

# St. Philip's Episcopal Church

## The Fourteenth Sunday after Pentecost



Holy Eucharist  
Sunday, September 14, 2025  
8:00 and 10:30 a.m.

Welcome! We offer two services today: one at 8:00 a.m. and one at 10:30 a.m. The 10:30 a.m. service is broadcast on Facebook Live or YouTube. Livestreaming begins at 10:25 a.m. If you are visiting, please fill out a visitor card (located in the pew rack) and drop it in the offering plate or hand to an usher.

The first part of the service is **The Liturgy of the Word**. It is based on ancient Jewish worship in which we hear about God's work in the world.

**Ordinary Time** is the part of the liturgical year that falls outside the two great seasons of Christmas and Easter, and their preparatory seasons of Advent and Lent. It includes the Sundays after Epiphany and the long stretch between Pentecost and Advent. The liturgical color for this season is green, which is why it is sometimes called the "green season." The final Sunday of Ordinary Time is celebrated as the Feast of Christ the King.

The term ordinary comes not from "common," but from the *ordinal numbers* used to count the Sundays. For this reason, Ordinary Time is often also called the Season after Pentecost.

## The Liturgy of the Word

### Prelude (10:30 a.m. only)

#### Appalachian Hymn Medley (Part 1) The Harrows

*All stand as they are able.*

### Hymn

#### The Old Rugged Cross

*Lift Every Voice and Sing #38 (st. 1-2, 4)*

1. On a hill far a - way stood an old rug-ged cross,  
2. Oh, that old rug - ged cross so de - spised by the world,  
4. To the old rug - ged cross I will ev - er be true,

1. The em - blem of suf - f'ring and shame;  
2. Has a won - drous at - trac - tion for me;  
4. Its shame and re - proach glad - ly bear;

1. And I love that old cross where the dear - est and best  
2. For the dear Lamb of God left His glo - ry a - bove,  
4. Then He'll call me some day to my home far a - way,

1. For a world of lost sinners was slain.\_\_\_\_\_

2. To\_\_\_\_\_ bear it to dark Cal - va - ry.\_\_\_\_\_

4. Where His glo - ry for - ev - er I'll share.\_\_\_\_\_

old rug - ged cross,\_\_\_\_\_

I will cling to the cross, — the old rug - ged cross,

old rug - ged cross\_\_\_\_\_

So I'll cher - ish the cross, the old rug - ged cross,

Till my tro - phies at last I lay down;\_\_\_\_\_



The **Collect for Purity** is prayed near the beginning of the Eucharist in most Anglican rites. The oldest known sources were in Latin from the 10th century. Though it appeared in *The Cloud of Unknowing* in English, Thomas Cranmer is credited as translating the prayer into English and from there it has entered almost every Anglican prayer book in the world.

### **Collect for Purity**

*The Celebrant says to the People*

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

*People*

**And blessed be God's kingdom, now and for ever. Amen.**

*The Celebrant says*

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.**

***Gloria in Excelsis*** (8:00 a.m.)

**Glory to God in the highest,  
and peace to his people on earth.**

**Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.**

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

Glo-ry, Glo-ry, hal-le-lu-jah, Lord we praise your Ho-ly name, Glo-ry,

Glo-ry hal-le-lu-jah, Lord we praise your Ho-ly name. 1. Glo-ry to God in the

high-est, and peace to His people on earth. 2. Lord God, heav-en-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, Glo-ry, Glo-ry, hal-le-lu-

-jah, Lord we praise your Ho-ly name. Glo-ry, Glo-ry hal-le-lu-jah, Lord we

praise your Ho-ly name. 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 Spir-it, in the glo-ry of the Fa-ther. Glo-ry, Glo-ry, hal-le-lu-jah, Lord we

The *Gloria in excelsis* is a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the shepherds at the time of Jesus' birth as reported in Luke 2:14. The singing of the Gloria dates from the 4th century.

54

praise your Ho - ly name, - Glo-ry, Glo-ry hal-le-lu - jah, Lord we Praise your Ho - ly

60

name. A - - - - - men.

## Collect of the Day

*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Let us pray.

Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world to himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

**The Lessons** - We follow a three-year cycle of readings called a Lectionary. They include readings from the Hebrew Bible (Old Testament), the Psalms, the Epistles, and the **Gospel** - These are the lessons being heard in congregations of all types throughout the world on this day.

