



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.

Tenth Sunday after Pentecost

14 AUGUST 2022, 10:30 AM



Voluntary**God's time is best (Cantata No. 106)****Johann Sebastian Bach**

- 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 596 Holy God, we praise thy Name**GROSSER GOTT**

Two staves of musical notation in G clef, common time, and B-flat key signature. The music consists of eighth and sixteenth note patterns.

1 Ho - ly God, we praise thy Name, Lord of all, we bow be - fore thee;
2 Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing;
3 Lo, the a - po - sto - lic train join, thy sa - cred Name to hal - low;
4 Ho - ly Fa - ther, ho - ly Son, Ho - ly Spi - rit, Three we name thee,
*5 Christ, thou art our glo - rious King, Son of God en - throned in splen - dor;



Two staves of musical notation in G clef, common time, and B-flat key signature. The music consists of eighth and sixteenth note patterns.

1 all on earth thy scep - ter claim, all in heaven a - bove a - dore thee;
2 cher - u - bim and ser - a - phim, in un - ceas - ing cho - rus prais - ing,
3 pro - phets swell the loud re - frain, and the white-robed mar - tyrs fol - low;
4 while in es - sence on - ly One, un - di - vi - ded God we claim thee;
5 but de - liv - er - ance to bring thou all hon - ors didst sur - ren - der,



Two staves of musical notation in G clef, common time, and B-flat key signature. The music consists of eighth and sixteenth note patterns.

1 in - fi - nite thy vast do - main, ev - er - last - ing is thy reign.
2 fill the heavens with sweet ac - cord: ho - ly, ho - ly, ho - ly Lord!
3 and, from morn till set of sun, through the Church the song goes on.
4 then, a - dor - ing, bend the knee and con - fess the mys - ter - y.
5 and wast of a vir - gin born hum - bly on that bless - ed morn.



Two staves of musical notation in G clef, common time, and B-flat key signature. The music consists of eighth and sixteenth note patterns.

-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
 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.

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

THE 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 23:23-29 (NRSV)

A reading from the book of Jeremiah.

The word of the Lord came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "You have given me no offspring, and so a slave born in my house is to be my heir." But the word of the Lord came to him, "This man shall not be your heir; no one but your very own issue shall be your heir." He brought him outside and said, "Look toward heaven and count the stars, if you are able to count them." Then he said to him, "So shall your descendants be." And he believed the Lord; and the Lord reckoned it to him as righteousness.

The Word of the Lord.

People: **Thanks be to God.**

-The Book of Common Prayer has always placed great importance on the *Psalm*s 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 82

God takes his stand in the council of heaven; *
he gives judgment in the midst of the gods:

"How long will you judge unjustly, *
and show favor to the wicked?

Save the weak and the orphan; *
defend the humble and needy;

Rescue the weak and the poor; *
deliver them from the power of the wicked.

They do not know, neither do they understand; they go about in darkness; *
all the foundations of the earth are shaken.

Now I say to you, 'You are gods, *
and all of you children of the Most High;

**Nevertheless, you shall die like mortals, *
and fall like any prince."**

**Arise, O God, and rule the earth, *
for you shall take all nations for your own.**

-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 Hebrews 11:29 – 12:2 (NRSV)

A reading from the letter to the Hebrews.

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

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

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

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

The Word of the Lord.

