



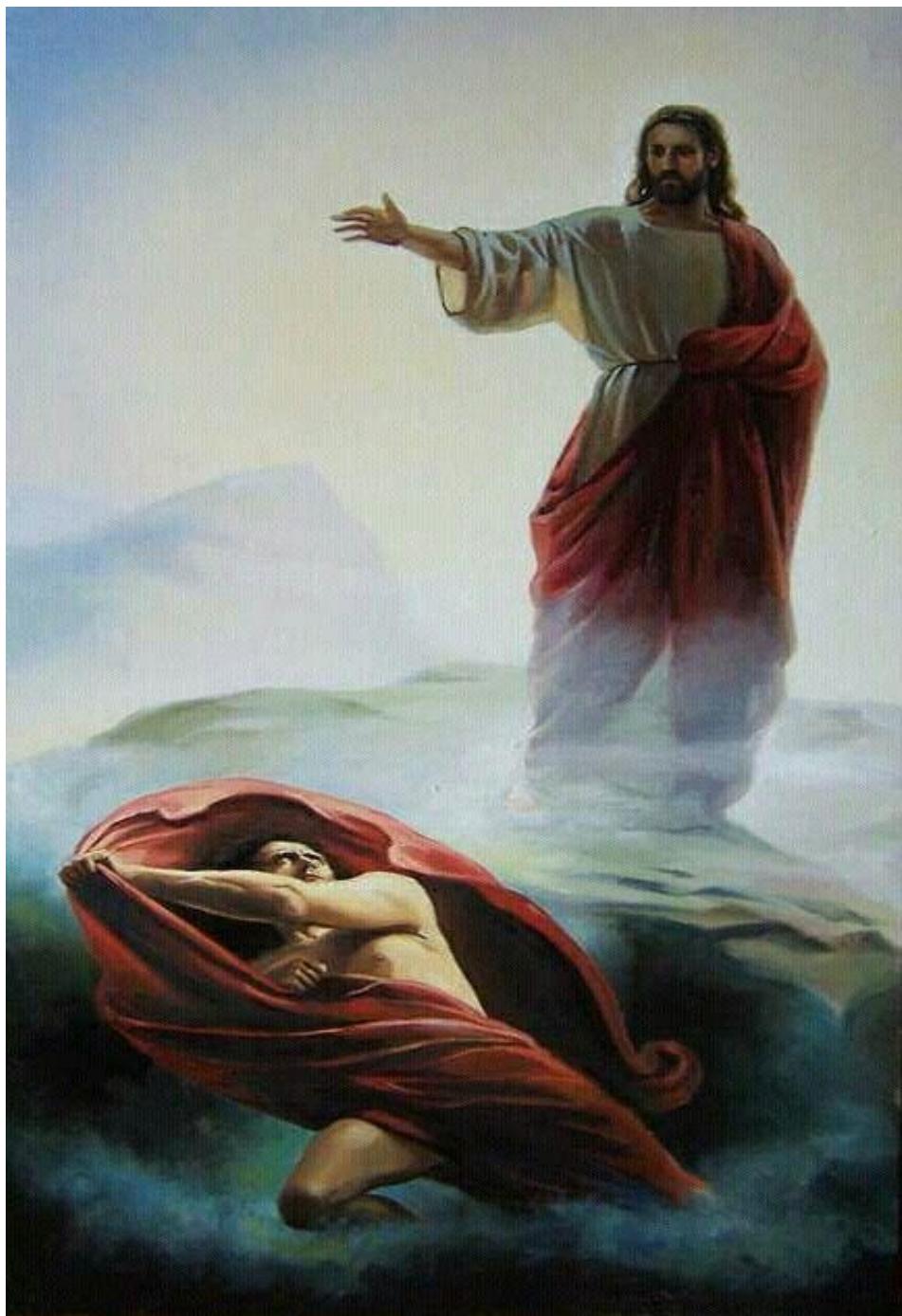
St. Wilfrid of York

The Episcopal Church in Huntington Beach

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

Second Sunday after Pentecost

19 JUNE 2022, 10:30 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 O worship the King

HANOVER

1 O wor - ship the King, all glo - rious a - bove!
2 O tell of his might! O sing of his grace!
3 The earth, with its store of won - ders un - told,
4 Thy boun - ti - ful care, what tongue can re - cite?
5 Frail chil - dren of dust, and fee - ble as frail,

