



August 30, 2026

Proper 18 - Track 2

Instructed Eucharist — Rite II

9 & 11 a.m.

Welcome!

All baptized Christians are welcome to receive communion. You may receive from the common cup by drinking directly from the cup or handing the host to the Chalice (the person giving you the cup). They will then dip the host in the wine and place it in your hand. You may also choose to just consume the bread and cross your arms over your chest to indicate that you do not wish to receive the wine.

If you do not want to receive communion, you are still welcome to come forward. Cross your arms over your chest, and the priest will give you a blessing.

Nametags are available in the pews. Please participate by wearing one so we can know the names of those people who sit next to us.

*Altar flowers are given to the glory of God and in loving memory of Ena Jones Taylor
and her daughter Ena Lee Taylor Kirkpatrick*

Listening assistance devices are available – ask any usher.

Children's worship bulletins and bags are located in the vestibules.

Welcome to St. John's Church

Welcome to St. John's Church, a parish within the Episcopal Diocese of Southern Virginia. We were established in 1610, making us the oldest, continuous worshipping, English-Language church on the continent. While there are mixed emotions and implications tied to this identity, we are proud to be an important part of Hampton's history, the United States' history, and the history of The Episcopal Church and global Anglican communion.

As we evolved with the political and historical movements of the past four hundred years, our worship has, too. Today, we use the 1979 *Book of Common Prayer*, and everything we do in worship comes directly from it. This book is used in every Episcopal church across the United States, and in several countries around the world—uniting us in prayer, regardless of our geographical location.

For Episcopalians, our common worship is both contemporary and ancient, mixing what has gone before with relevance for our modern lives. The common saying that The Episcopal Church's beliefs are based on Scripture, Tradition, and Reason can also apply to our worship. We include Scripture and Tradition, as well as Reason (our ability and responsibility to think critically, applying our faith to our modern life) in our service.

Each week, music is carefully chosen to reflect the readings, the church season, and anything else pertinent to the service. Our Music Director, musical guests, and the choir work hard to prepare our music, providing another way we offer our gifts to God and to one another. Let us begin with our opening hymn.

PROCESSIONAL HYMN *Stand as able.*

Faith of Our Fathers

1982 Hymnal #558

OPENING ACCLAMATION

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

People **And blessed be his kingdom, now and for ever. Amen.**

Opening Acclamation

While the Book of Common Prayer has the congregation's response as, "And blessed be his kingdom, now and for ever. Amen," some people will change it to "And blessed be God's kingdom, now and for ever. Amen." This reflects individual perceptions of who God is or who God is not.

COLLECT FOR PURITY

BCP 355

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

Taizé Chant

Glo-ry to God, Glo-ry to God, glo - ry in — the high - est.

Glo-ry to God, glo-ry to God. Al-le-lu-ia, Al-le-lu-ia. *repeat*

Gathering and Hearing

The main point of the first half of our service, the Liturgy of the Word, is to gather together and hear God's Word. This includes the reading of scripture, the sermon, a Statement of Faith, Confession and Absolution, and our prayers.

The tone of this entire service is often set in the entrance rite, which can include a hymn, the Opening Acclamation, the Collect for Purity, a Song of Praise, and the Collect of the Day.

The Collect of the Day, added as early as the fifth century, is a prayer relevant for the day and for the lessons that follow it. Called a "collect", from the Latin *collecta*, this prayer serves to gather or collect us together. Our Collect of the Day transitions us from being gathered to listening to the Scripture that follows.

After the Collect of the Day, we will hear readings from Scripture. Reading Scripture together has always been a part of Christian worship, inherited from Jewish Temple practices. We believe the Old and New Testaments are the inspired Word of God, containing "all things necessary to salvation" (BCP, 526). We read Scripture together aloud in worship because we believe God still speaks to us through it.

THE COLLECT OF THE DAY

BCP 357

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. **Amen.**

THE WORD OF GOD

THE FIRST LESSON *Seated.*

Jeremiah 15:15-21

O Lord, you know;
remember me and visit me,
and bring down retribution for me on my
persecutors.
In your forbearance do not take me away;
know that on your account I suffer insult.
Your words were found, and I ate them,
and your words became to me a joy
and the delight of my heart;
for I am called by your name,
O Lord, God of hosts.
I did not sit in the company of merrymakers,
nor did I rejoice;
under the weight of your hand I sat alone,
for you had filled me with indignation.
Why is my pain unceasing,
my wound incurable,
refusing to be healed?
Truly, you are to me like a deceitful brook,
like waters that fail.

