

St. Gregory's Episcopal Church
16th Sunday after Pentecost
Proper 19
September 17, 2023

THE ANGELUS

The Angelus is a traditional Christian devotion offered before Holy Eucharist and Morning and Evening Prayer in honor of the Incarnation. It is usually accompanied by the ringing of the church bell (in three sets of three for each versicle, response, and Hail Mary, followed by one set of nine for the concluding prayer). You may pray it as the bell rings, or use the silence to prepare for worship in your own way.

The first three bells



*V. The angel of the Lord announced unto Mary,
R. And she conceived by the Holy Spirit.*

Hail Mary, full of grace, the Lord is with you.
Blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God
pray for us sinners, now,
and at the hour of our death. Amen.

The second three bells

*V. Behold the handmaid of the Lord.
R. Be it unto me according to your word.*

Hail Mary, full of grace...

The third three bells

*V. And the Word was made flesh.
R. And dwelled among us.*

Hail Mary, full of grace...

The nine bells



*V. Pray for us, O holy Mother of God,
R. That we may be made worthy of the promises of Christ.*

Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Processional Hymn

1 With Mir - iam we will dance and ce - le - brate the day
2 With Ma - ry we will wait when ev - en hope seems dead
3 With Con - stance we will stand for what we know is right
4 Made whole, the hu - man race may an - swer to God's call

when sul - len seas were swept a - part to show the way.
when o - thers rush down roads they say we may not tread.
in an - swer to God's just de - mand and search - ing sight,
in dance and si - lence, truth and grace, em - brac - ing all.

The danc - ers lend us grace to turn from seas of fear
And wait - ing, strong and still through all our grief and pain
con - front - ing each a - buse that stran - gles li - ber - ty,
This jour - ney ne - ver ends, God's pro - mise calls us on,

to - wards the un - known wil - der - ness for God is there.
we hear the whis - per of God's will we hear our name.
God help us simp - ly state the truth that sets us free.
un - til our sis - ters, bro - thers, friends may join the song.

Words: Janet Wootton © 1998 Stainer and Bell Ltd. (admin. Hope Publishing Company, Carol Stream, IL 60188).
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Music: *Leoni*, Hebrew melody; harm. *Hymns: Ancient and Modern*, 1875, alt.

Opening Acclamation

Celebrant This is the day the Creator has made.

People **Let us rejoice and be glad in it.**

The Collect for Purity (*BCP*, p. 355)

Song of Praise (*Voices Found*, 52)



Come, Great Cre - a - tor! Come, Life Giv - er!



Come to this sa - cred place! Come, and be with us!

The Collect of the Day (*BCP*, p. 233)

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

The Celebrant says the Collect. The people respond, Amen.

The First Reading

Exodus 14:19-31; 15:20-21

A Reading from the Book of Exodus.

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. The Lord clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and

the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in God's servant Moses. Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them: 'Sing to the Lord, who has triumphed gloriously; horse and rider God has thrown into the sea.'

Reader Hear what the Spirit is saying to God's People.
People **Thanks be to God.**

Psalm 114 (*chanted in unison*)

- 1 Hallelujah! When Israel came out of | **Egypt**, *
the house of Jacob from a people of strange | **speech**,
- 2 Judah became God's | **sanctuary** *
and Israel God's do|**minion**.
- 3 The sea beheld it and | **fled**; *
Jordan turned and went | **back**.
- 4 The mountains skipped like | **rams**, *
and the little hills like young | **sheep**.
- 5 What ailed you, O sea, that you | **fled**? *
O Jordan, that you turned | **back**?
- 6 You mountains, that you skipped like | **rams**? *
you little hills like young | **sheep**?
- 7 Tremble, O earth, at the presence of the | **Lord**, *
at the presence of the God of | **Jacob**,
- 8 Who turned the hard rock into a pool of | **water** *
and flint-stone into a flowing | **spring**.

The Second Reading

A Reading from *Our Relationship with Creation* by Br. Keith Nelson, SSJE

When we violate, abuse, exploit, or even simply ignore non-human creatures, we are rejecting a core dimension of our humanity and of God's calling for us. We are crucifying the earth. We are

interrupting, speaking over, or bickering with God’s gentle language of love, in which each creature is like a syllable of the living Word.