1 O grate - ful - ly sing his power and his love!
2 Whose robe is the light, whose can - o - py space.
3 Al - might - y, thy power hath found - ed of old,
4 It breathes in the air; it shines in the light;
5 in thee do we trust, nor find thee to fail;

1 Our shield and de - fend - er, the An - cient of Days,
2 His char - iots of wrath the deep thun - der - clouds form,
3 hath stab - lished it fast by a change - less de - cree,
4 it streams from the hills, it de - scends to the plain,
5 thy mer - cies, how ten - der! how firm to the end!

1 pa - vil - ioned in splen-dor, and gird - ed with praise.
2 and dark is his path on the wings of the storm.
3 and round it hath cast, like a man - tle, the sea.
4 and sweet - ly dis - till in the dew and the rain.
5 Our Ma - ker, De - fend - er, Re - deem - er, and Friend!

-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.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Collect for our Youth Mission

Presider: Let us pray.

Gracious Creator, whose blessed Son came not to be served but to serve; grant your blessings on the youth mission team who are traveling to the Navajo Nation this morning. By following in your Son's steps, give our team the wisdom, patience, and courage as they minister in your Name to the suffering, the friendless, and the needy. May they exemplify the love of him who laid down his life for us, your Son our Savior Jesus Christ, 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.

Please be seated.

The First Lesson 1 Kings, 19:1-15a (NRSV)

A reading from the first book of Kings.

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there.

Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown

down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus."

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 42

As the deer longs for the water-brooks, *
 so longs my soul for you, O God.

My soul is athirst for God, athirst for the living God; *
 when shall I come to appear before the presence of God?

My tears have been my food day and night, *
 while all day long they say to me,
 "Where now is your God?"

I pour out my soul when I think on these things: *
 how I went with the multitude and led them into the house of God,

With the voice of praise and thanksgiving, *
 among those who keep holy-day.

Why are you so full of heaviness, O my soul? *
 and why are you so disquieted within me?

Put your trust in God; *
 for I will yet give thanks to him,
 who is the help of my countenance, and my God.

My soul is heavy within me; *
 therefore I will remember you from the land of Jordan,
 and from the peak of Mizar among the heights of Hermon.

One deep calls to another in the noise of your cataracts; *
 all your rapids and floods have gone over me.

The Lord grants his loving-kindness in the daytime; *
 in the night season his song is with me,
 a prayer to the God of my life.

**I will say to the God of my strength, "Why have you forgotten me? *
and why do I go so heavily while the enemy oppresses me?"**

**While my bones are being broken, *
my enemies mock me to my face;**

**All day long they mock me *
and say to me, "Where now is your God?"**

**Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?**

**Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God.**

-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 Galatians 3:23-29 (NRSV)

A reading from Paul's letter to the Galatians.

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

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 529

In Christ there is no east or west

McKEE

1 In Christ there is no East or West, in
2 Join hands, dis - ci - ples of the faith, what-
3 In Christ now meet both East and West, in
him no South or North, but one great fel - low -
e'er your race may be!
Who serves my Fa - ther
him meet South and North, all Christ - ly souls are
ship of love through - out the whole wide earth.
as his child is sure - ly kin to me.
one in him, through - out the whole wide earth.

-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 8:26-39 NRSV

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

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

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me" -- for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

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: There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of us are one in Christ Jesus. Let us pray as one body, saying, "We put our trust in you, O God; Hear us; answer us; and send us forth."

Send out your light and your truth that they may lead your people into the joy and gladness we experience at your altar. Send us out to shine our light and share our joy.

Silence

We put our trust in you, O God.

People: **Hear us; answer us; and send us forth.**

Leader: God our strength, remember those who feel forgotten, be the salvation for those who are being oppressed. Defend the cause of the innocent. Deliver the world from wickedness.

Silence

We put our trust in you, O God.

People: **Hear us; answer us; and send us forth.**

Leader: You, O Lord, grant your loving-kindness in the daytime, the night is filled with your songs; we thank you for blessing your creation with your presence in all times and all seasons.