Therefore, thus says the Lord:
If you turn back, I will take you back,
and you shall stand before me.
If you utter what is precious, and not what is
worthless,
you shall serve as my mouth.
It is they who will turn to you,
not you who will turn to them.
And I will make you to this people
a fortified wall of bronze;
they will fight against you,
but they shall not prevail over you,
for I am with you
to save you and deliver you,
says the Lord.
I will deliver you out of the hand of the wicked,
and redeem you from the grasp of the ruthless.

Reader The Word of the Lord.

People **Thanks be to God.**

LEM Please join me in praying parts of Psalm 26, as found in the bulletin.

Give judgment for me, O LORD, for I have lived with integrity;

I have trusted in the Lord and have not faltered.

Test me, O LORD, and try me;

examine my heart and my mind.

For your love is before my eyes;

I have walked faithfully with you.

I have not sat with the worthless,

nor do I consort with the deceitful.

I have hated the company of evildoers;

I will not sit down with the wicked.

I will wash my hands in innocence, O LORD,

that I may go in procession round your altar,

Singing aloud a song of thanksgiving

and recounting all your wonderful deeds.

LORD, I love the house in which you dwell

and the place where your glory abides.

THE SECOND LESSON

Romans 12:9-21

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

Reader The Word of the Lord.

People **Thanks be to God.**

Reading Scripture Together

The Episcopal Church currently utilizes the Revised Common Lectionary, a schedule of readings for each Sunday organized in a three-year rotation, referred to as Year A, Year B, and Year C. We are currently in Year A, with the next year beginning on the first Sunday of Advent.

The Revised Common Lectionary, or RCL, was adopted in 1992, by the Consultation of Common Texts, an organization made up of mainline churches in the United States. As a result, many mainline Protestant churches in the U.S. heard these same readings this week.

Each Sunday, there are usually three lessons and a Psalm, with one reading always from the Gospels. According to the *Book of Common Prayer*, the first two readings should be read from the lectern or pulpit. The Gospel is read from the aisle as a way to emphasize its importance and to bring the focus of God's Word to among the people. All of the readings should be done from "a book or books of appropriate size and dignity" (BCP, 406).

We include hymns and Psalms as a way to transition between the readings and to unite the people as one congregation, with one unified voice. All we do today is for God's glory and worship and an attempt to know God better.

It is appropriate for lay members of the congregation to read the Old Testament and New Testament readings. A deacon or priest proclaims the Gospel. Lay people can read from the Gospels, but the specific language of "proclaiming the Gospel" is reserved for ordained clergy.

SEQUENCE HYMN *Stand as able.*

Hymn of Promise

Rejoice #38

THE GOSPEL LESSON *Remain standing.*

Matthew 16:21-28

Gospeler The Holy Gospel of our Lord Jesus Christ,
according to Matthew.

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

The Gospel

At the pronouncement of the Gospel some of us make the sign of the cross on our foreheads, lips, and hearts. This is an outward sign, reminding us that the Gospel of Jesus Christ should permeate our minds, be always on our lips, and change our hearts (Joshua 1:8 and Psalm 119:11).

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you."

But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?"

"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

Gospeler The Gospel of the Lord.

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

Responding to God's Word

A sermon would normally follow here in the service. Since the second century, a “discourse admonishes and exhorts [us] to imitate these good things” described in the lessons (Justin Martyr, *Apology I*). For Anglicans, a sermon has been required in celebrations of the Holy Eucharist since the *Prayer Book of 1549*. Although at first a book of homilies was printed and clergy read the sermon assigned for the day. Since we believe God still speaks to us through Scripture, the sermon is an opportunity to discover and explore that divine voice in our daily lives.

Following the sermon are the Nicene Creed, Prayers, Confession and Absolution, and the Peace.

The Nicene Creed provides the foundation for what we believe as Episcopalians: it is our starting point. While The Episcopal Church does not require agreement among its members on issues of theology and social policy, the Creed creates our common theological identity as Christians and Episcopalians.

There are actually three creeds in our Book of Common Prayer: the Nicene Creed, the Apostles Creed, and the Athanasian Creed. The Nicene and Apostles Creeds are still used in regular services; the Athanasian Creed is found in “Historical Documents” and is not used in worship.

