

St. Barnabas Episcopal Parish

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The Holy Eucharist

July 23, 2023

The Eighth Sunday after Pentecost

St. Barnabas Mission Statement

We experience God's redeeming love in all and through all and respond to love through faithful worship, life-long spiritual growth, and committed outreach.

It is an age-old question: Why is there evil in the world? In the parable of the wheat and the weeds, Jesus suggests that both grow together until the harvest. With Paul, we long for the day when all creation will be set free from bondage and suffering. Having both weeds and wheat within us, we humbly place our hope in the promises of God, and from Christ's Table, we go forth to bear the fruit of justice and mercy.

A bell tolls.

THE WELCOME AND ANNOUNCEMENTS

We invite you to quiet your heart and mind as we prepare for worship.

THE PRELUDE

Song Flor Peeters

The Liturgy of Gathering

Please stand in body or spirit.

THE GATHERING HYMN*

You Satisfy the Hungry Heart ELW-484



You sat - is - fy the hun - gry heart with gift of fin - est wheat. Come
give to us, O sav - ing Lord, the bread of life to
eat. As when the shep - herd calls his sheep, they know and heed his
With joy - ful lips we sing to you our praise and grat - i -
You give your - self to us, O Lord; then self - less let us
voice; so when you call your fam - 'ly, Lord, we fol - low and re - joi - ce.
tude that you should count us wor - thy, Lord, to share this heav'n - ly food.
be, to serve each oth - er in your name in truth and char - i - ty.

THE OPENING ACCLAMATION

+Blessed be the one, holy, and living God:

Glory to God for ever and ever.

THE COLLECT FOR PURITY

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.

THE HYMN OF PRAISE*

Glory to God

Glo-ry to God in the high - est, and peace ___ to God's peo-ple on
earth. Lord God, heaven-ly King, al-might-y God and Fa - ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb_ of
God, you take a-way the sin of the world: have mer - cy on us; you are seat - ed at the
right hand of the Fa-ther: re - ceive our prayer. For you a-lone are the Ho - ly One,
you a- lone_ are the Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spi - rit, in the glo - ry of God ___ the Fa - ther. A - men.

THE SALUTATION AND COLLECT OF THE DAY

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 Beloved One Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PRAYER OF DISCERNMENT FOR THE ELECTION OF THE PRESIDING BISHOP

Almighty God, source of all wisdom and understanding: Look graciously on your Church, and so guide the hearts and minds of those who will choose our next presiding bishop, that we may receive a faithful pastor who will care for all of your people, equip us for our ministries, and proclaim your word to us and to the world; through Jesus Christ our Lord. **Amen.**

The Liturgy of the Word

Please sit.

THE HEBREW SCRIPTURES *Isaiah 44:6–8*

The reading is introduced.

A reading from the book of the prophet Isaiah.

This is what YHWH says—
Israel's Ruler and Redeemer, YHWH Omnipotent:
"I am the first and I am the last;
apart from me there is no God.
Who is like me?
Let them declare their proof
and set it out before me:
let them predict things long before they happen,
let them announce future events!
Have courage! Don't be afraid!
Didn't I proclaim and foretell this long ago?
You are my witnesses!
Is there any god apart from me?
Is there any other Rock?
I know of none!

A brief silence, then:

Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM 86:11–17 *Inclina, Domine*

The psalm is prayed responsively whole verse on whole verse.

Teach me your way, O God, and I will walk in your truth; *
knit my heart to you that I may fear your Name.

**I will thank you, 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 the violent seeks my life. *
they have not set you before their eyes.**

But you, O God, 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.**

Show me a sign of your favor,
so that those who hate me may see it and be ashamed, *
because you, O God have helped me and comforted me.

**Glory to God, Source of All Being, Incarnate
Word and Holy Spirit; *
as it was in the beginning, is now, and will be
for ever. Amen.**

THE CHRISTIAN SCRIPTURES *Romans 8:12–25*

The reading is introduced.

A reading from Paul’s letter to the Romans.

Therefore, we are under an obligation, my dear friends—but not to the flesh or to live according to the flesh. If you live according to the flesh, you will die, but if you live by the Spirit, you will put to death the evil deeds of the body and you will live.