People: **Thanks be to God.**

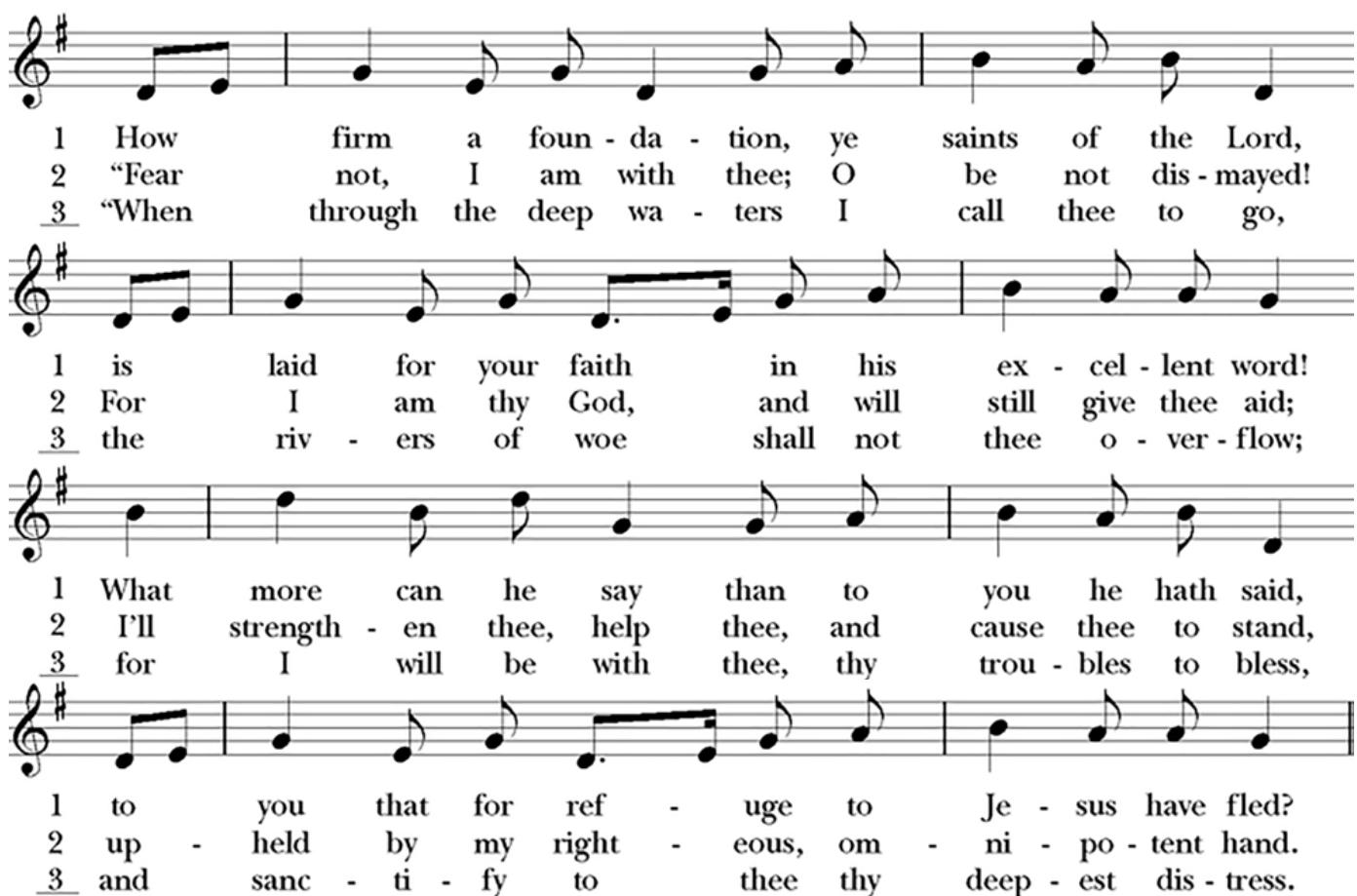
-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Sequence Hymn 636

How firm a foundation

FOUNDATION



Sequence Hymn 636: How firm a foundation

1 How firm a foun - da - tion, ye saints of the Lord,
2 "Fear not, I am with thee; O be not dis - mayed!
3 "When through the deep wa - ters I call thee to go,

1 is laid for your faith in his ex - cel - lent word!
2 For I am thy God, and will still give thee aid;
3 the riv - ers of woe shall not thee o - ver - flow;

1 What more can he say than to you he hath said,
2 I'll strength - en thee, help thee, and cause thee to stand,
3 for I will be with thee, thy trou - bles to bless,

1 to you that for ref - uge to Je - sus have fled?
2 up - held by my right - eous, om - ni - po - tent hand.
3 and sanc - ti - fy to thee thy deep - est dis - tress.

-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 12:49-56 NRSV

Gospeler: ¶ The Holy Gospel of our Lord Jesus Christ according to Luke.
People: Glory to you, Lord Christ.

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

father against son
and son against father,

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

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

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

The Rev. 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: Surrounded by so great a cloud of witnesses, and guided by the perfecter of our faith, let us bring our prayers before God, saying, “Behold your children, and restore us, O God of hosts.”

Inspire in your Church the faithfulness of the saints. Following in their footsteps, may we lay aside every weight and the sin that clings so closely, and run with perseverance the race that is set before us.

Silence

Behold your children.

People: **And restore us, O God of hosts.**

Leader: Almighty Judge, you rule the earth with your justice and mercy. Save the lonely and the orphan; defend the humble and the needy; rescue the weak and the poor; forgive us when we fail to be merciful.

Silence

Behold your children.

People: **And restore us, O God of hosts.**

Leader: By your Word, O God, you created the heavens and the earth. By your generosity you continue to cause growth. In your faithfulness you clothe, protect, and sustain your children. We honor you for your creativity and your provision.

Silence

Behold your children.

People: **And restore us, O God of hosts.**

Leader: Bless all those who have taught us to live faithfully. May our lives also witness to your Son Jesus, the pioneer and perfecter of our faith.

Silence

Behold your children.