While there are some theological differences between the Nicene Creed and the Apostles Creed, it is worth noting that the Creed we say every Sunday is in first-person plural (using the word “we”). This emphasizes the fact that we are saying this as a community, setting the boundaries that establish that common theological identity.

NICENE CREED *Stand as able.*

BCP 358

LEM Let us stand and affirm our faith by saying together the words of the Nicene Creed.

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.

The Creed

Both the Apostles' and the Nicene Creeds are valid and we believe them to say the same truths about our faith. In the Episcopal Church, the Nicene Creed is used when we have the Eucharist, and the Apostles' Creed is used for Morning and Evening Prayer and the Burial of the Dead service.

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF THE PEOPLE—FORM VI

BCP 392

Remain standing or kneel as able.

Prayers of the People

The Book of Common Prayer offers six forms of the Prayers of the People, each containing petitions for at least six required areas: (1) The Universal Church, its members, and its mission; (2) The Nation and all in authority; (3) The welfare of the world; (4) The concerns of the local community; (5) Those who suffer and those in any trouble; and (6) The departed.

Reader In peace, we pray to you, Lord God. *Silence*

Reader For all people in their daily life and work;

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

Reader For this community, the nation, and the world;

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

Reader For the just and proper use of your creation;

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

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

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

Reader For the peace and unity of the Church of God;

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

Reader For all bishops and other ministers;

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

Reader For the special needs and concerns of this congregation.

Silence. The People may add their own petitions.

Reader Hear us, Lord;

People **For your mercy is great.**

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

Silence. The People may add their own thanksgivings.

Reader We will exalt you, O God our King;

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

Reader We pray for all who have died, that they may have a place in your eternal kingdom.

Silence. The People may add their own petitions.

Reader Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

Celebrant 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.**

Reconciling with our Neighbors

Once we have stated our foundational beliefs and offered our prayers, we then confess our sins, which are absolved by the priest.

According to the “Catechism” in the Book of Common Prayer, “sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.” (BCP, 848).

The Confession we use today, adopted in the 1979 *Book of Common Prayer*, has us confess our sins of commission and our sins of omission (“things done and... left undone”). Confession has been said, as part of our formal liturgy, as far back as the 1548 “Order of the Communion”, and there is evidence of it preceding that back to the middle ages.

Originally, though, Absolution was understood as happening when we received Christ in the form of Communion. Now, the Absolution the priest offers over the people has language that dates back to the *Prayer Book of 1549*, from part of the Eucharistic prayer.

While granting Absolution (or forgiveness of sins) is exclusively done by priests and bishops, deacons and lay people can offer absolution by changing the language from second person singular/plural to first person plural (from “you” to “us”). Since Morning and Evening Prayer do not require a priest or bishop, that Absolution is already written in first person plural.

If Confession is admitting to God how we have not lived up to our Christian Duty, and Absolution is God’s forgiveness, then the Peace is our reconciliation with each other.

In Matthew 6:23-24, Jesus says, “So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.” Thus, the Peace is more than just a chance to stretch our legs; it is also a way to reconcile any conflict we have with one another.

CONFESSION *Kneeling.*

BCP 360

Celebrant Let us confess our sins against God and our neighbor.

All **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 *Remain kneeling.*

BCP 360

Celebrant Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

All **Amen.**

THE PEACE *Stand as able.*

BCP 360

Celebrant The peace of the Lord be always with you.

People **And also with you.**

The Peace

Originally, the exchange of Peace was through a kiss—the “kiss of peace.” Today, you are invited to shake hands, kiss, hug, or even bow to each other. As we greet one another, we are invited to say “The Peace of the Lord” or just “Peace.”

OFFERTORY

There are no shared verbal announcements today. Please refer to the back of the bulletin and to the weekly ePistle email for upcoming events and ministry news.

Offertory

If you look up at the altar, you'll see a priest "setting the table." This person is preparing the elements of the Eucharist: placing the plate (paten) and cup (chalice), as well as pouring wine and water. While "setting the table" sounds like a child's chore, it is a very devout practice of faith on Sunday mornings.