## First Reading

Isaiah 45:21-25

*All sit.*

A Reading from the Book of the Prophet Isaiah.

<sup>21</sup>Thus says the Lord, "Declare and present your case;  
 let them take counsel together!  
 Who told this long ago?  
 Who declared it of old?  
 Was it not I, the Lord?  
 There is no other god besides me,  
 a righteous God and a Savior;  
 there is no one besides me.

<sup>22</sup>"Turn to me and be saved,  
 all the ends of the earth!  
 For I am God, and there is no other.

<sup>23</sup>By myself I have sworn,  
 from my mouth has gone forth in righteousness  
 a word that shall not return:  
 "To me every knee shall bow,  
 every tongue shall swear."

<sup>24</sup>“Only in the Lord, it shall be said of me,  
are righteousness and strength;  
all who were incensed against him  
shall come to him and be ashamed.  
<sup>25</sup>In the Lord all the offspring of Israel  
shall triumph and glory.”

*Reader*            The Word of the Lord.  
*People*            **Thanks be to God.**

## Psalm 98:1-4

*Cantate Domino*

*The Hymnal 1982 #S 409*

8:00 a.m.: *The reader and the congregation read the psalm responsively by half verse.*

10:30 a.m.: *The congregation chants the psalm with choir.*

Robert Knox Kennedy  
(b. 1945)



<sup>1</sup>Sing to the Lord a new | song, \*  
**for he has done marvelous | things.**

<sup>2</sup>With his right hand and his holy | arm \*  
**has he won for himself the | victory.**

<sup>3</sup>The Lord has made known his victory; \*  
**his righteousness has he openly shown in the sight of the | nations.**

<sup>4</sup>He remembers his mercy and faithfulness to the house of | Israel, \*  
**and all the ends of the earth have seen the victory of our | God.**

## Second Reading

Philippians 2:5-11

A Reading from the Letter of Paul to the Philippians.

<sup>5</sup>Let the same mind be in you that was in Christ Jesus,  
<sup>6</sup>who, though he was in the form of God,  
did not regard equality with God  
as something to be exploited,  
<sup>7</sup>but emptied himself,  
taking the form of a slave,

The **Psalm** is said or sung by the entire congregation as it has been done for over 2000 years.

being born in human likeness.  
And being found in human form,  
    <sup>8</sup>he humbled himself  
and became obedient to the point of death—  
even death on a cross.

<sup>9</sup>Therefore God also highly exalted him  
and gave him the name  
that is above every name,  
<sup>10</sup>so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the earth,  
<sup>11</sup>and every tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father.

*Reader*           The Word of the Lord.  
*People*           **Thanks be to God.**

*All stand as they are able.*

**Hymn** (10:30 a.m. only) How Can I Keep from Singing?

Robert Lowry

1. My life flows on in endless song  
Above earth's lamentation  
I hear the real though far-off hymn  
That hails a new creation

*Chorus*

No storm can shake my inmost calm  
While to that rock I'm clinging  
Since Christ is Lord of heaven and earth  
How can I keep from singing

2. Through all the tumult and the strife  
I hear that music ringing  
It sounds and echoes in my soul  
How can I keep from singing *Chorus*

3. What though the joys and comforts die  
The Lord my Savior liveth  
What though the darkness gather 'round  
Songs in the night it giveth *Chorus*



4. The peace of Christ makes fresh my heart  
A fountain ever springing  
All things are mine since I am His  
How can I keep from singing *Chorus*

Robert Lowry | CCLI Song #605260 | © Words: Public Domain; Music: Public Domain | For use solely with the SongSelect® Terms of Use. All rights reserved. www.ccli.com

## Holy Gospel

John 12:31-36a

*Priest* The Holy Gospel of our Lord Jesus Christ according to John.  
*People* **Glory to you, Lord Christ.**

Jesus said, <sup>31</sup>“Now is the judgment of this world; now the ruler of this world will be driven out. <sup>32</sup>And I, when I am lifted up from the earth, will draw all people to myself.” <sup>33</sup>He said this to indicate the kind of death he was to die. <sup>34</sup>The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” <sup>35</sup>Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. <sup>36a</sup>While you have the light, believe in the light, so that you may become children of light.”

