The Eighth Sunday After Pentecost  ★ July 23, 2023  Proper 11
The Holy Eucharist  ★ 10:00 a.m.

Welcome to St. Paul’s.

Welcome to the Cathedral Church of St. Paul! We are glad you are worshiping alongside us today. You are welcome here. All of who you are is welcome here.

If you are new to the Episcopal Church, you may wish to note a few things about our worship style. In general, we stand to sing and pray, and to hear the Gospel (the Good News) of Jesus Christ. We sit to hear other scripture and to listen to the preacher. You may notice that some people choose, at certain times, to kneel, or to make the sign of the cross on their body, or to bow. You may do any, all, or none of those things. Kneelers are located under the table in the back of the church, should you wish to use one.

Children are always welcome in the service, as is their wiggling and whispering, and their need to move and explore. There is a children’s activity area in the back of the church for use as needed. Sunday School is available for children September to June. There is no formal nursery, but please feel free to explore the space and how it might meet your needs.

You can find most everything you need in this bulletin. The music we sing is found within this bulletin or in the blue Hymnal 1982 found either on your seat or in the rack under the seat in front of you. Hymn numbers that begin with the letter S are in the front section of the hymnal.

If you are new to this community and wish to know more about it or to receive our weekly e-mail newsletters, please fill out a green card located on the table in the back of the church and either leave it on the table or hand it to the clergy or an usher. We would love to know you more fully!

Finally, a word about Communion (Lord’s Supper, Eucharist) – the bread and wine. The table fellowship we experience together is for everyone. Everyone. It is a grace freely given by the one who loves us so very much. And it’s for you.
Gathering in the Lord’s Name

Opening voluntary: Messe pour l’usage des couvents
Plein Jeu - Kyrie Eleison - Fugue sur la Trompette - Recit de Chromhorne

François Couperin (1668-1733)

We stand and join in singing
Hymn 391 Before the Lord’s eternal throne

The Celebrant says,
Blessed be the one, holy, and living God.
Glory to God for ever and ever.

We join in singing the ancient hymn Gloria in excelsis:

Setting Gerald R. Near (b. 1942)
The Celebrant offers the Collect of the Day, first saying,
God be with you.
And also with you.
Let us pray.

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Proclaiming and Responding to the Word of God

We sit to hear a reading from the Hebrew Bible:
A reading from the book of Wisdom.

There is no god besides you, whose care is for all people, to whom you should prove that you have not judged unjustly; for your strength is the source of righteousness, and your sovereignty over all causes you to spare all. For you show your strength when people doubt the completeness of your power, and you rebuke any insolence among those who know it. Although you are sovereign in strength, you judge with mildness, and with great forbearance you govern us; for you have power to act whenever you choose.

Through such works you have taught your people that the righteous must be kind, and you have filled your children with good hope, because you give repentance for sins. Wisdom 12:13, 16-19

Hear what the Spirit is saying to God’s people.
Thanks be to God. Stillness follows.

As a meditation on the reading, we chant a passage from Psalm 86:11-17:

Teach me your way, O Lord, and I will walk in your truth; *
knit my heart to you that I may fear your Name. *
I will thank you, O Lord my God, with all my heart, *
and glorify your Name for evermore.

For great is your love toward me; *
you have delivered me from the nethermost Pit.
The arrogant rise up against me, O God, and a band of violent men seeks my life; *
they have not set you before their eyes.

But you, O Lord, are gracious and full of compassion, *
slow to anger, and full of kindness and truth.
Turn to me and have mercy upon me; *
give your strength to your servant; and save the child of your handmaid.

Repeat second half of chant
Show me a sign of your favor, so that those who hate me may see it and be ashamed; *
because you, O Lord, have helped me and comforted me. Chant Carl Haywood

We hear a reading from early Christian scripture:
A reading from the Letter of Paul to the Romans.

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will
live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Romans 8:12-25

Hear what the Spirit is saying to God’s people.
Thanks be to God. 
Stillness follows.

We stand and sing

Sequence hymn 542 Christ is the world’s true Light

After the hymn, we remain standing for a reading from the life of Jesus:

The Holy Gospel of our Savior Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Jesus put before the crowd another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

Matthew 13:24-30,36-43

Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

Matthew 13:24-30,36-43

The Gospel of the Lord.

Praise to you, Lord Christ.

The Sermon  The Preacher breaks open the scripture.  The Very Revd Greta Getlein

A short period of stillness follows the Sermon. Then the Celebrant says,

Let us declare our faith in God.

We believe in God the Father,
from whom every family in heaven and on earth is named.
We believe in God the Son,
who lives in our hearts through faith, and fills us with his love.
We believe in God the Holy Spirit,
who strengthens us with power from on high.
We believe in one God; Father, Son, and Holy Spirit. Amen.
Offering Prayer for the World and the Church

The Celebrant introduces the prayers and then you are invited to speak aloud one or more of these prayers as you are moved to do so. It is fine for more than one voice to lift up a prayer.

