

The Thirteenth Sunday After Pentecost

9:00 AM + August 27, 2023

Welcome! You are invited to participate fully in our worship. Whoever you are, wherever you are on your journey of faith, welcome! Please contact the church office (aschurch@allsaintschelmsford.org) if you would like to receive our weekly e-bulletin..

The Holy Eucharist: Rite Two The Word of God

Prelude: *London New* – Charles Wood

(1866-1926)

Hymn: 518 *Christ is made the sure foundation*

Westminster Abbey

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

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

Celebrant Collect for Purity

Kyrie

Blue Hymnal S-88

(Robinson)

All "S" numbers are found in the front of the Blue Hymnal

Celebrant The Lord be with you.

People **And also with you.**

Together let us pray.

Collect

Said in unison

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A Reading from the Book of Exodus 1:8-2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

People's response after the reading

Thanks be to God.

Psalm 124 (Spoken)

1. If the LORD had not been on our side, *
let Israel now say;
2. If the LORD had not been on our side, *
when enemies rose up against us;
3. Then would they have swallowed us up alive *
in their fierce anger toward us;
4. Then would the waters have overwhelmed us *
and the torrent gone over us;
5. Then would the raging waters *
have gone right over us.
6. Blessed be the LORD! *
he has not given us over to be a prey for their teeth.
7. We have escaped like a bird from the snare of the fowler; *
the snare is broken, and we have escaped.
8. Our help is in the Name of the LORD, *
the maker of heaven and earth.

A Reading from the Letter to the Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

People's response after the reading

Thanks be to God.

The Holy Gospel according to Matthew 16:13-20

People *Said before the reading*
Glory to you, Lord Christ.

Said after the reading
Praise to you, Lord Christ.

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Sermon
Maloney

The Reverend Sean

The Nicene Creed

Spoken by all, standing.

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.

Prayers of the People—Form IV

Deacon or other leader

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Silence

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy

Hear our prayer.

Silence

The People may add their own petitions.

The Celebrant adds a concluding Collect.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

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 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

All stand

The peace of the Lord be always with you.

And also with you.

Announcements – Recognition of Birthdays and Anniversaries

The Holy Communion

Offertory: *Improvisation on Aberystwyth -*

John Huston (1916-1959)

The Great Thanksgiving - Prayer 1 Enriching our worship

Celebrant: 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 our thanks and praise.

Celebrant: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus: *(Powell)*

S-129

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

The Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, 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, 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 poured out for you and for all 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.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever. 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.**

The Lord's Prayer

BCP p. 364

As our Savior Christ has taught us, we are bold to say,

People and Celebrant

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

Fraction Anthem: (*Near: Alleluia, Christ our Passover*)

S-155

Al - le - lu - ia, al - le -
 lu - ia, al - le - lu - ia. Christ our Pass - o - ver is
 sac - ri - ficed for us; there - fore let us keep the feast.
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Setting: Gerald R. Near (b. 1942)

Celebrant

The Gifts *You are invited as you feel moved to join us for Communion today. Simply move into the aisle as the Ushers assist you. If you would like to receive communion place your hands out and the priest will give you a piece of bread (or gluten free if needed). You may then receive wine from either the chalice or the individual cup. At this time intinction (dipping) is not permitted. Communion in one kind for any reasons is fully acceptable and has wide use in the tradition. If you don't want to share in communion but want to share in this holy moment come forward with your hands across your heart to receive a blessing.*

Communion Music:

- Organ: *Choral Phrygian – Jehan Alain (1911-1940)*
- Westminster Abbey – Clifford Harker (1912-1999)*
- Westminster Abbey – John Near (b. 1942)*
- Organ: *Invocation – Alec Rowley (1892-1958)*

Celebrant Let us pray.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom.

And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Blessing

Hymn: *We rejoice to be God's chosen*

Nettleton

The Dismissal

Postlude: *Postlude: Toccata on Nettleton –*

Gordon Young (1919-1998)

Hymn 518 Christ is made the sure foundation

Westminster Abbey

Decent

4 Here vouch - safe to all thy ser - vants what they ask of
 1 Christ is made the sure found - da - tion
 2 All that del - i - cat - ed ci - ty loved and
 3 To this tem - ple, where we call thee, O Lord of
 4 Here vouch - safe to all thy ser - vants what they ask of

thee to gain; what they gain from thee, for ev - er
 cor - ner - stone; cho - sen of the Lord, and pre - cious
 God on high; in ex - ult - ant ju - bi - la - tion
 Hosts, to - day; with thy wout - ed lov - ing - kind - ness
 thee to gain; what they gain from thee, for ev - er