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

## Sermon

The Rev. Elizabeth Roles

**Nicene Creed** *All stand as they are able.*

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

**The Gospel** - We stand as we are able to indicate the importance we place on Jesus' words and actions. The Gospel book comes into the midst of the people and all turn toward the reader indicating our desire to turn our lives to follow Jesus.

The **Sermon** is designed to help us make the Word a living and transforming reality in our lives.

The **Creed** - the Nicene and Apostles' Creeds are the statements of faith in the Episcopal Church. Rather than a detailed confession or sworn “acceptance of Jesus into our hearts,” liturgical Christians recite the ancient Creeds as a sign of unity in our worship of God. They were written a long time ago and yet are still

relevant as we unite  
ourselves with the  
universal Church under  
the banner of Christ.

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 -**

An intercessor calls us to  
pray and leads us in  
prayer. We include  
prayers for others  
throughout the world  
and our diocese (regional  
body) on a rotating basis.  
We also include prayers  
for those who have been  
given to us to pray for  
healing of all kinds of  
troubles. Our prayers  
this morning come from  
*The Book of Common  
Prayer.*

#### **Prayers of the People**

*The Leader and People pray responsively*

**Form VI**

In peace, we pray to you, Lord God.

For all people in their daily life and work;

**For our families, friends, and neighbors, and for those who  
are alone.**

For this community, the nation, and the world;

**For all who work for justice, freedom, and peace.**

For the just and proper use of your creation;

**For the victims of hunger, fear, injustice, and oppression.**

For all who are in danger, sorrow, or any kind of trouble;

**For those who minister to the sick, the friendless, and the  
needy.**

For the peace and unity of the Church of God;

**For all who proclaim the Gospel, and all who seek the Truth.**

For Sean our Presiding Bishop, and José our Bishop; and for all bishops and other ministers;

**For all who serve God in his Church.**

For the special needs and concerns of this congregation.

*Christy Adams, Debbie Alford, Dez Blue, Christopher Bolke, Leslie Brown, Jay Curwen, Carl Denny, Lance Dickenson, Nancy Dillard, Suzanne Dininny, Jan Dryselius, Ricky Dube, Dianne and Howard Dyer, Judith Egan, Annette Ellerton, Liz Ford, John Gannon, Kathy Haehnel, Tim Harris, Howard Jackson, Kay Jones, Lyn Kane, Roxann Kibin, Michael Kirwen, Ruth LePine, Tom Lewis, Elisabeth Marchant, Dottie Marcinko, Johnny Martinez, Kathryn McKinley, Nathalie Moffitt, Mark and Leslie Montgomery, Jenifer Morron, Veronica Morron, Francisco Leon Olea, Paula Paddick, Nancy Patterson, Judy Pierce, Debbie and John Poe, Liam Rial, Jim Rice, Lisa Rodke, Mary Rose, Hudson Rudisill, Gabrielle Ruge, Roy Sanyer, Linda Schieve, Frank Shoemaker, Alice Silva, Isabella Smith, Ray Snellgrove, Brenda Summers, Jeff Tiddy, Mike Tiddy, Jim Tso, Emily Walthall, Ed Wiseman, Risdon Wood, Brent and Nancy Zeigler, Amber, Barry, Charles, Courtney and Nikarra, Dave, Ellen, Kurt, Mary, and Pat.*

Hear us, Lord;

**For your mercy is great.**

We thank you, Lord, for all the blessings of this life.

We will exalt you, O God our King;

**And praise your Name for ever and ever.**

We pray for all who have died, that they may have a place in your eternal kingdom, remembering Nelle Adams, and Jim Nichols.

Lord, let your loving-kindness be upon them;

**Who put their trust in you.**

We give thanks for the flowers at the altar, given to the Glory of God and in thanksgiving for all those who lead and participate in our Christian formation classes for adults, youth, and children.

We pray for those who are expecting childbirth, remembering Sarah and Ryan Richardson.

In our diocese, we pray for Holy Cross, Tryon; and Holy Cross, Valle Crucis. In our Anglican Communion, we pray for The Anglican Church of South America.

*The priest concludes with this collect*

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

### **Confession of Sin**

*The Celebrant says*

Let us confess our sins to God.

