

St. Philip's Episcopal Church

The Fifteenth Sunday after Pentecost



Holy Eucharist
Sunday, September 21, 2025
8:00 and 10:30 a.m.

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 **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

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 Liturgy of the Word

Prelude (10:30 a.m. only)

Offering of Love

Leslie Adams

All stand as they are able.

Hymn

Praise to the Lord, the Almighty

Lobe den Herren

The Hymnal #390 (st. 1-2, 4)

1. Praise to the Lord, the Almighty, the King of creation;
O my soul, praise him, for he is thy health and salvation:
join the great throng,
psaltery, organ, and song,
sounding in glad adoration.
2. Praise to the Lord; over all things he gloriously reigneth:
borne as on eagle-wings, safely his saints he sustaineth.
Hast thou not seen
how all thou needest hath been
granted in what he ordaineth?
4. Praise to the Lord! O let all that is in me adore him!
All that hath life and breath come now with praises before him!
Let the amen
sound from his people again;
gladly for ever adore him.

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.

Gloria in excelsis (10:30 a.m.)

Canticle 20

Carl Haywood (b. 1949)

Lift Every Voice and Sing #243

The musical score is written for a single voice part in 4/4 time, using a treble clef and a key signature of one flat (B-flat). The melody is simple and hymn-like, with lyrics written below the notes. The score is divided into five systems, each starting with a measure number (6, 11, 17, 22). The lyrics are: '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 peo-ple 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-'. The score ends with a double bar line.

Glo-ry, Glo-ry, hal-le-lu-jah, Lord we praise your Ho-ly name, Glo-ry,
6 Glo-ry hal-le-lu-jah, Lord we praise your Ho-ly name. 1. Glo-ry to God in the
11 high-est, and peace to His peo-ple on earth. 2. Lord God, heav-en-ly King, al-might-y God and
17 Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo-ry.
22 3. Lord Je-sus Christ, on-ly son of the Fa-ther, Lord God, Lamb of God, Glo-ry, Glo-ry, hal-le-lu-

entered almost every
Anglican prayer book in
the world.

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.

27

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

32

 praise your Ho - ly name. — 4. You take a - way the sin of the world: have mer - cy on us, 5. You are

38

 seat - ed at the right hand of the Fa - ther: re - ceive our — prayer. 6. For you a - lone are the

43

 Ho - ly One, You a - lone are the Lord, 7. You a - lone are the Most High, Je - sus Christ, with the

49

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

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.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

First Reading

Amos 8:4-7

All sit.

A Reading from the Book of the Prophet Amos.

⁴Hear this, you that trample on the needy,
 and bring to ruin the poor of the land,

The Lessons - We follow a three-year cycle of readings called a Lectionary. They include readings from the Hebrew Bible (Old Testament), the Psalms,

⁵saying, “When will the new moon be over
so that we may sell grain;
and the sabbath,
so that we may offer wheat for sale?
We will make the ephah small and the shekel great,
and practice deceit with false balances,
⁶buying the poor for silver
and the needy for a pair of sandals,
and selling the sweepings of the wheat.”

⁷The Lord has sworn by the pride of Jacob:
Surely I will never forget any of their deeds.

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

Psalm 113

Laudate, pueri

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)



¹Hallelujah!

Give praise, you servants of the | Lord; *
praise the Name of the | Lord.

²Let the Name of the Lord be | blessed, *
from this time forth for ever- | more.

³From the rising of the sun to its going | down *
let the Name of the Lord be | praised.

⁴The Lord is high above all | nations, *
and his glory above the | heavens.

⁵Who is like the Lord our God, who sits enthroned on | high, *
but stoops to behold the heavens and the | earth?

the Epistles, and the
Gospel - These are the
lessons being heard in
congregations of all
types throughout the
world on this day.

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

⁶He takes up the weak out of the | dust *
and lifts up the poor from the | ashes.

⁷He sets them with the | princes, *
with the princes of his | people.

⁸He makes the woman of a childless | house *
to be a joyful mother of | children.

Second Reading

1 Timothy 2:1-7

A Reading from the First Letter of Paul to Timothy.

¹First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, ²for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. ³This is right and is acceptable in the sight of God our Savior, ⁴who desires everyone to be saved and to come to the knowledge of the truth. ⁵For there is one God;

there is also one mediator between God and humankind,
Christ Jesus, himself human,

⁶who gave himself a ransom for all
—this was attested at the right time. ⁷For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

Reader The Word of the Lord.

People **Thanks be to God.**

All stand as they are able.