From the Word to the Table

After this small break in the formal liturgy where we are usually invited to return to our seats and typically hear the announcements. We also enjoy a special musical offering (called "Offertory Anthem"), and then we continue with Holy Communion. Gifts are gathered, including bread, wine, and offerings, and are brought forward by representatives of the congregation, as it has been since the second century. This is a very important symbolic act: it is not simply about the offering collected in the plates, but about us giving of our entire selves to God. The bread, the wine, the offering, and the ushers walking them up the aisle remind us that everything we do on this day, and during the rest of the week, is an act of worship given to God. Everything is brought before the altar and offered to God in hopes that God uses them — and us — to further God's Kingdom. As the gifts are presented, it is appropriate to stand. This allows us to respect the gifts we have each offered to God, and also to praise God for these gifts.

There are several names used for the next part of the service, including the Great Supper, Holy Communion, Holy Eucharist, and even Divine Liturgy. Each name emphasizes a different element, although any name is appropriate.

Gradually over time, a set pattern emerged for the Eucharistic Prayers. In the Western Churches (or Protestant Churches), there is a greater emphasis on Jesus' death and His Words of Institution ("Take. Eat. This is my body." etc.). In the Eastern Churches (or Orthodox Churches), the emphasis is more on the sanctifying actions of the Holy Spirit (known as the *epiclesis*). The Episcopal Church leans more towards the Eastern Churches' rite, which you may notice in today's prayer.

It is required that all of our Eucharistic Prayers contain certain pieces. We give thanks to God for sending Jesus to us. We remember Jesus' life, death, and resurrection, specifically recounting His institution of the Last Supper (Mark 14:22-25; Matthew 26:26-28; Luke 22:14-21). We offer the bread and wine and ourselves to God. We ask God to bless the elements and us. We end with the elevation of the elements and the great AMEN.

The Book of Common Prayer does give us the option to create our own Eucharistic Prayer, as long as it contains the required pieces. However, any liturgical variation from the Book of Common Prayer requires the Bishop's approval, and often is not allowed for the primary Sunday service.

DOXOLOGY *Stand as able.*

**Praise God from whom all blessings flow
Praise Him all creatures here below
Praise Him above, ye heavenly host:
Praise Father, Son and Holy Ghost.**

The Great Thanksgiving

EUCCHARISTIC PRAYER C

BCP 369

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 him thanks and praise.**

Manual Acts

During the Eucharistic Prayer, the priest has specific physical acts to perform. We touch, motion to, or raise the bread and wine at various points in the prayer. We also cross the elements and ourselves, as we ask for God's blessings. The standard position, with our hands extended out to our sides and palms facing up, is called Orans position.

Celebrating Holy Communion

All six Eucharistic Prayers found in our Prayer Book begin with the *Sursum corda*, "Lift up your hearts." It finds its roots in the Jewish liturgical tradition, and Jewish converts to the Christian faith continued using it. The *Sursum corda* unites our hearts in prayer through the words that will be spoken by the Celebrant during this Eucharist. Today we join with countless Christians across thousands of years as we lift up our hearts in prayer, asking God to bless this bread and wine, and seeking to encounter the risen Christ at this altar.

Today, we are praying Eucharistic Prayer C. This is the newest Eucharistic Prayer (written specifically for our current prayer book), and the prayer most closely in line with Eastern prayers. Interestingly, it also follows the Coptic, traditional Roman, English, and Scottish liturgical traditions more closely, by placing the *epiclesis* ahead of the Words of Institution.

The *epiclesis* is when the priest invokes the Holy Spirit and asks that this bread and wine become Christ's body and blood. Traditionally, standing is the posture of praise and kneeling is the posture of prayer (sitting is the posture of listening). It is appropriate to stand or kneel at this point in the Eucharistic prayer, since it functions as both a prayer of thanksgiving and a hymn of praise.

Celebrant God of all power, Ruler of the Universe, you are worthy of glory and praise.

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

Celebrant At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

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

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

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

Celebrant 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 only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

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

Celebrant 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:

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

Asking God to Bless

After giving thanks and retelling the story of creation and Jesus Christ as believers have done since the second century, we turn our attention to the present moment. The Eucharist is more than a memorial; we believe that Christ is mysteriously present to us in these elements in the here and now. We ask the Holy Spirit to sanctify both the elements and the people partaking of these gifts.

The priest who is celebrating the Eucharist will gesture to the elements and then make the motion of a cross over them. This is to indicate the blessed presence of the Holy Spirit. The priest will also cross him or her self, again, as a way to indicate the blessed presence. While the people are invited to cross themselves, the *epiclesis* is exclusively performed by a priest or bishop.

Today, we are sharing bread and wine because Jesus instructed us to do so, and we expect to find Him here with us when we do. Eucharist is one of the two acts that Jesus explicitly does and tells us to do, thus making it one of our two Sacraments (Baptism is the other one).