Each creature is an instance of Divine Gift, God’s gift to Godself, the love language of the Trinity. We believe God became a Creature in Jesus Christ and redeemed Creation from the inside out so that we creatures can participate directly in this infinite pattern of God’s giving-and-receiving.

Reader Hear what the Spirit is saying to God’s people.
People **Thanks be to God.**

Gospel Procession *(please stand in body or spirit)*

Al - le - lu - ia, al - le - lu - ia!

Al - le - lu - ia, al - le - lu - ia! _____

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The Gospel

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew (18:21-35)
People **Glory to you, Lord Christ.**

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt.

“When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not

have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

Celebrant The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Sermon follows. Afterwards, all stand for the recitation of the Creed.

The Nicene Creed (from *Enriching Our Worship*)

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:
was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.
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,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

During the silence after each bidding, the people offer their own prayers, either silently or aloud.

Intercessor

Let us pray for the revealing of the reign of God in the world, now and always.

Intercessor In the beginning,
People **God was.**

Intercessor Here and now,
People **God is.**

Intercessor In the future,
People **God will be.**

Intercessor

Creator of earth, sea, and sky, kindle the fire of your Spirit within us that we may be bold to heal and defend the earth, and pour your blessing upon all who work for the good of the planet.

Silence

God, Giver of life,
Hear our prayer.

Breath of life, receive our thanks for the beauty of our local habitat and all who dwell in it, and grant us the wisdom and will to conserve it.

Silence

God, Giver of life,
Hear our prayer.

Source of life, heal and redeem the wounds of your creation, and visit the places and people who suffer from our indifference, neglect, and greed.

Silence

God, Giver of life,
Hear our prayer.

Author of the book of nature, receive our gratitude for places of restoration and healing, and continue to bless those places that feed our lives and spirits.

Silence

God, Giver of life,
Hear our prayer.

Divine Physician, heal our communities, especially those where neglect, greed, or violence inflict suffering upon people and other creatures.

Silence

God, Giver of life,
Hear our prayer.

Comforter of all the earth, sustain the people of this congregation who desire or need your presence and help, especially those on our Parish Prayer List, and any others we now name, silently or aloud.

Silence

God, Giver of life,
Hear our prayer.

Rock and refuge of all your creatures, receive into everlasting mercy all those who have died [especially _____].

Silence

God, Giver of life,
Hear our prayer.

The Celebrant concludes the Prayers with one of the following collects.

Bountiful God, you call us to labor with you in tending the earth: Where we lack love, open our hearts to the world; where we waste, give us discipline to conserve; where we neglect, awaken our minds and wills to insight and care. May we with all your creatures honor and serve you in all things for you live and reign with Christ, Redeemer of all, and with your Holy Spirit, one God, now and for ever. *Amen.*

source: The Book of Occasional Services 2018, p. 339

or this

Holy God,
you alone are unutterable,
from the time you created all things that can be spoken of.
You alone are unknowable,
from the time you created all things that can be known.
All things cry out about you:
those that speak, and those that cannot speak.
All things honor you:
those that think, and those that cannot think.

For there is one longing, one groaning,
which all things have for you.
All things that comprehend your plan
pray to you and offer you a silent hymn.
In you, the One, all things abide,
and all things endlessly run to you who are the end of all. *Amen.*

source: Gregory of Nazianzus, 4th century

or this

Great Spirit God,
we give you thanks for another day on this earth.
We give you thanks for this day
to enjoy the compassionate goodness of you, our Creator.
We acknowledge with one mind
our respect and gratefulness to all the sacred cycle of life.
Bind us together in the circle of compassion
to embrace all living creatures and one another. *Amen.*

*source: Native American/Alaska Native
and Native Hawaiian Liturgies*

A Confession of Sin against God's Creation

The Celebrant introduces the Confession with these words

Let us confess our sin against God and God's creation.

The people may kneel. A brief silence may be kept.