*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.**

### **Absolution**

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.**

### **Peace**

*Celebrant*        The peace of the Lord be always with you.

*People*            **And also with you.**

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

### **Announcements**

#### **Blessing of the Crosses**

Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to become like us, and to make the way of the cross to be the way of life. Bless these crosses. May they be signs to us that love

overcomes all things, even death. May those who wear and pray with these crosses take up their own cross in faith, find strength in Christ's self-giving love, and be brought at last to the joy of his resurrection; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

## The Liturgy of the Table

### Offertory Anthem

Lift High the Cross

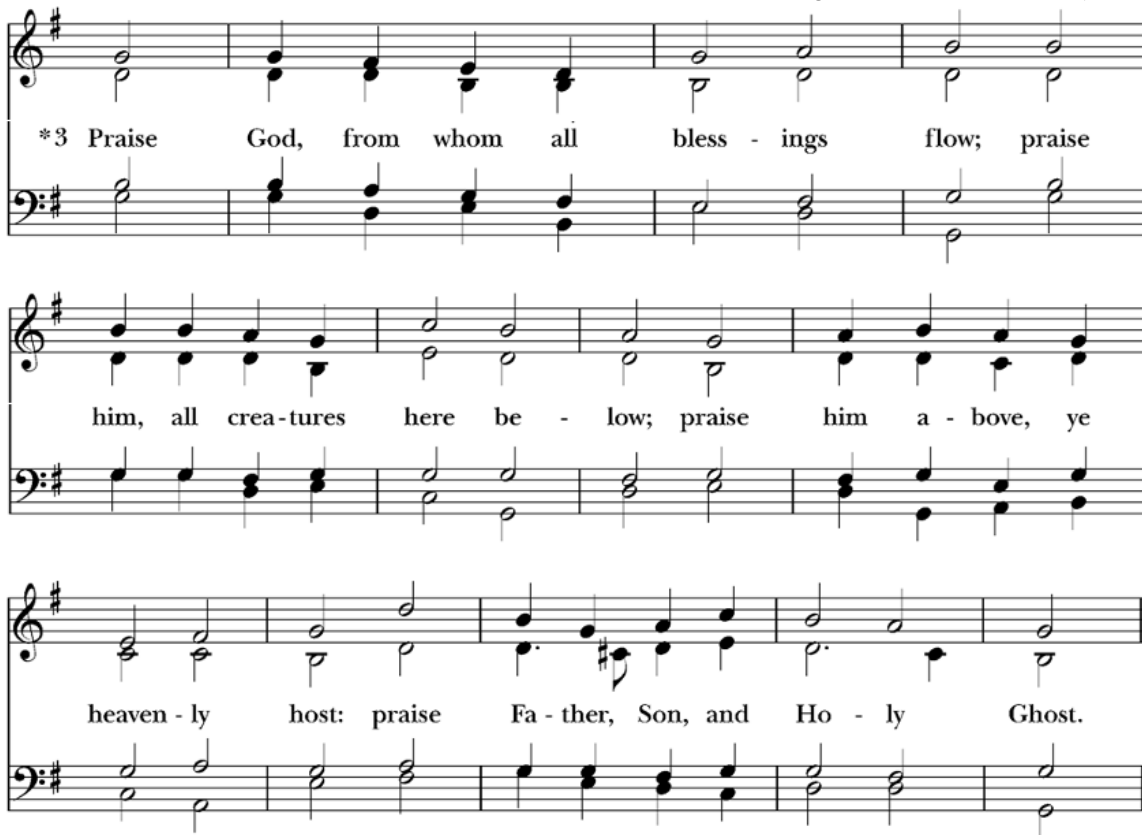
*Crucifer*

1. Come, Christians, follow where our Captain trod,  
Our King victorious, Christ the Son of God. *Refrain*
2. Led on their way by this triumphant sign,  
The hosts of God in conq'ring ranks combine. *Refrain*
3. Saved by this cross whereon their Lord was slain,  
The heirs of Adam their lost home regain. *Refrain*
4. From north and south, from east and west they raise  
In growing unison their song of praise. *Refrain*

### Offertory Hymn (10:30 a.m. only)

*Old 100th*

*The Hymnal 1982 #380 (st. 3)*



\*3 Praise God, from whom all bless - ings flow; praise  
him, all crea - tures here be - low; praise him a - bove, ye  
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

**The Liturgy of the Table** is based on the Jewish fellowship meals, particularly the Passover observance.

In the **Offertory** we collect our financial gifts and bring them forward with the Reserved Sacrament bread as a visible reminder that our whole lives are offered to God in Thanksgiving for all we have and all that we are.