People: **And restore us, O God of hosts.**

Leader: We pray for all who suffer and struggle. May they take comfort in knowing that you are not a God who is far off, but you are very near us, even filling heaven and earth. We pray especially for Christian, Logan, Steve, Phyllis, May, Kirt, Nancy, and Tom. *You may add additional prayer requests at this time.*

Silence

Behold your children.

People: **And restore us, O God of hosts.**

Leader: We praise you for all the saints, both famous and obscure, who surround us with their prayers, their encouragement and their strength. Make us ever mindful of the great company that makes with us, our earthly pilgrimage.

Silence

Behold your children.

People: **And restore us, O God of hosts.**

Prayers of the People

In Our Prayers: May Breault, Robert Cherpé, Bob DeJong, The Farnsworth Family, Leith George, 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, Tracy Quigley, George Ranney, Patricia and Noé Roman, Dal Rhoads, Jim Schweitzer, Rev. Nancy Sinclair, Kirt Smoot, Phyllis Turner, Zaida Tolton, Tom Wesley, Betty Wilcox, Christopher York.

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

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

Fight the good fight with all thy might!
Christ is thy strength, and Christ thy
right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good
grace,
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Fight the good fight

Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, His arms are near,
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee. Amen.

Text: J.S.B. Monsell; texts of Philippians and 1st Timothy
Music: John Gardner

Presentation Hymn

All people that on earth do dwell

OLD 100TH

Unison or harmony

1 All people that on earth do dwell, sing to the Lord with
 1 cheer-ful voice: him serve with mirth, his praise forth
 1 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: We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and

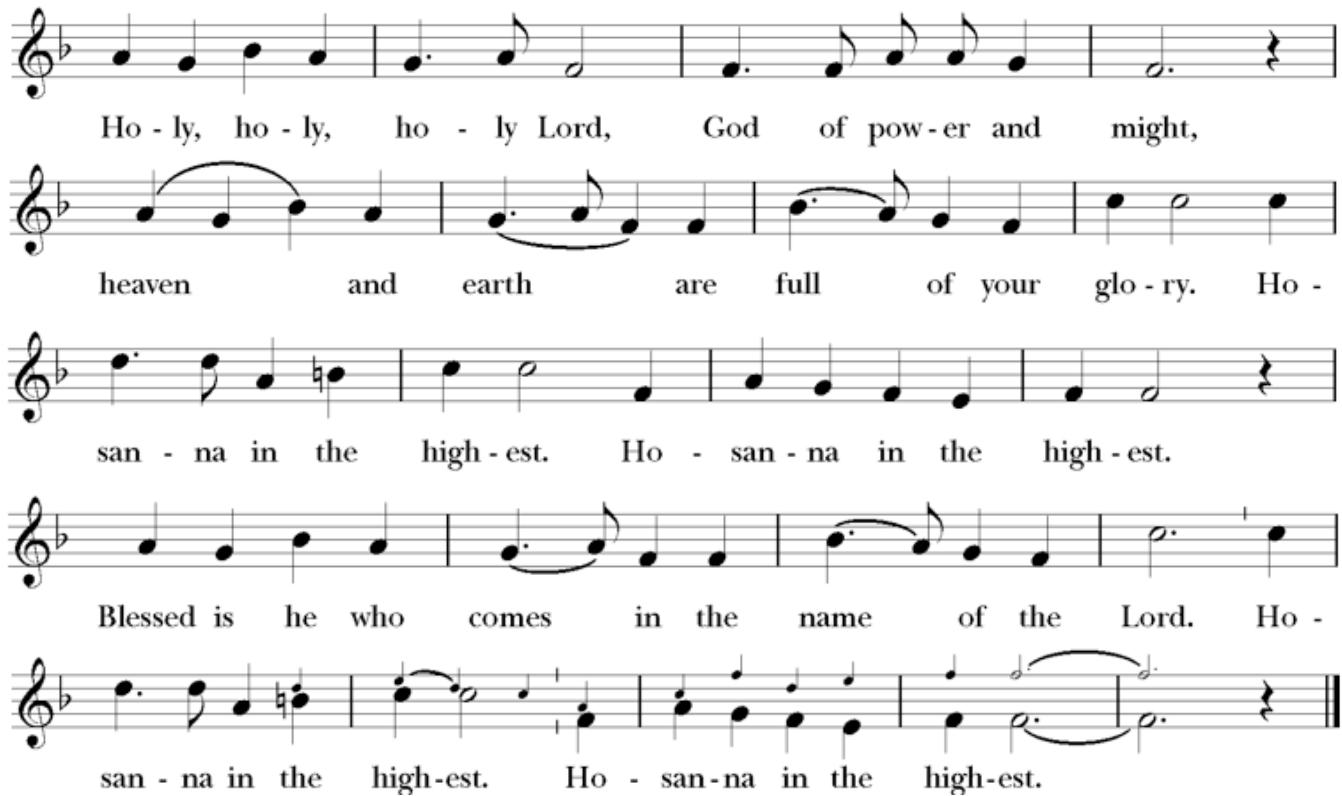
waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

-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.
Blessed is he who comes in the name of the Lord. 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: 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.