Silence

We put our trust in you, O God.

People: **Hear us; answer us; and send us forth.**

Leader: Lord Jesus, break the chains of those held in bondage. Restore those forgotten by society. May all prisoners and captives, by the power of your love and mercy, have their dignity renewed.

Silence

We put our trust in you, O God.

People: **Hear us; answer us; and send us forth.**

Leader: We pray for those weighed down by heavy souls. We pray for those who feel like they are in over their heads; for the disquieted and for the ill. We pray especially for Phyllis, May, Kirt, Nancy, and Tom.

Silence

We put our trust in you, O God.

People: **Hear us; answer us; and send us forth.**

Leader: O God, in Christ Jesus you have made us your children. We pray for the dying and the dead. Bring them into your heavenly dwelling where they may be at home with you forever.

Silence

We put our trust in you, O God.

People: **Hear us; answer us; and send us forth.**

Prayers of the People

In Our Prayers: The Barnes Family, May Breault, Alex Brown, Matt Brown, Tom Carpenter, Robert Cherpes, Bob DeJong, The Geiger Family, Leith George, Madelyn Grace, Tina Grace, The Grover Family, Ed & Diana Hill, Chris Hornyak, Louise Lambden, Ginger Leachman, Gloria MacLeod, Teri McCoy, Betty McNulty, Jennifer Nunn, Dan O'Brien, Lucy O'Connell, Ann Ortt, Tracy Quigley, George Ranney, Patricia and Noé Roman, Dal Rhoads, Jim Schweitzer, Rev. Nancy Sinclair, Mary Smith-Wright, Kirt Smoot, Marianne Sparks, Dave Theisen, Phyllis Turner, Zaida Tolton, Tom Wesley, Betty Wilcox, Peter Wilson, 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 from a safe distance.

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 There is a balm in Gilead

There is a balm in Gilead, to make the wounded whole,
There is a balm in Gildead, to heal the sin sick soul.

Sometimes I feel discouraged,
And think my works in vain,
But then the Holy Spirit
Revives my soul again.

If you cannot preach like Peter,
If you cannot pray like Paul,
You can tell the love of Jesus,
And say, "He died for all."

Text and Music: African-American spiritual, arr. David Hurd

Presentation Hymn All people that on earth do dwell OLD 100TH

Unison or harmony

1 All peo - ple that on earth do dwell, sing to the Lord with
1 cheer - ful voice: him serve with mirth, his praise forth