Minister and People

Merciful and sustaining God,
we have sinned against you.
We confess our lack of gratitude
for the beauty and bounty of your creation:
teach us to see that your earth sustains us
and all that lives.
We confess that we have misused your earth:
grant us amendment of life.
We confess that we have been intemperate in our appetites:
strengthen us in self-control.
We confess that we have taken the abundance of your world
for granted: make us urgent now for its protection.
Forgive and renew us through our Savior Jesus Christ,
by the power of the Holy Spirit, with whom you live and
reign, one God, now and for ever. *Amen.*

The Priest alone says

Almighty God have mercy on you, forgive you all your sins through the grace of 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 Celebrant says to the people

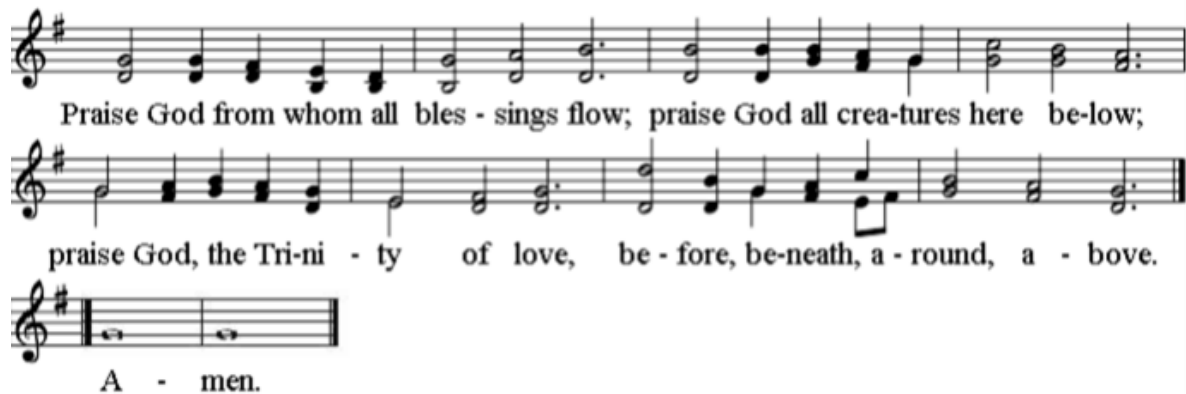
People The peace of Christ be always with you.
And also with you.

The people greet one another with a sign of peace. Parish announcements may follow.

The Holy Communion

Offertory Anthem (*sung by choir*)

Doxology (*sung by all, standing in body or spirit*)



Praise God from whom all bles - sings flow; praise God all crea-tures here be-low;
praise God, the Tri-ni - ty of love, be - fore, be-neath, a - round, a - bove.
A - men.

The Great Thanksgiving (from *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 God thanks and praise.**

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 image shows a musical score for a hymn. It consists of five staves of music, each with a treble clef and a key signature of one flat (B-flat). The time signature is 4/4. The lyrics are written below the notes. The music is primarily homophonic, with chords and simple melodic lines. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might. heaven 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. Ho - san - na in the high - est." The score ends with a double bar line.

Ho - ly, ho - ly, ho - ly Lord, God of power and
might. heaven 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. Ho - san - na in the high - est.

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. 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 Blessed Mary the God-bearer, Blessed Gregory our patron, and 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.*


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

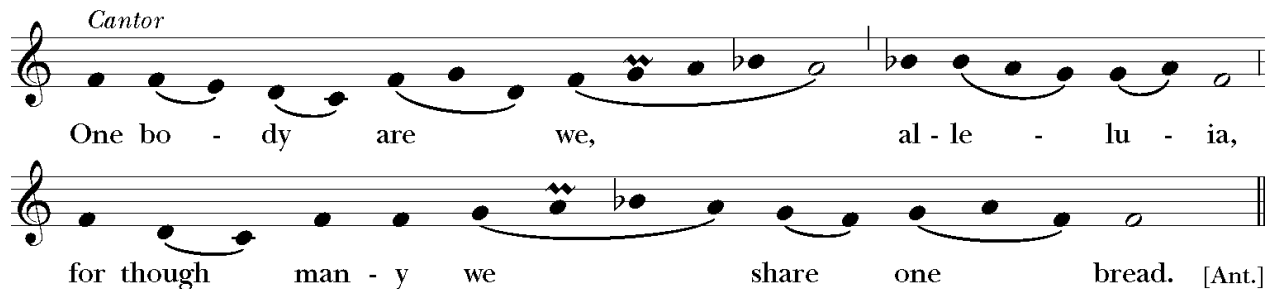
he Celebrant breaks the consecrated bread. A brief silence is kept. The cantor then sings the antiphon once, followed by the congregation

