



St. Wilfrid of York
The Episcopal Church in Huntington Beach

St. Wilfrid's is a Christian community seeking to know and unconditionally share God's unfailing love.

Fifteenth Sunday after Pentecost

Homecoming

18 SEPTEMBER 2022, 9:30 AM



Voluntary

- We invite and encourage your participation in this community. Please join in the spoken responses and hymns shown in the service bulletin.-

Please stand as you are able when the procession enters the nave.

Hymn 408 Sing praise to God who reigns above MIT FREUDEN ZART



1 Sing praise to God who reigns a - bove, the God of all cre -
2 What God's al - might - y power hath made, his gra - cious mer - cy
3 Let all who name Christ's ho - ly Name give God all praise and



a - tion, the God of power, the God of love, the God of
keep - eth; by morn - ing glow or eve - ning shade his watch - ful
glo - ry; let all who know his power pro - claim a - loud the



our sal - va - tion; with heal - ing balm my soul he fills, and
eye ne'er sleep - eth. With - in the king - dom of his might, lo!
won - drous sto - ry! Cast each false i - dol from its throne, the



ev - ery faith - less mur - mur stills: to God all praise and glo - ry.
All is just and all is right: to God all praise and glo - ry.
Lord is God, and he a - lone: to God all praise and glo - ry.

The *opening acclamation* is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-

Opening Acclamation

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

People: **And blessed be God's kingdom, now and forever. Amen.**

Presider: Let us pray together:

People: **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.**

Glory to God

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most

The musical score is written on ten staves in a single system. It features a treble clef and a key signature of one flat (B-flat). The melody is primarily composed of quarter and eighth notes, with some rests and slurs. There are three triplet markings (indicated by a '3' above a bracket) over the notes for 'Christ, on - ly', 'Lamb of God', and 'you a - lone' (twice). The lyrics are centered under the notes they describe.

High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

-A *Collect* is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People.-

The Collect of the Day

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

-The *liturgy* is God's community gathered to actively share the Word and the Eucharist.

-The Old Testament is a collection of the canonical books of the Hebrew Bible that are authoritative for both Christian and Jews.-

Please be seated.

The First Lesson Jeremiah 8:18-9:1 (NRSV)

A reading from the book of Jeremiah.

My joy is gone, grief is upon me,
my heart is sick.

Hark, the cry of my poor people
from far and wide in the land:

"Is the Lord not in Zion?
Is her King not in her?"

("Why have they provoked me to anger with their images,
with their foreign idols?")

"The harvest is past, the summer is ended,
and we are not saved."

For the hurt of my poor people I am hurt,

I mourn, and dismay has taken hold of me.

Is there no balm in Gilead?

Is there no physician there?

Why then has the health of my poor people
not been restored?

O that my head were a spring of water,
and my eyes a fountain of tears,

so that I might weep day and night
for the slain of my poor people!

The Word of the Lord.

People: **Thanks be to God.**

-The Book of Common Prayer has always placed great importance on the *Psalms* in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy.-

Psalm 79:1-9

**O God, the heathen have come into your inheritance;
they have profaned your holy temple; *
they have made Jerusalem a heap of rubble.**

**They have given the bodies of your servants as food for the birds of the air, *
and the flesh of your faithful ones to the beasts of the field.**

**They have shed their blood like water on every side of Jerusalem, *
and there was no one to bury them.**

**We have become a reproach to our neighbors, *
an object of scorn and derision to those around us.**

**How long will you be angry, O LORD? *
will your fury blaze like fire for ever?**

**Pour out your wrath upon the heathen who have not known you *
and upon the kingdoms that have not called upon your Name.**

**For they have devoured Jacob *
and made his dwelling a ruin.**

**Remember not our past sins;
let your compassion be swift to meet us; *
for we have been brought very low.**

**Help us, O God our Savior, for the glory of your Name; *
deliver us and forgive us our sins, for your Name's sake.**

-Epistle, meaning letter, was a primary form of written communication in the ancient world. Many of the New Testament books were originally written as letters to churches or individuals.-

Epistle 1 Timothy 2:1-7 (NRSV)

A reading from Paul's first letter to Timothy.

First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For

there is one God;
there is also one mediator between God and humankind,
Christ Jesus, himself human,
who gave himself a ransom for all

-- this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

The Word of the Lord.