The **Eucharistic Prayers** come from *The Book of Common Prayer* and from authorized supplemental resources. Today we use *Eucharistic Prayer 3* from *Enriching Our Worship 1*, which offers fresh images of God, expansive language, and continuity with our Anglican tradition. All Eucharistic Prayers share the same pattern: we are invited into prayer, give thanks for creation and God's revelation, praise God for salvation in Christ, and hear again Jesus' words over the bread and wine.

The **Sanctus and Benedictus** (Holy, holy, holy) are from Isaiah, overwhelmed by the presence of God in the sanctuary. They were sung by the people as Jesus entered Jerusalem on Palm Sunday.

As we repeat the words and actions of Jesus' last meal with his disciples, we join the story and make it our own.

The bread and wine become outward signs

## Offertory Sentence

*Priest* All things come of thee, O Lord.  
*People* **And of thine own have we given thee.**

## Great Thanksgiving

*Enriching Our Worship 1*  
 Eucharistic Prayer 3

*All stand as they are able.*

*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.**

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; and so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

## Sanctus and Benedictus (8:00 a.m.)

*Celebrant and People*

**Holy, Holy, Holy Lord, God of power and might,  
 heaven and earth are full of your glory.**

**Hosanna in the highest.**

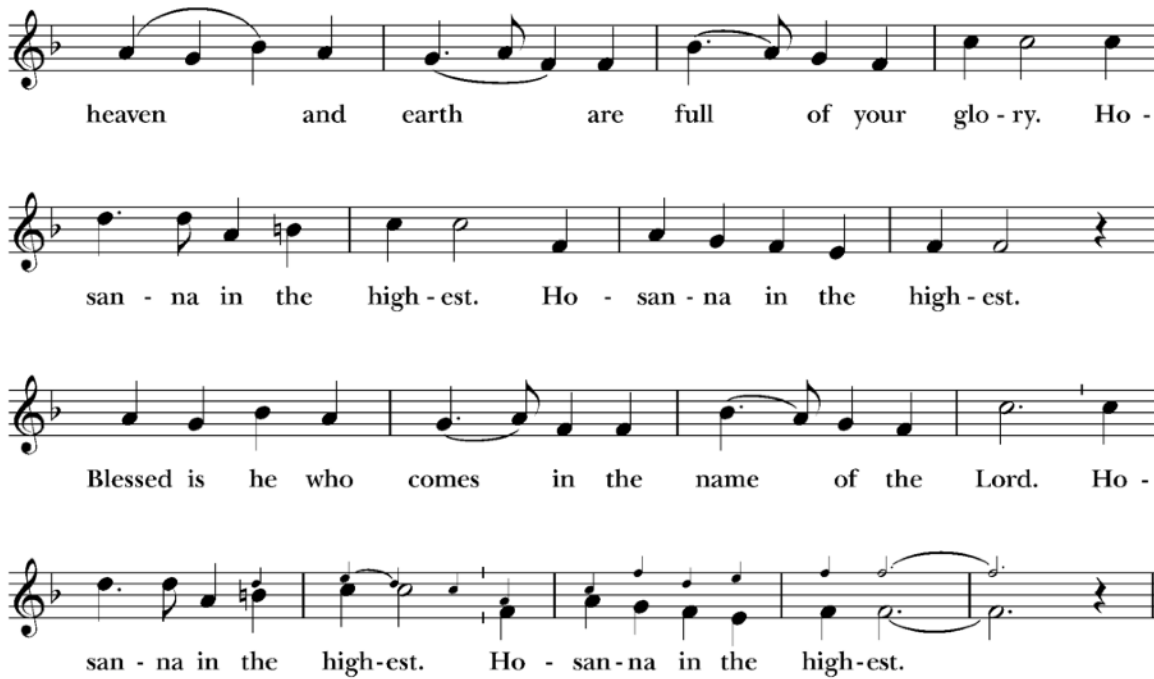
**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

## Sanctus and Benedictus (10:30 a.m.)

Richard Proulx  
*The Hymnal 1982 #S-250*





*The Celebrant continues*

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise.

Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

of inward grace. That grace, or gift from God, is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

*Celebrant and People*

**Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*The Celebrant continues*

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Philip, and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

*Celebrant and People*

**Blessed are you now and for ever. AMEN.**

*The Celebrant then continues*

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.**

**Breaking of the Bread and Fraction Anthem**

*Celebrant*

We break this bread  
to share in the Body of Christ.

The **Lord's Prayer** is Jesus' own prayer given to the disciples as a model. It is for us an ancient link between our daily bread and the spiritual food we receive in the Eucharist. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

The **Fraction**, also called the Breaking of the Bread, recalls Jesus breaking bread at the Last Supper. It also reminds us that Jesus' body was broken on the cross for us.



People

**We who are many are one body,  
for we all share in the one bread. Alleluia!**

## **The Communion of the People**

*All who seek Christ are invited to receive the bread and wine standing or kneeling at the altar rail. If you choose not to receive the wine, let the server know that you want only the bread by placing one hand over your heart (receiving only the bread is full communion). If you prefer not to take communion, you may come forward for a blessing, crossing your arms over your chest, or not come forward at all; no one will judge you.*

*To receive the wine by intinction, please come to the altar rail. Extend your hands, palms flat, and the bread will be placed there for you to dip the bread into the wine.*

*To receive the wine by sipping from the chalice, please also come to the altar rail, consume the bread, then please help the Lay Eucharistic Minister guide the chalice to your lips to sip.*

*Please wait for an usher to release you from your pew to come forward. Gluten-free wafers are available upon request.*

**Communion Music** Appalachian Hymn Medley (Part 2)  
The Harrows

## **Prayer for Spiritual Communion**

*This prayer takes the place of the Post Communion Prayer for those worshipping at home.*

Gracious God, since I cannot receive you today in the Sacrament of your Body and Blood, I ask you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

*The people stand as they are able.*

## **Postcommunion Prayer**

Let us pray.

*Celebrant and People*

**Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you**

with gladness and singleness of heart;  
through Christ our Lord. Amen.

## Prayer for the Eucharistic Visitors

*After the prayer, the People respond*  
**Amen.**

## Blessing

## Hymn

## I'll Fly Away

Words and Music by  
Albert E. Brumley

**VERSE**

$\text{♩} = 120$  G G7/B C



1. Some glad morn - ing when this life is o'er, I'll fly a -  
2. When the shad - ows of this life have grown, (I'll fly a - way,)  
3. Just a few more wea - ry days and then

G Em G Em G/B D7



way. To a home on God's ce - les - tial shore, I'll fly a -  
(fly a - way.) Like a bird from pris - on bars has flown, (I'll fly a - way,)  
To a land where joys shall nev - er end,

**CHORUS**

G C/G G G D G D7/A G/B C



way. I'll fly a - way, O glo - ry; I'll fly a -  
(fly a - way.) (I'll fly a - way,) (I'll fly a - way,)

**CHORUS**

CCLI Song # 26399 | Words: 1932 Hartford Music Company. Renewed 1960 Albert E. Brumley And Sons | Music: 1932 Hartford Music Company. Renewed 1960 Albert E. Brumley And Sons | For use solely with the SongSelect® Terms of Use. All rights reserved. [www.ccli.com](http://www.ccli.com) | CCLI License # 245943

## Dismissal

*Priest* Go in peace to love and serve the Lord.  
*People* **Thanks be to God.**

**Postlude** Appalachian Hymn Medley (Part 3)  
 The Harrows

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*(Please turn to the next page for more information.)*

The final act of our common worship is the **Dismissal**. It is not an afterthought, but an integral part of the service. The word “Mass” comes from the Latin word *mittere*, “to send.” It was a part of the dismissal in the medieval Latin Mass: “Ite, missa est” - “Go, it is finished.” Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do as Christians.



Hearing Loop assistance is available inside this building. Set hearing aid on “T” (telecoil) setting. Headsets are also available in both the narthex and Miller Hall that will allow access to the Hearing Loop. Please see an usher for help.