Voice
Father, we pray for your holy Catholic Church;
All
That we all may be one.

Voice
Grant that every member of the Church may truly and humbly serve you;
All
That your Name may be glorified by all people.

Voice
We pray for all bishops, priests, and deacons;
All
That they may be faithful ministers of your Word and Sacraments.

Voice
We pray for all who govern and hold authority in the nations of the world;
All
That there may be justice and peace on the earth.

Voice
Give us grace to do your will in all that we undertake;
All
That our works may find favor in your sight.

Voice
Have compassion on those who suffer from any grief or trouble;
All
That they may be delivered from their distress.

Voice
Give to the departed eternal rest;
All
Let light perpetual shine upon them.

Voice
We praise you for your saints who have entered into joy;
All
May we also come to share in your heavenly kingdom.

Voice
Let us pray for our own needs and those of others.
Stillness
The People may add petitions silently or aloud.

The Celebrant adds a concluding collect.

Celebrant
Let us confess our sins to God. Stillness

God of all mercy,
All
we confess that we have sinned against you, opposing your will in our lives.
We have denied your goodness in each other, in ourselves, and in the world you have created.
We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us through our Savior Jesus Christ,
that we may abide in your love and serve only your will. Amen. The Celebrant offers absolution.

Exchanging the Peace

The Celebrant says,
The peace of the Lord be always with you.
And also with you. We greet one another in the Name of Jesus Christ.

Preparing the Table

Ushers pass a plate to collect an offering for the work of the Church.
Organ: Dialogue – Kyrie Eleison François Couperin

Gifts of bread and wine are brought forward. The Holy Table is prepared, and we stand to sing
Offertory hymn 424 For the fruit of all creation

The Great Thanksgiving: Eucharistic Prayer C

God be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.
God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

**Glory to you for ever and ever.**

At your command all things came to be: shining light and enfold the dark; galaxies, suns, moons, and stars of the sky; planets in their courses, and this fragile earth, our island home.

**By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

**Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, a child born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

**By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

![Music notation](image)

*Setting* Richard Proulx (1937-2010), from *A Community Mass*

- **The Celebrant continues the Eucharistic Prayer. After the words over the bread and wine, all join in saying the Memorial Acclamation:**
  - Remembering now his work of redemption and offering to you this sacrifice of thanksgiving,
  - **We celebrate Christ’s death and resurrection as we await the day of his coming.**

- **The Celebrant calls down the Holy Spirit upon the gifts of bread and wine and the people, ending with these words:**
  - …that we may worthily serve the world in his name.

- **Risen Lord, be known to us in the breaking of the Bread.**

- **The Eucharistic Prayer concludes,**
  - Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

**AMEN.**
As our Savior Christ has taught us, we now pray,

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the glory are yours, now and for ever. Amen.

Setting Ambrosian chant, harmonized by Mark Howe, 1990

The Celebrant breaks the bread. After a period of stillness, we sing a Fraction anthem:

Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.

Setting Herbert J. Austin

The Celebrant invites us to share in the Eucharistic feast. The bread may be received directly into your hand, one palm crossed over the other. The wine may be taken by sipping from the cup or touching the bread to the cup. Please refrain from intincting. Gluten-free wafers are available; please indicate your need at the time you receive Communion. Those who prefer not to receive the sacrament may come forward for a blessing.

During the Eucharistic meal we sing

Hymn 325 Let us break bread together

After a period of stillness, we stand and sing

Postcommunion hymn 336 Come with us, O blessed Jesus

Bread and wine may be given to a representative of the congregation, to take to those who are ill or shut in. N., in the name of this congregation I send you forth, bearing these holy gifts, that those to whom you go [especially N.…] may share with us in the communion of Christ’s body and blood. We who are many are one body, because we all share one bread, one cup.
We remain standing and say this prayer together:

Eternal God,
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.

The Celebrant pronounces a blessing and then dismisses us, all responding,

Thanks be to God.

The People may remain and listen to the organ music that follows or may leave quietly, so as not to disturb those who stay to listen.

Closing voluntary: Offertoire sur les grands jeux

SERVING IN THE LITURGY TODAY
Chalice Ministers  Adam Skiff, Henry Kellogg  Usher  Maureen Rees
Lectors  Judith Contompasis, Nancy Snyder  Organist  Fred DeHaven

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We are on land which has long served as a site of meeting and exchange among indigenous peoples for thousands of years and is the home of the Western Abenaki People. Our Cathedral community honors, recognizes, and respects these peoples as the traditional stewards of the lands and waters on which we gather. Once taken from Indigenous people by the people of the United States, this land was taken again, during the period of Urban Renewal in the 1970s, from the Italian immigrants who had found a welcome on these shores. We acknowledge that we are guests in this land, and pledge to respect and protect the land and waters within our use.