People: **Thanks be to God.**



-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual In the Lord I'll be ever thankful

Jacques Berthier

In the Lord I'll be ev - er thank - ful; in the Lord I will re -
joice! Look to God; do not be a - fraid. Lift up your
voic - es; the Lord is near. Lift up your voic - es; the Lord is near.

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that has been brought for us and all people.-

Gospel Luke 16:1-13 NRSV

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

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

Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master

is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

"Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

The Gospel of the Lord.

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

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

The Sermon

Nathan Biornstad
Rector

A period of silent reflection follows the homily.

The Nicene Creed *All stand and say together.*

**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 of 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 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 worshipped 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.

Intercessory Prayers

Leader: Brothers and sisters, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone. Let us pray, saying, "We bless your name, O Lord, from this time forth forevermore."

O God, we pray for all Church leaders. May all those called to serve you, do so with godliness and dignity.

Silence

We bless your name, O Lord.

People: **From this time forth forevermore.**

Leader: O God, we pray for all political leaders and all who are in high positions. May they make laws that protect the poor and promote justice. Set their hearts on you.

Silence

We bless your name, O Lord.

People: **From this time forth forevermore.**

Leader: O God, you created the heavens and the earth. Give us the courage and diligence to care for your creation. Grant us to live at peace and harmony with all the works of your creation.

Silence

We bless your name, O Lord.

People: **From this time forth forevermore.**

Leader: O God, help our hearts to turn to you and let your compassion be swift to meet us. Help us, O God our Savior, for the glory of your name; deliver us and forgive us our sins, for your name's sake.

Silence

We bless your name, O Lord.

People: **From this time forth forevermore.**

Leader: O God, we pray for the poor and the needy. We thank you that you remember even those that we too often ignore and disregard. Give us grace to proclaim the good news of your love and faithfulness. We pray especially for Celeste, Claire, Diane, Christian, Logan, Steve, Kirt, Tom and Phyllis. *You may add additional prayer requests at this time.*

Silence

We bless your name, O Lord.

People: **From this time forth forevermore.**

Leader: O God, we pray for all who have died. We thank you that you sent Jesus Christ to humankind, that through him everyone might come to the knowledge of your eternal salvation.

Silence

We bless your name, O Lord.

People: **From this time forth forevermore.**

Prayers of the People

In Our Prayers: May Breault, Robert Cherpes, Diane Coy, Bob DeJong, Leith George, The Gilchrist Family, The family of Rev. Patricia Henking, Diana Hill, Chris Hornyak, Christian Kassoff, Ginger Leachman, Steve Martin, Teri McCoy, Jennifer Nunn, Dan O'Brien, Lucy O'Connell, Marion O'Connell, Ann Ortt, Celeste Post, Tracy Quigley, George Ranney, Patricia and Noé Roman, Dal Rhoads, Claire Ross, Jim Schweitzer, Rev. Nancy Sinclair, Kirt Smoot, Phyllis Turner, Zaida Tolton, Tom Wesley, Betty Wilcox, the York Family.

The Confession

Presider says: Let us confess our sins against God and our neighbor.

Silence may be kept. The Presider and People say together

**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 Presider 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 is an extension of Christian greeting and teaching to love our neighbour as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. We greet one another in the name of the Lord. -

Passing of the Peace

Priest: The peace of Christ be always with you.

People: **And also with you.**

Then the People may greet one another in the name of the Lord.

Announcements and Blessings

Blessings of Teachers and Students

Offertory Sentence

-As continuation of thousands of years of spiritual practice, talent, treasures, and oblations are offered before the altar in our response to God's care and nurture.-

Offertory Anthem One Faith, One Hope, One Lord

One faith, one hope, one Lord, one church for which He died,
One voice, one song, we lift in praise to Him who was and is and shall be
evermore.

There is one body, one spirit, as you were called to one hope.
One Lord, baptism and faith, one God and Father of all, above all, and through all,
who is in you all.

Though we be many people, diverse with various gifts, we are given to each other
for the unity of faith, that we grow in the knowledge of the Son of God, in the
fullness of Christ.