## WE WELCOME CHILDREN OF ALL AGES

We welcome children of all ages in all our worship services. In the narthex, you can find worship bags with quiet activities for children. **Nursery for children Kindergarten age and younger is available today beginning at 10:15 a.m. for our 10:30 a.m. service.** An usher can direct you to our nursery located on the lower level of our parish building.

## THIS SUNDAY AT ST. PHILIP’S

- **Sunday at 8:00 a.m.** – During this season, we enjoy sharing the same Holy Eucharist, Rite II liturgy in our Sunday morning 8:00 a.m. spoken service as the 10:30 a.m. service.
- **Adult Forum Book Study at 9:15 a.m.** – Bill McCleery facilitates a four-week study on *A Faith for the Future*, by The Rev. Jesse Zink, and introduces Episcopal theology with the question, “In today’s world of social media saturation where there is constant pressure to communicate in ever shorter sentences and thoughts, can we capture the good news of Jesus Christ in a post on X?” The author thinks so: “You are loved with a love unlike any else, that leads to a life unlike any else – now go, show that love and life to others.” A huge ocean of meaning lies under each word and this book welcomes readers into those depths. Each chapter takes a different aspect of Christian faith – God, Jesus, Holy Spirit, Creation and Humanity, Baptism, Church, Eucharist, Mission, and Hope of the World to Come – and links history and tradition with real world experience. **Sessions take place in the YAC (our large downstairs meeting room) at 9:15 a.m.**
- **Coffee & Conversation at 9:15 a.m. – Holy Encounters: Exploring Jesus’ Way of Being in the World.** This autumn the Coffee and Conversation team is facilitating conversation around Jesus’ way of being in the world as we explore the Sermon on the Mount together. Join us as we look to cultivate holy moments of encounter as individuals, in community, and in the world around us. Coffee & Conversation meets in Miller Hall, our large upstairs meeting room.
- **Youth Sunday School at 9:15 a.m.** – Middle and high school youth are invited to join us for Sunday School as we explore the book of Exodus to discover more about the characteristics of God. We meet in the youth classroom located downstairs in the Education wing.
- **Godly Play at 9:15 a.m.** – Children ages 4 through 5th grade will be engaged in Godly Play. The Godly Play approach helps them to explore their faith through story, to gain religious language and to enhance their spiritual experience through wonder and play. Godly Play meets in the Education wing downstairs.
- **Nursery at 9:15 a.m.** – Nursery for children Kindergarten age and younger is available today beginning at 9:15 a.m.
- **Children’s Church at 10:30 a.m.** – On Sunday all children (K-5th grade) are invited to Children’s Church during the Liturgy of the Word in the 10:30 a.m. service. Children may be brought to the Sunday School room across from the Godly Play room (the youth classroom)

before parents/grandparents go to church. Children will be taken to the church during the Peace and should join their family for communion.

- **Sunday at 10:30 a.m.** – Join us for Holy Eucharist, Rite II (with music) at our 10:30 a.m. service.
- **Coffee Hour after the 10:30 a.m. service** – All are invited and always welcome to join us in Miller Hall (our large upstairs meeting room) after the 10:30 a.m. service for juice or coffee and fellowship. This is a great chance to mingle, meet new people, or just relax with friends.

## **GUEST ARTISTS**

**The Harrows**, with **Bob Culver** (guitars and fiddle) and **Hazel Ketchum** (drums, guitar, banjo and vocals), entertain from concert halls to clubs to dances with their own brand of spirit-led Appalachian music, blues, gospel and original music.

They were regular performers for the Women & Series at The Charleston Music Hall, where they have performed the music of Tom Waits, David Bowie and The Rolling Stones. They have opened up for Southern Culture on the Skids and David Bramberg. They have performed in Cairo Egypt for the American Embassy. In addition they were Storytellers in residence at Cairo American College. The Harrows were featured with The Orchestra Jovin in Quito, Ecuador and at the famous Ramsterdam's Cafe in Kathmandu, Nepal. Frequent collaborators are Jonathan Gray, bassist for Jump Little Children and Owen Grooms, banjo player for Pretty Little Goat. Both teach for Mountain School of Strings and Hazel is the music teacher for Pisgah Forest Elementary.