-The *epiclesis* is the point at which the church, through the voice of the Presider, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and the people who stand around the altar in worship.-

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 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. 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. -

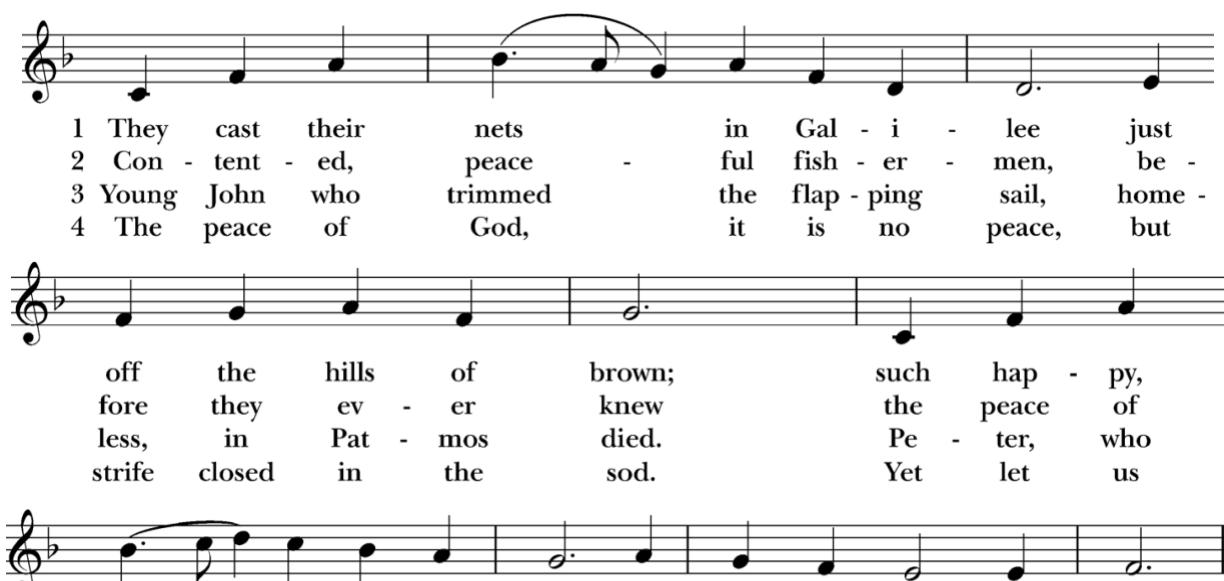
Invitation To Communion

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 Hymn 661 They cast their nets in Galilee GEORGETOWN



1 They cast their nets in Gal - i - lee just
2 Con - tent - ed, peace ful fish - er - men, be -
3 Young John who trimmed the flap - ping sail, home -
4 The peace of God, it is no peace, but

off the hills of brown; such hap - py,
fore they ev - er knew the peace of
less, in Pat - mos died. Pe - ter, who
strife closed in the sod. Yet let us

sim - ple fish - er - folk, be - fore the Lord came down.
God that filled their hearts brim - ful, and broke them too.
hauled the teen - ing net, head - down was cru - ci - fied.
pray for but one thing— the mar - velous peace of God.

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.*

Hymn 546 Awake, my soul, stretch every nerve SIROE



1 A - wake, my soul, stretch ev - ery nerve, and press with vi - gor
2 A cloud of wit - ness - es a - round hold thee in full sur -
3 'Tis God's all - an - i - mat-ing voice that calls thee from on
4 Then wake, my soul, stretch ev - ery nerve, and press with vi - gor

on; a heaven - ly race de - mands thy zeal, and
vey; for - get the steps al - read - y trod and
high; 'tis his own hand pre - sents the prize to
on; a heaven - ly race de - mands thy zeal, and

an im - mor - tal crown, and an im - mor - tal crown.
on - ward urge thy way, and on - ward urge thy way.
thine as - pir - ing eye, to thine as - pir - ing eye.
an im - mor - tal crown, and an im - mor - tal crown.

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 Toccata

Roland Erismann



THE REV. NATHAN BIORNSTAD, RECTOR
THE REV. STEVEN P. SWARTZELL, ASSOCIATE RECTOR
THE REV. WILLIAM E. WELLS, ASSOCIATE & MINISTER OF MUSIC
JEFF CAMPANA & TOM ZAJAC, LECTORS
THE ST. WILFRID SUMMER CHOIR

Great
are the
works
of the Lord.

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