Hymn (10:30 a.m. only) God of Mercy, God of Grace

Lucerna Laudoniae
The Hymnal 1982 #538

The musical score is written for two parts: Treble and Bass. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is simple and hymn-like, with a mix of quarter and half notes. The lyrics are printed below the notes, with two verses indicated by numbers 1 and 2.

1 God of mer - cy, God of grace, show the bright - ness of thy
2 Let thy peo - ple praise thee, Lord; be by all that live a -

face. Shine up - on us, Sa - vior, shine, fill thy
dored. Let the na - tions shout and sing glo - ry

Church with light di - vine, and thy sav - ing health ex -
to their Sa - vior King; let all be, be - low, a -

tend un - to earth's re - mot - est and end.
bove, one in joy, and light, and love.

Holy Gospel

Luke 16:1-13

Priest The Holy Gospel of our Lord Jesus Christ according to Luke.

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

¹Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. ²So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' ³Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. ⁴I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' ⁵So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' ⁶He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' ⁷Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' ⁸And his master commended the

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.

dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. ⁹And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

¹⁰“Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. ¹¹If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? ¹²And if you have not been faithful with what belongs to another, who will give you what is your own? ¹³No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”

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

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

Sermon

The Rev. Elizabeth Roles

Nicene Creed *All stand as they are able.*

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.

**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

The Leader and People pray responsively

Let us pray for the Church and for the World.

Eternal God, safeguard and protect your church throughout the world, that our ministries may always pursue your mission.

Enable us to be a people of compassion in these times.

Encourage and inspire all the holy people of God, for this congregation, for our Presiding Bishop Sean, our own bishop, José., and for our parish clergy, that together we may seek your will.

Grant us the wisdom and will to persevere.

Watch over the management of the wellbeing and honor of our nation, including all those in authority, that their work may be inspired by you.

Instill with purpose and fairness in the decisions and actions of our leaders.

Shower your blessing of loving kindness upon our world community and outlook.

Help us to discern and uphold lasting values of peace and sharing abundantly.

Be present with us here at home, challenging us with enduring goals to fulfill the needs of others.

Allow us quiet courage to strive forward with tolerance and steadfast hearts.

We pray you bestow strength upon those who are dispirited, alone, oppressed or in pain.

Give us the courage and conviction to offer healing to those who cannot repay us.

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 *Planning for Rites and Rituals: A Resource for Episcopal Worship*.

We pray for the many who risk personal safety to protect our lives and liberty.
Grant them fortitude in all that they undertake.

Bless O Lord all those who have departed this mortal life, remembering Joe Bennett.

May they rest peacefully in your eternal presence.

Let us pray for our own needs and those of others, remembering those on the St. Philip's prayer list.

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 Morrow, Veronica Morrow, 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.

We give thanks for the flowers at the altar, given to the Glory of God and in thanksgiving for our Stewardship Committee as we begin our giving season.

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

In our diocese, we pray for the Church of the Messiah, Murphy. In our Anglican Communion, we pray for The Province of the Episcopal Church of South Sudan.

The priest concludes with this collect

Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church; through Jesus Christ our Lord. **Amen.**

Confession of Sin

The Celebrant says

Let us confess our sins to God.

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

The Liturgy of the Table

Offertory Anthem

The Gift of Love

Hal Hopson

Though I may speak with bravest fire,
And have the gift to all inspire,
And have not love, my words are vain,
As sounding brass, and hopeless gain.

Though I may give all I possess,
And striving so my love profess,
But not be given by love within,
The profit soon turns strangely thin.

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

Come, Spirit, come, our hearts control,
Our spirits long to be made whole.
Let inward love guide every deed;
By this we worship, and are freed

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.

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

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 Celebrant continues

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

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:

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

<i>Celebrant</i>	We break this bread to share in the Body of Christ.
<i>People</i>	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 Voluntary	Fortune	William Byrd
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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.

Communion Hymn

Ubi caritas

Jacques Berthier

Wonder, Love, and Praise #831

The musical score is written in 2/4 time with a key signature of one flat (B-flat). It consists of two systems, A and B. System A contains the first two lines of the hymn, and System B contains the next two lines. Each system has a vocal line (treble clef) and a piano accompaniment (treble and bass clefs). The lyrics are written below the notes.

U - bi ca - ri - tas et a - mor,

U - bi ca - ri - tas et a - mor,

u - bi ca - ri - tas De - us i - bi est.

u - bi ca - ri - tas De - us i - bi est.

Translation: Where true charity and love abide, God is there.

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 continues on the next page.)

The **Blessing** is
given as a
pronouncement of
God's favor, not
because of how
perfect we are but
how good God is!