Text: Ephesians 4:4-6, 13

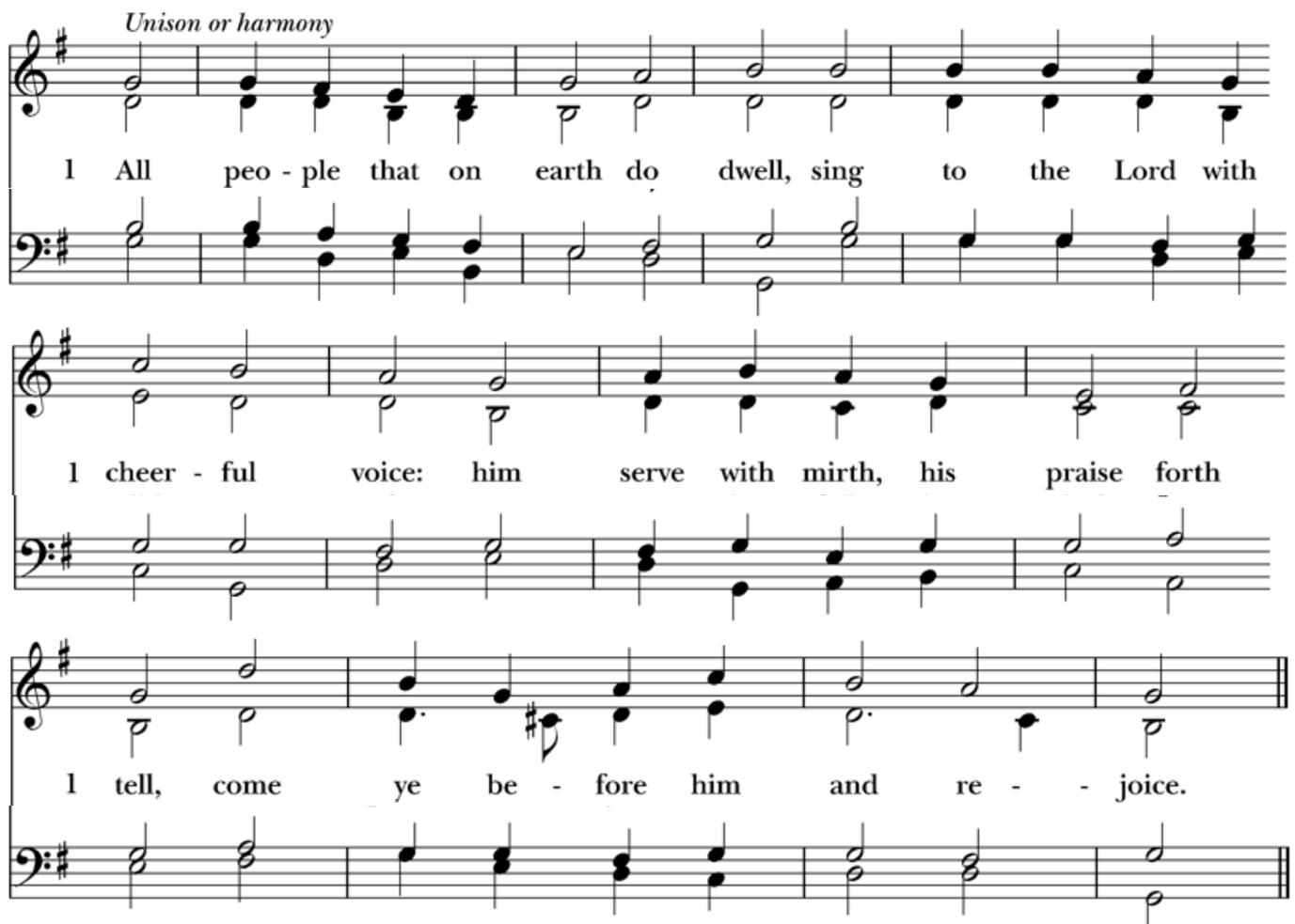
Music: Craig Courtney

Presentation Hymn

All people that on earth do dwell

OLD 100TH

Unison or harmony



I All peo - ple that on earth do dwell, sing to the Lord with
I cheer - ful voice: him serve with mirth, his praise forth
I tell, come ye be - fore him and re - - joice.

THE HOLY COMMUNION

-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism. The *Sursum Corda* (Lift up your hearts) is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."

Please stand as you are able.