Remain standing or kneel as able.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper, he took the cup of wine, gave thanks, and said,

"Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

People **We celebrate his death and resurrection, as we await the day of his coming.**

Lord God of our Fathers and Mothers: God of Abraham, Isaac, and Jacob; God of Sarah, Rebecca and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

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

Accept these prayers and praises, Father, 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.**

Let the People Say Amen

The Eucharistic prayer ends with the Great AMEN. It is one of the most important aspects to any Eucharistic celebration. With this Amen, we join with the countless Christians who have gone before, remembering what Jesus has done for us, trying to live as He taught. Within The Episcopal Church, a priest cannot bless the bread and wine in the absence of a gathered community of believers. This Amen represents the congregation's assent and participation in the prayers the priest has just offered on their behalf.

Once the bread is blessed, it is broken and a period of silence is kept. The breaking of the bread serves a practical purpose of dividing it for the people, as well a symbolic one of Christ's body being broken for us at His crucifixion.

By 400 AD, the Lord's Prayer (Matthew 6:9-13) was included in the Eucharistic Prayer, and we include it today to follow in the example set by Jesus. The version we pray now goes back to the Great Bible of 1539 (the first authorized English language Bible), making it older than the King James Version.

THE LORD'S PRAYER

BCP 364

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

Give us this day our daily bread.

**And forgive us our trespasses,
as we forgive those who trespass against us.**

And lead us not into temptation, but deliver us from evil.

**For thine is the kingdom, and the power, and the glory
for ever and ever. Amen.**

THE BREAKING OF THE BREAD

BCP 364

Celebrant Alleluia. Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast. Alleluia.**

THE DISTRIBUTION

The Communion of the People

In Protestant churches, the climax of the worship service is the sermon; and in Roman churches, it is the Prayer of Consecration (done by the priest). The climax of our worship service is here, at the distribution of Communion, as we partake in a meal together and become one body with Christ and one another.

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.

THE BLESSING

Our Worship Has Ended, Our Service Begins

By the fourth century, a prayer used as the formal conclusion of communion had been adopted. The Post Communion Prayer offers a summary of the meaning of Eucharist: assurance of God's love, incorporation in Christ, a foretaste of the Kingdom, and grace to serve Christ now.

Also in the fourth century, the blessing was added to the liturgy. The laying on of hands is symbolized by the priest's uplifted hand. There are suggested blessings, but a priest may compose his or her own (Numbers 6:22-27). The final line the priest often says, "And the blessing of God Almighty..." comes from the *Prayer Book of 1549*, our very first Anglican Prayer Book.

Again, in the fourth century, a formal dismissal entered the liturgy and was simply an announcement by the deacon, "depart in peace." A typical response to this announcement was, "In the name of Christ." "Alleluia, alleluia" is only added to the dismissal from the Easter Vigil through the Day of Pentecost.

Our current *Book of Common Prayer* is the first prayer book to restore the dismissal, post-Reformation. Interestingly, a dismissal is required in Rite II and "permitted" in the Rite I liturgy. There are four different dismissals, and each one generally coordinates to a certain liturgical season. The one we use today recalls the Holy Spirit, and thus is appropriate for the time after Pentecost.

Once we are dismissed from our liturgy, we go out into the world to do the work that God needs us to do – Christ has no hands but our own.

RECESSIONAL HYMN

O Master, Let Me Walk with Thee

1982 Hymnal #660

DISMISSAL

Celebrant Let us go forth into the world, rejoicing in the power of the Spirit.

People **Thanks be to God.**

POSTLUDE

J. S. Bach

*French Suite in E - Minuet***Dismissal**

The phrase "Thanks be to God" was used in the medieval period as an acknowledgment of having heard what was said, not only after the dismissal, but also after certain readings, and even in some cases after announcements made during the service.

PARTICIPATING IN TODAY'S SERVICE

LEMs	9 a.m. Al Banwell	11 a.m. Linda McMahon
Readers	9 a.m. Linda Serwatka, Bob Harper	11 a.m. Jim Klotz, Doug Perry
Ushers	9 a.m. Don Heath, Dave Messersmith	11 a.m. Bill Boyer, Frank Fortuna
Altar Guild	9 a.m. Kay Perry	11 a.m. Emily Klotz, Margaret McFarland
Acolyte Master	9 a.m. Connie Heath	11 a.m. Billie Ray Jeffries
Crucifer		11 a.m. James Klotz
Music Director	Deborah Carr	Flower Delivery Margaret McFarland

PRAYERS AND THANKSGIVINGS

Staff pray for people on our prayer list by name weekly.