## **BIRTHDAYS AND ANNIVERSARIES THIS WEEK**

### **Birthdays**

14 Dolores Brown	16 Bob Cantey	20 Sarah Carter
14 Anita Loveland	18 Nancy Harger	20 Adelaide Kersh
15 Lucas Bennett	20 Joan Keirstead	20 Pat Crull

### **Anniversaries**

15 Jay and Penny Williams	16 Craig and Janet Gralley
15 Andrew and Sara Schmidt	

## **GIVING IS A SPIRITUAL ACT!**

Thank you for investing your time in the work and mission of St. Philip's. Your volunteer effort supports many ministries at St. Philip's. Visit Easel Alley (outside the parish office) or visit <https://www.stphilipsbrevardnc.org/ministries> to find spiritual work that calls to you, and learn how to get involved.

## **THE SEASON AFTER PENTECOST**

The Season after Pentecost is the sixth and final season of the church year. This season, sometimes referred to as "ordinary time," is the longest of the Church year, lasting through summer and well into late autumn, ending with the coming of Advent. During the Season after Pentecost we recount the stories of Jesus' ministry, read and study passages from the Old Testament, and discuss letters

written by disciples for members of the early church. The color for the Season after Pentecost is green, appropriate for the season of growth.

WEEKLY SERVICES AT ST. PHILIP’S

Join us each week at our services of Holy Eucharist!

- Sundays, 8:00 a.m. – Holy Eucharist, Rite II (*spoken*)
- Sundays, 10:30 a.m. – Holy Eucharist, Rite II (*with music*)
- Tuesdays, 2:00 p.m. – Holy Eucharist Rite II (*College Walk Senior Living Community Chapel*)
- Wednesdays, 10:30 a.m. – Holy Eucharist with Prayers for Healing (*Chapel*)

**COVER ART:** *Old Woman Singing* (1620-1629). Drawing by Gerrit van Honthorst. Note: See Psalm 98. Muzeum Narodowe w Warszawie, Warsaw, Poland. (Attribution: Honthorst, Gerrit van, 1590-1656. *Old Woman Singing*, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55667> [retrieved August 29, 2025]. Original source: [http://commons.wikimedia.org/wiki/File:Honthorst\\_Old\\_woman\\_singing.jpg](http://commons.wikimedia.org/wiki/File:Honthorst_Old_woman_singing.jpg).)

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WORSHIP LEADERS

Officiant.....The Rev. Elizabeth Roles  
Seminarian .....Brad Wilson  
Director of Music Ministry.....Brittnee Siemon  
Organist.....Dr. Vance Reese  
Altar Guild.....Kathryn Polmanteer  
Kate Shober

8:00 a.m.

Acolyte	Betty Creese	Ushers	Sheree Watt
Reader 1	Mary Dryselius		Terry Watt
Reader 2	Jan Dryselius	Liturgical Coordinator	
Reader 3	Barthell Joseph		Peggy Bridges
LEM	Bob Wesneski		

10:30 a.m.

Acolytes	Jann Mellman	LEMs	Christie Eberhardt
	Violet Polk		Bill Mellman
Reader 1	Wayne Eberhardt		Kathryn Polmanteer
Reader 2	Abigail Cooley	Offering Counters	
Reader 3	Billie Begg		Janet Gralley
Ushers	Leslie Lathrop		Jennifer Lacefield
	David Yeager		
Liturgical Coordinator	Nancy Harger		

**\*\*\*Notes\*\*\***

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256 E Main Street, Brevard, NC 28712

828.884.3666

[www.stphilipsbrevardnc.org](http://www.stphilipsbrevardnc.org)

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**MINISTERS:** The Baptized People of God  
The Rt. Rev. José Antonio McLoughlin, Bishop  
The Rev. Elizabeth Roles, Rector

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**OUR VISION:** *Rooted in God's word and guided by Christ's example, St. Philip's Episcopal Church will be a loving, inclusive community committed to living out Christ's commandments.*

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**OUR MISSION:** *Guided and empowered by the Holy Spirit, and informed by Scripture, tradition and reason, we will:*

- *Learn and teach by word and example how God continues to be at work in the world and in our lives;*
- *Love and serve all people as Christ loves us;*
- *Grow in faithful stewardship of the resources God has given us; and*
- *Celebrate joyfully this faith in our life, worship, prayer, and service.*

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