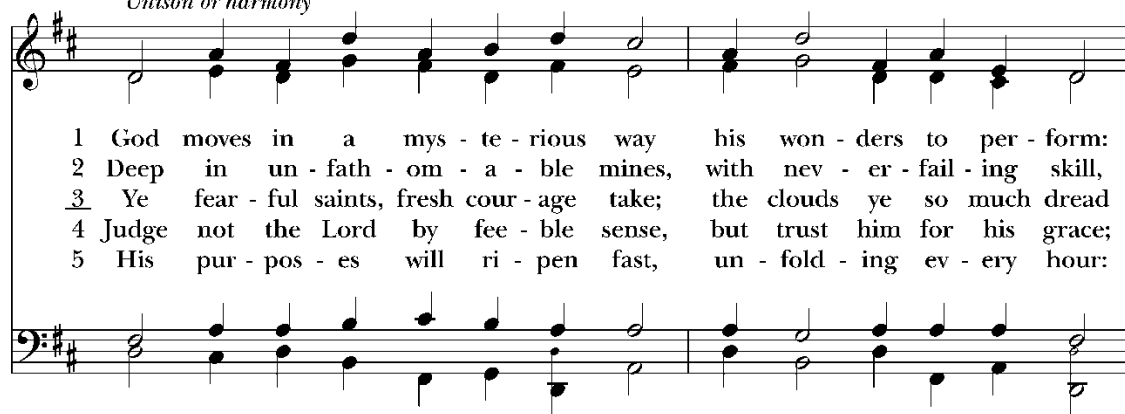
with the bless - ed to re - tain, and here - af - ter
 bind - ing all the Church in one; ho - ly Ni - ons
 pour per - pet - ual mel - o - dy; God the One in
 with the bless - ed to re - tain, and here - af - ter
 hear thy ser - vants as they pray, and thy full - est

in thy glo - ry ev - er - more with thee to reign.
 help for ev - er, and her con - fi - dence a lone.
 Three a - dor - ing in glad pawns e - ter - nal - ly
 pan - o - die - tion shed with - in its walls af - way
 in thy glo - ry ev - er - more with thee to reign.

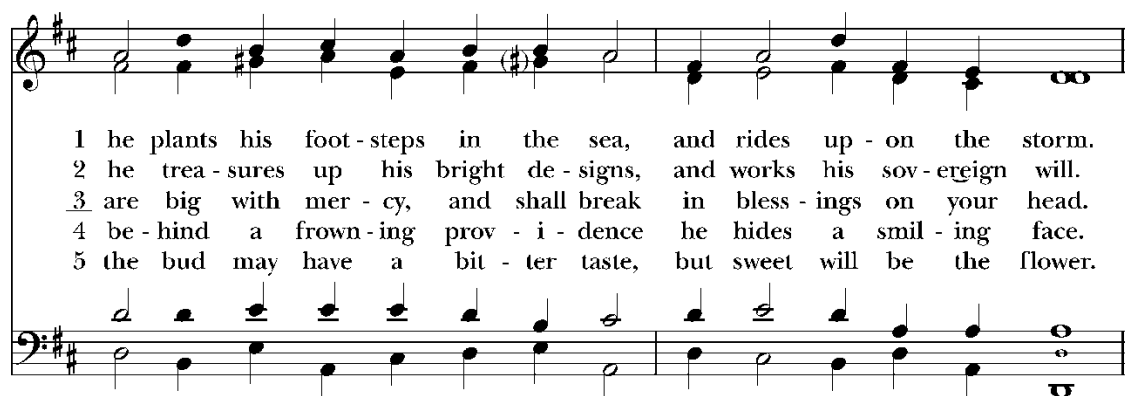
Hymn 677 God moves in a mysterious way

London New

Unison or harmony



1 God moves in a mys - te - rious way his won - ders to per - form:
 2 Deep in un - fath - om - a - ble mines, with nev - er - fail - ing skill,
 3 Ye fear - ful saints, fresh cour - age take; the clouds ye so much dread
 4 Judge not the Lord by fee - ble sense, but trust him for his grace;
 5 His pur - pos - es will ri - pen fast, un - fold - ing ev - ery hour:



1 he plants his foot - steps in the sea, and rides up - on the storm.
 2 he trea - sures up his bright de - signs, and works his sov - ereign will.
 3 are big with mer - cy, and shall break in bless - ings on your head.
 4 be - hind a frown - ing prov - i - dence he hides a smil - ing face.
 5 the bud may have a bit - ter taste, but sweet will be the flower.

6 Blind unbelief is sure to err, God is his own interpreter,
 and scan his work in vain; and he will make it plain.

Hymn: We rejoice to be God's Chosen
 (in the tune of: Come Thou fount)

Nettleton

We rejoice to be God's chosen not through virtue, work or skill,
 But because God's love is generous, unconformed to human will,
 And because God's love is restless like the surging of the sea
 We are pulled by heaven's dynamic, to become not just to be.

We rejoice to be God's chosen to be gathered to God's side
 Not to build a pious ghetto or be steeped in selfish pride,
 But to celebrate the goodness of the one who sets us free,
 From the smallness of our vision, to become, not just to be.

We rejoice to be God's chosen to align with heaven's intent,
 To await where we are summoned and accept where we are sent,
 We rejoice to be God's chosen and, amidst all that we see,

To anticipate with wonder that the best is yet to be!