We pray for healing in the lives of Ruth Purinton, Mary Scalisi, Charlotte Weber, Diana Youngclaus, John Hutson, Bill Saunders, Don Klovstad, Jane Price, Stocky Hobart, Shirley Nunn, Niecsa Chisum, Kaye Locke, Leslie Stay, Rick Bagley, Bonnie Jones, Carol Winarski, Inmates and Staff at Hampton City Annex, Bob Ridle, Regina Cicchetti, Mike Fox, George Edmonson, Dave Forrest, Paige, Mary Jane Long, David, Donald Crandol, Jan Crandol, Bishop Haynes, David Copley, Warren Petri, Steve, Bob Cumming, Linda Seely, Grace Taylor, Josh, Glenn Irwin, Gail Conway, baby Autumn Gwendolyn, Lewis, Sally, Meg Hoffman, Jay Horne, Claire, Sharon, Melanie, Mike, Elvon James, Barbara Urick, Bunny Neff, Pam Withrow, Shellene Desjardins.

We give thanksgivings for the birthday of Bob Croft (9/4).

We give thanksgivings for the anniversary of Susan & Charlie Edmonson (9/1).

SAVE THE DATE
Kickoff Sunday: September 13

CALENDAR

August 30 — September 5

Sunday

- 9 a.m. Holy Eucharist
- 10 a.m. Sunday School Open House
- 11 a.m. Holy Eucharist
- 8 p.m. AA

Monday

- 8:30 a.m. Men's Study Group
- 8 p.m. AA

Tuesday

Wednesday

- 10 a.m. Heritage

Thursday

- 8 p.m. AA

Friday

- 9:15 a.m. Women's Al-Anon

Saturday

ANNOUNCEMENTS

Sunday School Open House: Join us in the Parish Hall for our Sunday School Open House between services. Learn more about Sunday School, explore our curriculum, meet the teachers, and enjoy some special treats!

Book Club: The next meeting of the St. John's Book Club will be held on Monday, September 14, at 4:00 p.m. on the Parish House stage. For that meeting we will finish reading *The Borrowed Life of Frederick Fyfe* by Anna Johnston. Our next book will be *The Things We Never Say* by Elizabeth Strout. New members are welcome! For further information, please contact Susan Edmonson at 757-287-7440 or at edmonson4@cox.net.

Bible Study: We will be starting Bible Study on Thursday, September 17th at noon in the Library, and will meet weekly after that. We are going to start with the Book of Esther; please read the first two chapters before the first meeting. If you are interested, contact Roger or Lorrie Peckham at peckham4@cox.net. All are welcome to join.

St. John's Saints: Do you think it is important for our children to learn about God and the teachings of Jesus? Do you think our children benefit from making church friends in a positive and safe environment? Do you enjoy helping and interacting with children? If so, the Christian Formation Team and our St. John's children need you! We need at least one more teacher or assistant, and we need substitutes. Please prayerfully consider and then talk with Lisa about this ministry.

Altar Flowers: THANK YOU to all who sponsor our Altar Flowers! Upcoming available date for Altar flowers is November 29.

The Nursery is Open! The Nursery, available for children up to age 5, will be open from 8:30 a.m. to 12:30 p.m. on Sunday mornings.

Rector Rev. Lisa Erdeljon
revlisa@stjohnshampton.org
Pastoral Emergencies: 757-722-2568

Music Director Deborah Carr
music@stjohnshampton.org

Parish Administrator Patrick Crandol
office@stjohnshampton.org

Sexton Michael Todd

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If you would like to make an offering, you may do so online at bit.ly/stjhgive or by scanning the QR code. In the "Fund" drop down menu, please select the fund to which you would like to donate.



ST. JOHN'S VESTRY
2026 — Scott Curtis, Sr. Warden; Ellen Griffith; Bettyrene Pope, Jr. Warden
2027 — Bob Harper; Andrew Mackey; Anne Rutherford
2028 — Wendy Cumming; Dory Holder; Jon Wallner

DIOCESE OF SOUTHERN VIRGINIA
The Rt. Rev. Susan Bunton Haynes, Diocesan Bishop