Those who are led by the Spirit of God are the children of God. For the Spirit that God has given you does not enslave you and trap you in fear; instead, through the Spirit God has adopted you as children, and by that Spirit we cry out, “Abba!” God’s Spirit joins with our spirit to declare that we are God’s children. And if we are children, we are heirs as well: heirs of God and coheirs with Christ, sharing in Christ’s suffering and sharing in Christ’s glory.

Indeed, I consider the sufferings of the present to be nothing compared with the glory that will be revealed in us. All creation eagerly awaits the revelation of the children of God. Creation was subjected to transience and futility, not of its own accord, but because of the One who subjected it—in the hope that creation itself would be freed from its slavery to corruption and would come to share in the glorious freedom of the children of God. We know that from the beginning until now, all of creation has been groaning in one great act of giving birth. And not only creation, but all of us who possess the firstfruits of the Spirit—we too groan inwardly as we wait for our bodies to be set free.

In hope we were saved. But hope is not hope if its object is seen; why does one hope for what one sees? And hoping for what we cannot see means awaiting it with patient endurance.

A brief silence, then:

Hear what the Spirit is saying to God’s people.

Thanks be to God.

Please stand in body or spirit.

THE GOSPEL ACCLAMATION*

Alleluia, Alleluia, Alleluia



Cantor: My word shall accomplish that which I purpose, and succeed in the thing for which I sent it.**

THE HOLY GOSPEL *Matthew 13:24–30, 36–43*

The Holy Gospel is announced.

The Holy Gospel of Our Lord Jesus Christ according to Matthew.

Glory to you, O Christ.

Jesus presented another parable to those gathered: “The kingdom of heaven is like a farmer who sowed good seed in a field. While everyone was asleep, an enemy came and sowed weeds among the wheat and then made off. When the crop began to mature and yield grain, the weeds became evident as well.’

“The farmer’s workers came and asked, ‘Did you not sow good seed in your field? Where are the weeds coming from?’

“The farmer replied, ‘I see an enemy’s hand in this.’ “They in turn asked, ‘Do you want us to go out and pull them

up?’

“‘No,’ replied the farmer, ‘if you pull up the weeds, you might take the wheat along with them. Let them grow together until the harvest, then at harvest time I will order the harvesters first to collect the weeds and bundle them up to burn, then to gather the wheat into my barn.’”

Then Jesus left the crowd and went into the house. The disciples also came in and said, “Explain the parable about the weeds in the field.”

Jesus answered, “The farmer sowing the good seed is the Chosen One, the field is the world, and the good seed, the citizens of the kingdom. The weeds are the followers of the Evil One, and the enemy who sowed them is the Devil. The harvest is the end of the world, while the harvesters are the angels. Just as weeds are collected and burned, so it will be at the end of the age. The Chosen One will send the angels who will weed out the kingdom of everything that causes sin and all who act lawlessly. The angels will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. But those who are just will shine like the sun in the kingdom of their Abba God. Let those who have ears to hear, hear this!

A brief silence, then:

The Gospel of Christ.

Praise to you, O Christ.

Please sit.

THE HOMILY Fr. Jeffrey Nelson+

Please stand in body or spirit.

THE PRAYERS OF THE PEOPLE

As we experience the Season of Pentecost, we offer our prayers that all people may make themselves available to receive the power of the Holy Spirit that Jesus intends for all.

Silence for reflection.

For all who seek Love, wherever they are in their quest, that they may realize the power of the Holy Spirit at work in their lives.

We offer this prayer.

For the Anglican Communion, its members, and those who guide us, especially Justin, the Archbishop of Canterbury, Michael, our Presiding Bishop, Kym, our own Bishop, and Jeffrey, our Rector, that they may be sustained by the power of the Holy Spirit in all they do.

We offer this prayer.

For all who have heard the cry of the planet, that they may be empowered to continue in their quest to bring healing and wholeness to the earth.

We offer this prayer.

For all in leadership at the national, state, and local levels that they may govern with wisdom and justice in the interest of all.

We offer this prayer.

For those with the luxury to enjoy this season, and for those for whom summer brings additional stress, unmitigated heat, and the task of finding childcare—or even enough for their children to eat—that we may discover better ways to share what we have.