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

People: **We lift them to the Lord.**

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

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

Presider: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

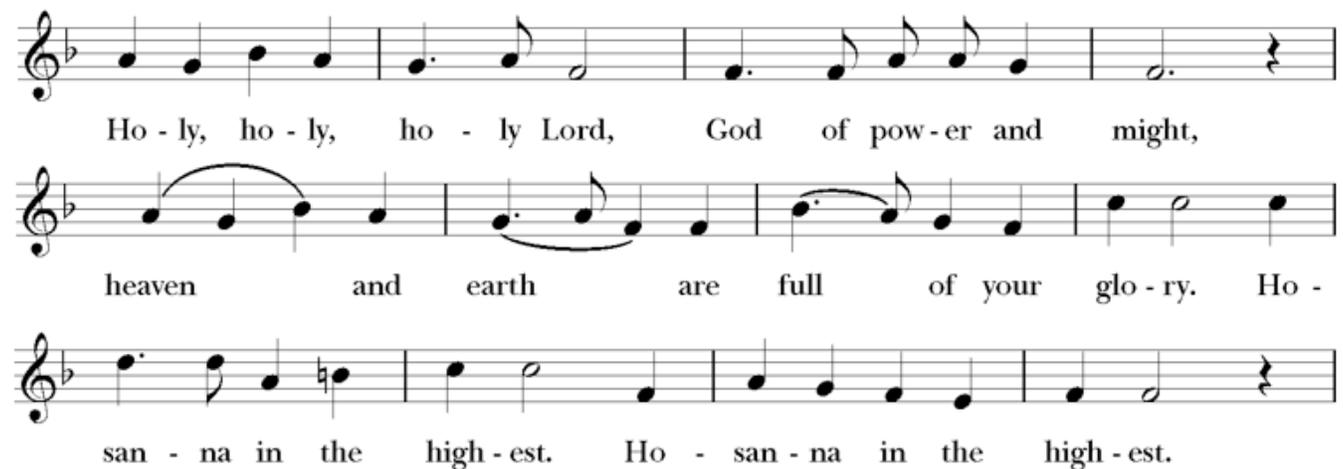
Through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

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

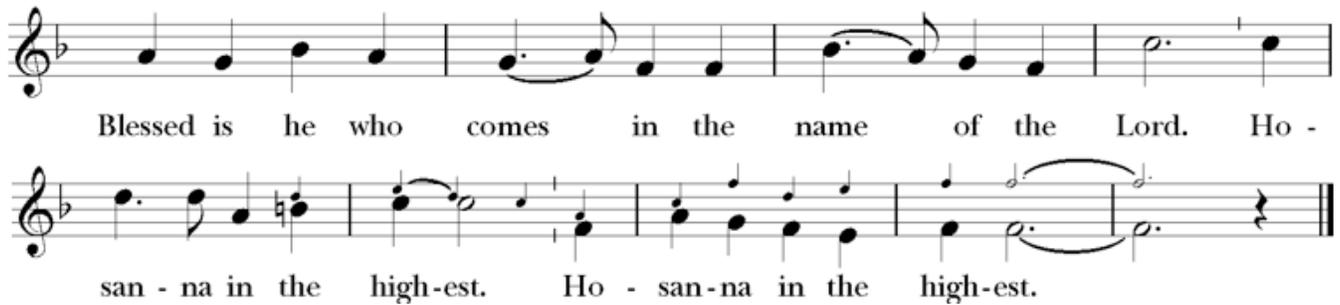
-The *Sanctus* echoes the words of the high angles, in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3). The *Benedictus* too comes directly from Scripture as the acclamation that disciples uttered as Jesus entered Jerusalem.-

Presider and People:

Sanctus & Benedictus



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.



The people stand or kneel as they are able.

The Presider: 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:

Presider and People: **Christ has died.**
 Christ is risen.
 Christ will come again.

The Presider 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.**

-Because saying 'Amen' gives our assent (So be it) to the Eucharistic Prayer, the people's response is called the *Great Amen.*-

The Lord's Prayer

Presider: 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 *fraction (breaking)* of the bread is a crucial link between what has come before and what comes after it. Christ is offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

A period of silence is kept. The Presider breaks the consecrated bread.

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

People: **Therefore let us keep the feast. Alleluia.**

-We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world. -

Invitation To Communion

Presider: We gather around the table of God. It is made ready for those who love God and who want to love God more. So come, you who have much faith and you who have little, you who have been here often, and you who have not been for a long time or ever before, you who have tried to follow and you who have failed. Come. Wherever you are on your journey of faith, the Church welcomes you and Christ invites you to be known, fed and loved here.

These are the Gifts of God, for you the People of God.