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.**

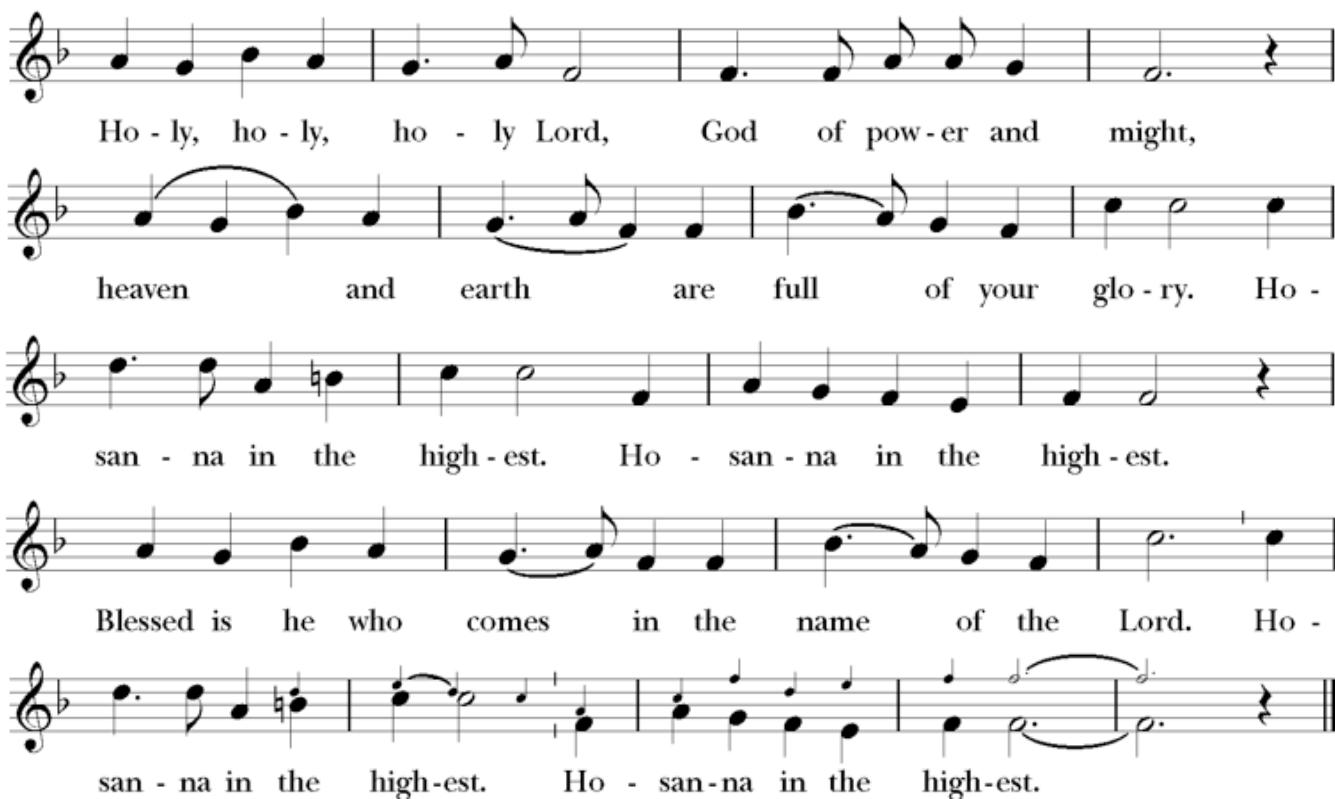
Presider: We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, 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,	as we forgive those
hallowed be thy Name,	who trespass against us.
thy kingdom come,	And lead us, not into temptation,
thy will be done,	but deliver us from evil.
on earth as it is in heaven.	For thine is the kingdom,
Give us this day our daily bread.	and the power, and the glory,
And forgive us our trespasses,	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 658 As longs the deer for cooling streams MARTYRDOM

The musical score consists of three staves of music in G major, common time, with a key signature of one sharp. The top staff is for the soprano voice, the middle staff for the alto voice, and the bottom staff for the bass voice. The lyrics are integrated into the music, appearing below the corresponding notes. The score is divided into three sections, each with a different set of lyrics.

1 As longs the deer for cooling streams in
2 For thee, my God, the living God, my
3 Why rest - less, why cast down, my soul? Hope
4 To Fa - ther, Son, and Ho - ly Ghost, the

parched and bar - ren ways, so longs my soul, O
thirst - y soul doth pine: O when shall I be -
still, and thou shalt sing the praise of him who
God whom we a - dore, be glo - ry, as it

God, for thee and thy re - fresh - ing grace.
hold thy face, thou Ma - jes - ty di - vine?
is thy God, thy health's e - ter - nal spring.
was, is now, and shall be ev - er - more.

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 344 Lord dismiss us with thy blessing seated **SICILIAN**

1. Lord, dis - miss us with thy bless - ing; fill our hearts with
2. Thanks we give and a - dor - a - tion for thy Gos - pel's
3. so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
joy - ful sound: may the fruits of thy sal - va - tion
world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem-ing grace: O re - fresh us,
 in our hearts and lives a - bound: ev - er faith-ful,
 glad thy sum - mons to o - bey. May we ev - er,
 O re - fresh us trav - eling through this wil - der - ness.
 ev - er faith-ful to thy truth may we ev - er reign with thee in we be found;
 may in end-less day.

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

THE REV. NATHAN BIORNSTAD, RECTOR
THE REV. STEVEN P. SWARTZELL, ASSOCIATE RECTOR
THE REV. WILLIAM E. WELLS, ASSOCIATE & MINISTER OF MUSIC
JEFF CAMPANA & KIRSTY MACKINTOSH, LECTORS
NATALIE DHING, GUEST PIANIST
THE ST. WILFRID SUMMER CHOIR

*Great
are the
works
of the
Lord.*

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