring pages, and children's bulletins are available in the narthex.

Bishop Skirving's visitation with St. Thomas' Church is scheduled for Sunday, October 24 at 11:00 a.m. If you are interested in making a mature public affirmation of faith and wish to receive the sacrament of Confirmation, please let the Rev. Bonnie Smith know today.

The vestry has adopted a new procedure for the Sunday prayer list. Names will stay on the list for one month, unless requested to remain longer. Please send updates to the church email, and always get permission before adding a name to this public list.

If you would like to join the St. Thomas' prayer group, or if you have a prayer request needing immediate response, please contact Tra Perry. (This list is separate from the public Sunday prayer list.)

Please take your printed bulletin with you or drop it into the designated recycling bin. Please do your visiting outside.

With the rise in COVID cases, the vestry has instituted the following safeguards: pews are separated for social distancing; you are asked to wear a mask as you enter and exit and when you are in close proximity to others; and we will sing 2-3 verses of the hymns.

The CDC recommends that everyone “should wear a mask indoors in public if you are in an area of substantial or high transmission.” Note: all of NC is now considered a high transmission area.

From current diocesan guidelines:

All involved in ministries with children, and in particular with children who are too young to be vaccinated, should continue to wear a mask and practice physical distancing.