We offer this prayer.

For those who endure any unwellness of mind, body, or spirit, especially Katherine and David, the Schmidt family, Jim and Claire, Carol, Sally, Nate, William, Michael, Dave, Jim and Diana, and those we name aloud or in silence (*pause*) that they may be healed by your loving Spirit.

We offer this prayer.

For those we love but see no more (*pause*) for they now belong completely to you, O God.

We offer this prayer.

Receive our prayers and answer us, O God, in the Name of Jesus. **Amen.**

THE CONFESSION AND FORGIVENESS

Let us confess our sins against God and our neighbor.

A brief silence is kept.

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 Beloved One 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.

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

THE PEACE

The peace of Christ be always with you.

And also with you.

All share a greeting of peace.

The Liturgy of the Meal

THE OFFERTORY

The Offertory Sentence

Please sit.

The Presentation of the Bread and Wine

The Offertory Music

O cruor sanguinis Hildegard von Bingen (1098-1179)

Please stand in body or spirit.

The Offertory Hymn*

Praise God, From Whom All Blessings Flow H-380

Praise God, from whom all blessings flow; praise God, all creatures here be - low; praise
God a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost. A - men.

THE GREAT THANKSGIVING

The Preface and Proper Preface

God be with you.

And also with you.

Lift up your hearts.

We lift them to God.

Let us give thanks to our God.

It is right to give our thanks and praise.

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Because in Jesus Christ our Lord you have received us as your children, made us citizens of your realm, and given us the Holy Spirit to guide us into all truth.

Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus*

Sanctus S-125

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

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only-begotten One, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Maker of all. Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, 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 Jesus took the cup of wine; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

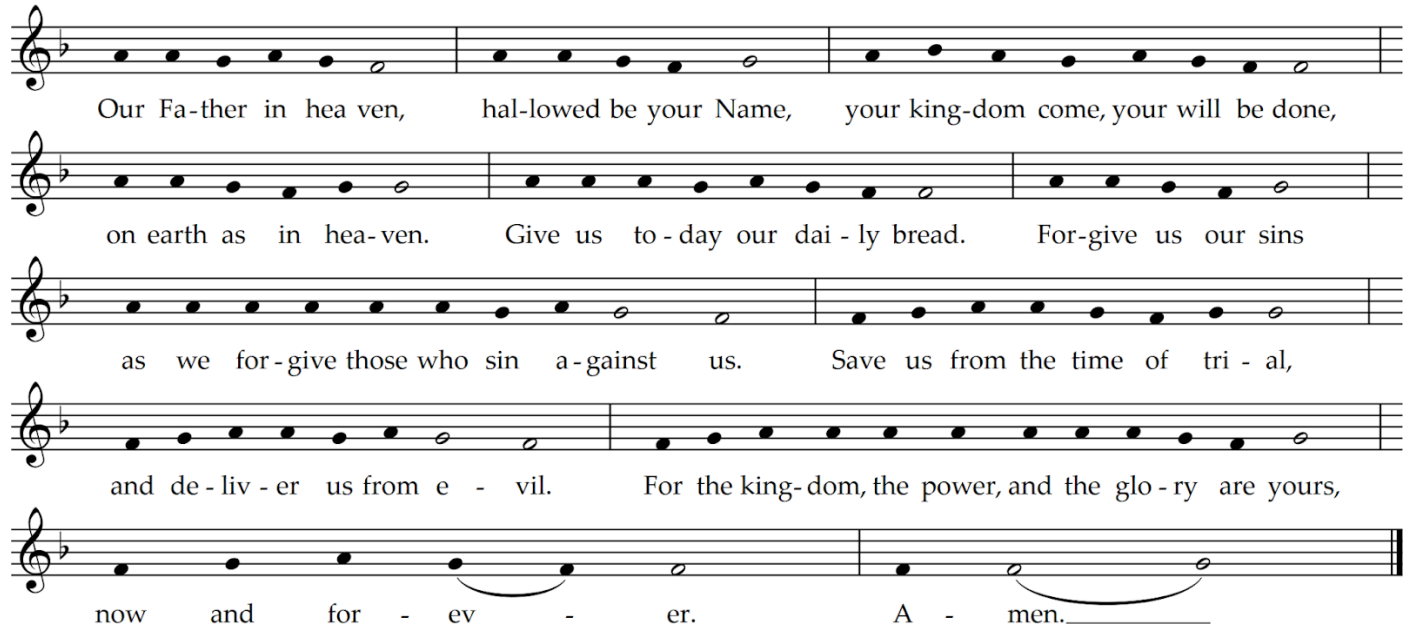
Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Beloved One, the holy food and drink of new and unending life in Christ. +Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with the blessed Virgin Mary, blessed Barnabas, and all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Lord. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **Amen.**