At the 10:30 a.m. service the cross leads the procession out into the world. As the cross passes by your pew, turn toward the door to signify your calling to live your faith in the world.

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.

Hymn

Jesus Calls Us O’er the Tumult

Restoration
The Hymnal 1982 #549

Unison or harmony



1 Je - sus calls us; o'er the tu - mult
2 as, of old, Saint Phi - lip heard it
3 Je - sus calls us from the wor - ship

1 of our life's wild, rest - less sea, day by day his
2 by the Gal - i - le - an lake, turned from home and
3 of the vain world's gold - en store; from each i - dol

1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"
2 toil and kin - dred, leav - ing all for his dear sake.
3 that would keep us, say - ing, "Chris - tian, love me more."

Dismissal

The priest offers a dismissal, and the people respond

People

Thanks be to God.

Postlude

Postlude

Emma Lou Diemer



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.

OUR ANNUAL GIVING CAMPAIGN BEGINS SUNDAY, SEPTEMBER 21!

The 2026 Giving Season starts on Sunday, September 21: “Moving Forward with Grace and Generosity.” “Let us run with perseverance the race marked out for us.” (Hebrews 12:1). As we prepare to celebrate our Cornerstone Centennial, your first step in the race for the next 100 years starts with your pledge for our operating budget in 2026! Please give generously in response to the abundance of our common life.

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.

PULPIT EXCHANGE ON SUNDAY, SEPTEMBER 28

On Sunday, September 28, St. Philip's will welcome The Rev. Kenneth Albright, pastor of Lutheran Church of the Good Shepherd here in Brevard, who will be preaching and celebrating at both morning services. Our rector, The Rev. Elizabeth Roles, will be at Good Shepherd that day as part of the exchange. Pastor Ken—an avid hiker, birder, and proud left-hander—has been serving at LCGS since 2020 after many years in parish ministry. He and his wife, Charlotte, have two grown daughters, and when he's not in the pulpit you might find him on a bike, behind a camera, or exploring a new trail. Join us for this special Sunday of shared ministry and friendship between our congregations!

BIRTHDAYS AND ANNIVERSARIES THIS WEEK

Birthdays

21 Karen Cibella	23 Kaitlin Topper	26 Pam Pallas
22 Kathleen Elliott	24 Frank Duckworth	26 Ed Phillips
22 Ameran Tooley	24 Anne Harris	26 Wilhelmina Bennett
22 Melissa McCabe	24 Ellen Davis	27 Craig Gralley
23 Jayne Field	25 Liam Zink	27 Teddie Tiffany
23 Anne Sanders	25 William Polk	
23 Bill Mellman	26 Elizabeth Richardson	

Anniversaries

21 Paul and Polly Averette	24 Susan and Coville Winsor
21 Evan Smith and Jillian Sapp	26 Bill and Jennifer DiLemme
21 Stuart and Diane Nelson	

GIVING IS A SPIRITUAL ACT!

Thank you for investing your treasure in the work and mission of St. Philip's. Your gift helps us continue your legacy at St. Philip's for the future through the St. Philip's Foundation and Planned

Giving. Visit <https://www.stphilipsbrevardnc.org/donate> to learn about legacy planning and explore donating.

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: *Rich and Poor, or, War and Peace* (17th century). Anonymous painting. Museum Brot und Kunst, Ulm, Germany. (Attribution: Anonymous. Rich and Poor, or, War and Peace, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55707> [retrieved September 12, 2025]. Original source: [http://commons.wikimedia.org/wiki/File:Arm_und_Reich_\(fl%C3%A4misches_17_Jh\).jpg](http://commons.wikimedia.org/wiki/File:Arm_und_Reich_(fl%C3%A4misches_17_Jh).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	Kathryn Polmanteer	Ushers	Mac Morrow
Reader 1	Jan Dryselius		Craig Roth
Reader 2	Mary Dryselius	Liturgical Coordinator	
Reader 3	Melanie McKague		Ed Nezelek
LEM	Bob Wesneski		

10:30 a.m.

Acolytes	Melissa McCabe	Reader 1	Holly Votaw
	Megan McCabe	Reader 2	Carrie Anderson

Reader 3 Denis Bolena
Ushers Leslie Lathrop
 David Yeager
Liturgical Coordinator
 Billie Begg

Welcomer Peggy Bridges
LEMs Denis Bolena
 Christie Eberhardt
 TBA
Offering Counters
 Liz Fuller
 John Harris

*****Notes*****

*****Notes*****

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256 E Main Street, Brevard, NC 28712

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www.stphilipsbrevardnc.org

† † †

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

† † †

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.*

† † †

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.*

† † †