Antiphon:



Be known to us, Lord Je - sus, in the break - ing of the bread.

Cantor



One bo - dy are we, al - le - lu - ia,
for though man - y we share one bread. [Ant.]

The Celebrant says the following Invitation

The Gifts of God for the People of God.

This is the table of Jesus, and all who are hungry are welcome. If you wish to receive Communion, please come forward to the altar rail. (We will bring communion to you if you are unable to come forward.) Extend your hands, one over the other, palms up, to receive the bread; gently help guide the cup to your mouth. If you prefer to receive a blessing, please cross your arms in front of you. If you would like a gluten-free wafer, please ask the priest.

Communion Chants

During the ministration of the Sacrament, one of the following is sung

Come and fill our hearts with your peace. You a-lone, O Lord, are ho-ly.

Come and fill our hearts with your peace. Al-le-lu-ia!

TEXT and MUSIC: Jacques Berthier, 1982
Text and Music © 1991 Les Presses de Taizé (admin. GIA Publications, Inc.)

or

St. Columba

You are be-loved for God is love, You are be-loved of God. You are be-loved for God is love, for God is love.

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After Communion, the Celebrant says

Let us pray.

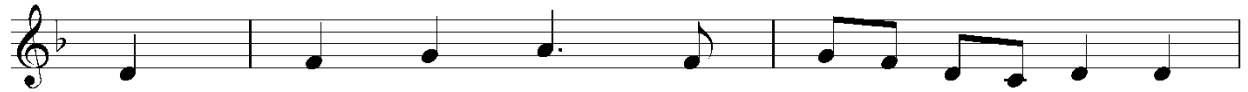
Celebrant and People

Holy One,
you feed us with bread from heaven
and the gifts of Mother Earth.

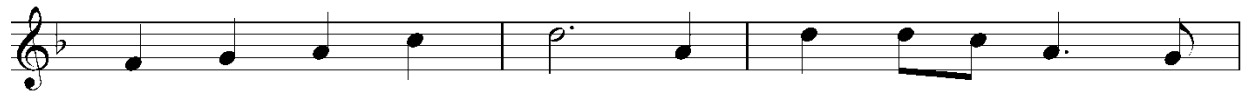
In this communion, you have drawn us into your embrace
 and you call us to friendship with one another.
 You have given us the gift of reconciliation.
 May we who have tasted that gift from you,
 offer ourselves in peace and humility to one another,
 and may you always walk among us as friend. Amen.

The Priest gives a blessing.

Recessional Hymn



1 "For - give our sins as we for - give" you
 2 How can your par - don reach and bless the
 3 In blaz - ing light your cross re - veals the
 4 Lord, cleanse the depths with - in our souls, and



taught us, Lord, to pray; but you a - lone can
 un - for - giv - ing heart that broods on wrongs and
 truth we dim - ly knew, how small the debts men
 bid re - sent - ment cease; then, re - con - ciled to



grant us grace to live the words we say.
 will not let old bit - ter - ness de - part?
 owe to us, how great our debt to you.
 God and man, our lives will spread your peace.

Words: Rosamond E. Herklots (1905-1987). By permission of Oxford University Press. Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1820; acc. Margaret W. Mealy (b. 1922).

The Celebrant or Deacon dismisses the people with the following words

Tend the earth, care for God's good Creation;
 as you have received freely, so give freely.
 Go in peace to love and serve the Lord.
 Alleluia, alleluia!

People **Thanks be to God. Alleluia, alleluia!**