The Lord's Prayer

It is our custom to hold hands during The Lord's Prayer.

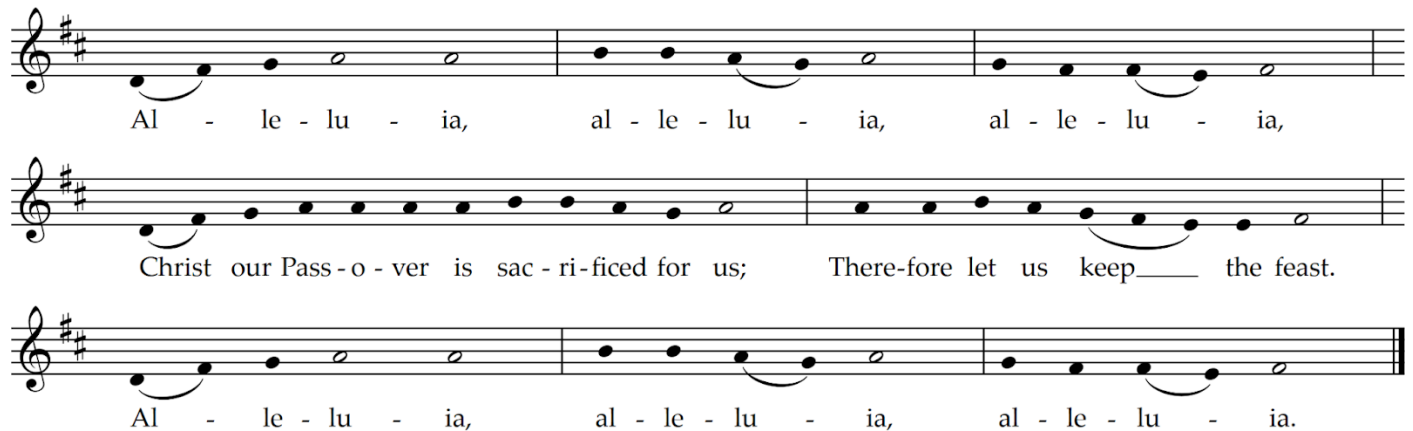
As Jesus has taught us, we pray those words that bind us together:



Our Fa-ther in hea ven, hal-lowed be your Name, your king-dom come, your will be done,
on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins
as we for-give those who sin a-gainst us. Save us from the time of tri-al,
and de-liv-er us from e-vil. For the king-dom, the power, and the glo-ry are yours,
now and for-ev-er. A-men.

The Breaking of the Bread and Fraction Anthem*

Fraction Anthem: Christ our Passover



Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia,
Christ our Pass-over is sac-ri-ficed for us; There-fore let us keep the feast.
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

The Invitation to Communion

The gifts of God for the People of God.

Please sit. Jesus welcomed everyone to his table, and so we at St. Barnabas welcome everyone to this table. Gather around the Altar as you are directed. You may stand or kneel as is your custom. The Celebrant will place the gluten-free bread into your hand. You have two options to receive the wine. A Chalice Bearer will offer the Common Cup from which you may drink, or you may dip the bread in the wine when a second chalice comes in turn. You may also choose not to partake of the Cup. When you have received the Sacrament, please return to your seat. If you or your children prefer only to receive a blessing, please indicate this by crossing your hands over your chest.

For the summer there will be no music during communion. We invite you into the silence to bask in and reflect on Christ's presence with us in the Sacrament.

Please stand in body or spirit.