Christ our Lord invites to his table all who love him and who seek to live in peace with one another. Any who choose not to receive, but would prefer a blessing, may indicate their desire by crossing their arms across their chest. Gluten-free wafers are available upon request. When receiving the wine, please take the small cup from the tray, drink and then put the empty cup into a second tray that an Acolyte will be holding.

Communion Song I speak Jesus

Dustin Smith, Jesse Reeves,
Carlene Prince, Raina Pratt,
Kristen Dutton and Abby Benton



1. I just want _ to speak _ the Name _ of Je - sus _
2. I just want _ to speak _ the Name _ of Je - sus _ 'til
3. I just want _ to speak _ the Name _ of Je - sus _



o - ver ev - 'ry heart _ and ev - 'ry mind. _ 'Cause
ev - 'ry dark _ ad - dic - tion starts _ to break. _ De -
o - ver fear _ and all _ an - xi - e - ty. _ To



I know there _ is peace _ with-in _ Your pres - ence, I speak Je - sus. _
-clar-ing there _ is hope _ and there _ is free - dom, I speak Je -
ev - 'ry soul _ held cap - tive by _ de - pres - sion, I speak Je -



- sus. _ (Cause) Your Name is pow - er, Your Name is
- sus. _



heal - ing, Your Name _ is life. _ Break ev - 'ry strong - hold, shine through the



shad - ows, burn like _ a fire. _ 4. Shout



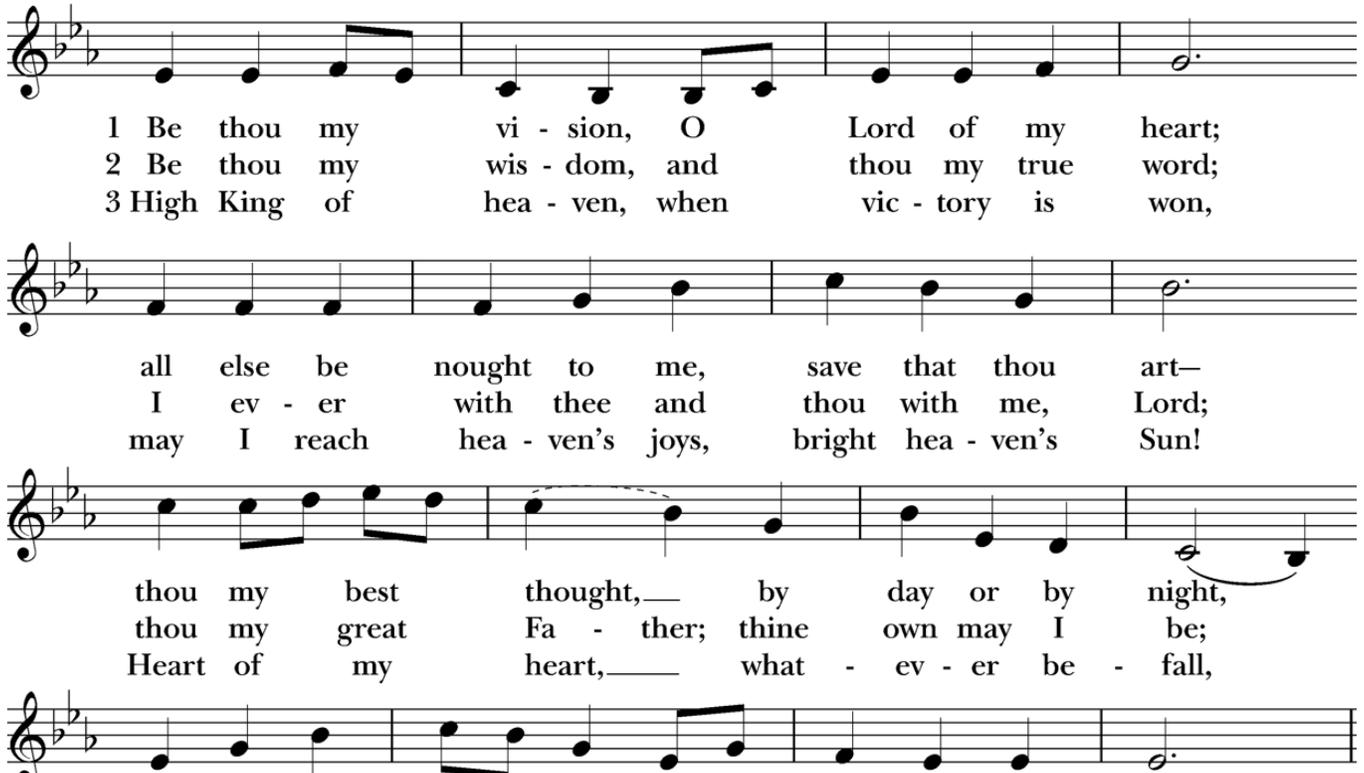
Je - sus from _ the moun - tains, Je - sus in _ the streets, _ Je - sus in _ the dark - ness o - ver ev -



- 'ry en - e - my, _ Je - sus for _ my fam - 'ly. I speak the ho - ly Name, _ Je -

Communion Hymn 488 Be thou my vision

SLANE



1 Be thou my vi - sion, O Lord of my heart;
2 Be thou my wis - dom, and thou my true word;
3 High King of hea - ven, when vic - tory is won,
all else be nought to me, save that thou art—
I ev - er with thee and thou with me, Lord;
may I reach hea - ven's joys, bright hea - ven's Sun!
thou my best thought, — by day or by night,
thou my great Fa - ther; thine own may I be;
Heart of my heart, — what - ev - er be - fall,
wak - ing or sleep - ing, thy pres - ence my light.
thou in me dwell - ing, and I one with thee.
still be my vis - ion, O Ru - ler of all.

Post Communion Prayer

Please stand as you are able. After Communion, the Presider invites everyone to prayer.

Presider: Let us pray together:

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 is God's promise to go with us as we leave communal worship and return to the world to serve God.-

The Blessing *The Priest blesses the people.*

Sung in memory of Her Majesty Queen Elizabeth II



1 A - bide with me: fast falls the e - ven - tide;
 2 I need thy pres - ence ev - ery pass - ing hour;
 3 I fear no foe, with thee at hand to bless;
 4 Hold thou thy cross be - fore my clos - ing eyes;



the dark - ness deep - ens; Lord, with me a - bide:
 what but thy grace can foil the tempt - er's power?
 ills have no weight, and tears no bit - ter - ness.
 shine through the gloom, and point me to the skies;



when o - ther help - ers fail and com - forts flee,
 Who, like thy - self, my guide and stay can be?
 Where is death's sting? Where, grave, thy vic - to - ry?
 heaven's morn - ing breaks, and earth's vain sha - dows flee;



help of the help - less, O a - bide with me.
 Through cloud and sun - shine, Lord, a - bide with me.
 I tri - umph still, if thou a - bide with me.
 in life, in death, O Lord, a - bide with me.



Dismissal

Presider: Let us go in peace to love and serve the Lord. Alleluia! Alleluia!
Alleluia!

People: **Thanks be to God. Alleluia! Alleluia! Alleluia!**

Voluntary Trumpet Tune in D

Henry Purcell

THE REV. NATHAN BIORNSTAD, RECTOR
THE REV. STEVEN P. SWARTZELL, ASSOCIATE RECTOR
THE REV. WILLIAM E. WELLS, ASSOCIATE & MINISTER OF MUSIC
ROGER LEACHMAN & JANE PAPE, LECTORS
JAMOND MCCOY, DIRECTOR
THE TABLE MUSICIANS
THE ST. WILFRID CHOIR
AMY LAMBERT, TRUMPET

Great
are the
works
of the
Lord.

What's Coming Up:

- **Tuesday, September 20th:**

Grief Group Meeting, 9:30 am in Sacquety Hall.

Rector's Bible Study, 11:00 am in Sacquety Hall.

- **Wednesday, September 21st:**

Finance Commission Meeting, 6:00 pm in Father Nathan's office.

- **Friday, September 23rd:**

Episcopal Church Dodger Game Night

- **Sunday, September 25th:**

Adult Forum "*Why We Do What We Do*" 9:45 am in Sacquety Hall.

Church Directory Picture Day, 9:30 am to 3:00 pm in the Chapel

- **Monday, September 26th:**

Vestry Meeting, 6:00 pm in Sacquety Hall.

- **Tuesday, September 27th:**

Rector's Bible Study, 11:00 am in Sacquety Hall.