THE PRAYER AFTER COMMUNION

Let us pray...Eternal God, heavenly Abba,

you have graciously accepted us as living members of your Beloved One Jesus Christ, and you have fed us with spiritual food in the Sacrament of Christ's 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 Liturgy of Sending

THE SENDING OUT OF EUCHARISTIC VISITORS (Occasional)

N., in the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us the communion of Christ's Body and Blood.

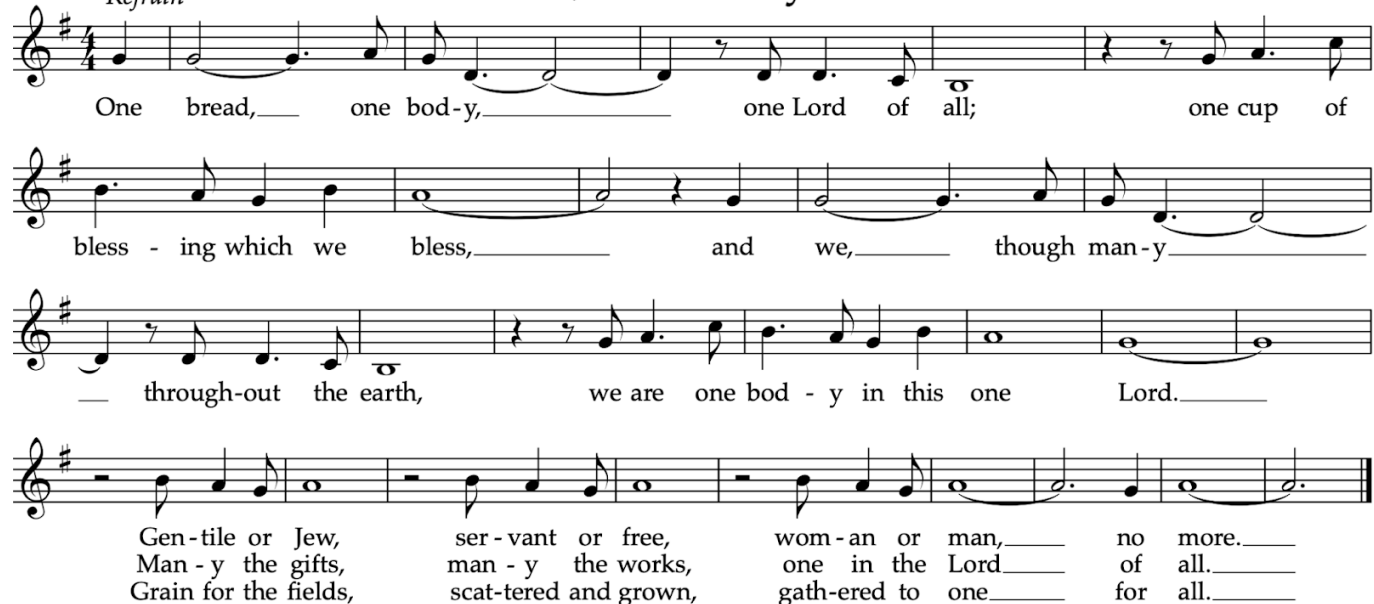
We who are many are one Body, because we all share one Bread, one Cup.

THE BLESSING

Life is short, and we do not have much time to gladden the hearts of those who travel the way with us. So be swift to love, make haste to be kind; and +the blessing of the One who made us, who loves us, and who walks the way with us still be with us this day and remain with us always. **Amen.**

THE SENDING HYMN*

Refrain **One Bread, One Body ELW-496**



One bread, one bod-y, one Lord of all; one cup of
bless - ing which we bless, and we, though man - y
through-out the earth, we are one bod - y in this one Lord.
Gen-tile or Jew, ser-vant or free, wom-an or man, no more.
Man - y the gifts, man - y the works, one in the Lord of all.
Grain for the fields, scat-tered and grown, gath-ered to one for all.

THE DISMISSAL

Go in peace to love and serve the Lord. Alleluia! Alleluia!

Thanks be to God. Alleluia! Alleluia!

THE POSTLUDE

How Lovely Shines the Morning Star Philipp Nicolai

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**Liturgical pieces are from Sundays and Seasons: Year A 2023, Augsburg Fortress, Publishers, Minneapolis.