SAVE THE DATE:

- **Sunday, October 9th:**

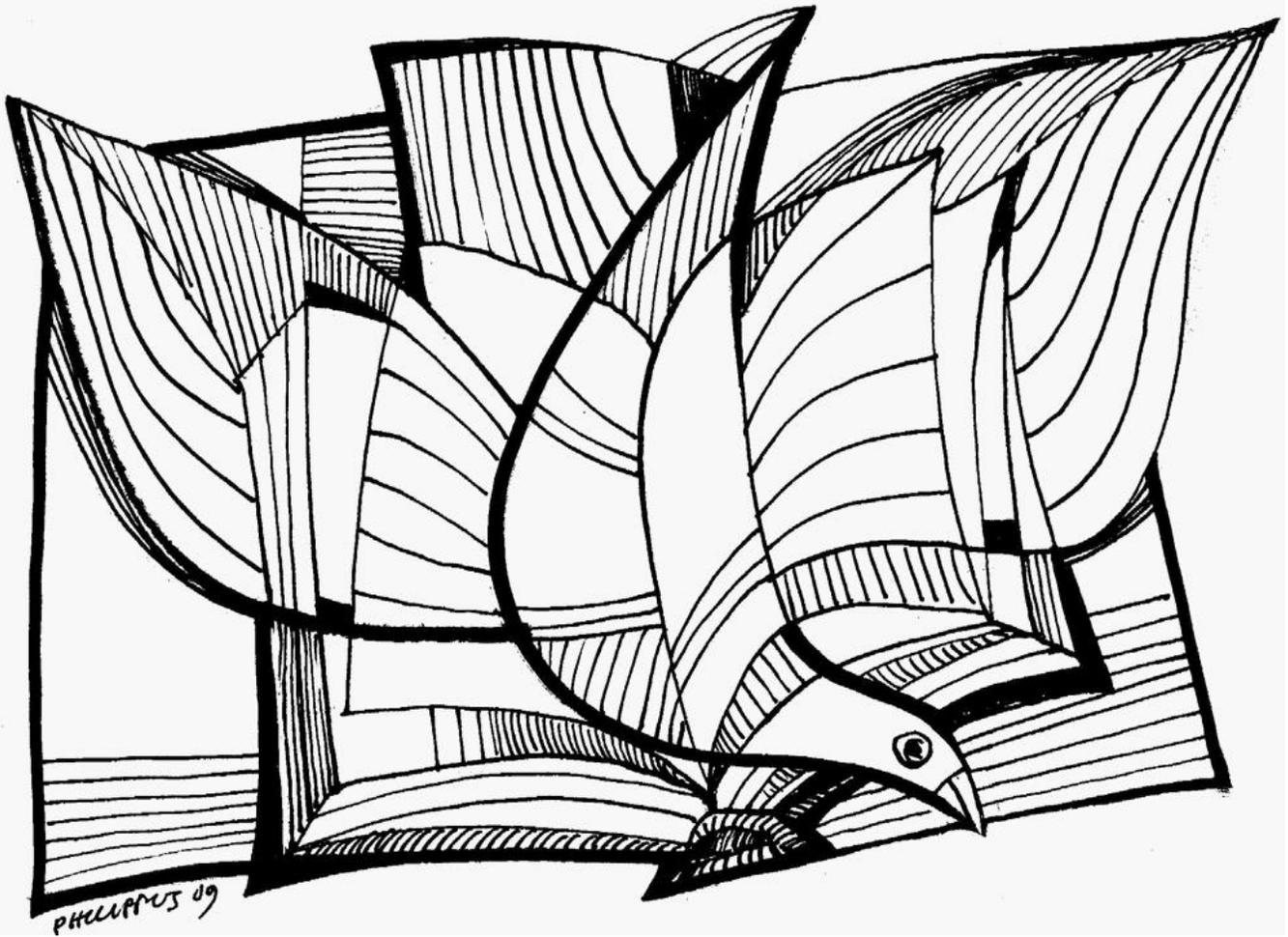
Feast Day of S. Wilfrid's, One Combined Service at 9:30 am followed by a Chili Cook-Off. Chili cooks needed. Please contact Steven Nadolny at (714) 536-5172 for details.

- **Sunday, October 16th:**

Flu Clinic: On Sunday, October 16th, your parish nurses, in partnership with Hoag hospital, will be providing the current flu vaccine. We will be offering the regular dose and the senior dose vaccines. More information will follow.

Saturday, October 1, 2022
10:30 a.m.
In the Rose Garden





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www.StWILFRIDSCHURCH.ORG
FACEBOOK – St. Wilfrid’s Episcopal Church