

St. Barnabas

EPISCOPAL PARISH

The Holy Eucharist

September 8, 2024

The Second Sunday of Creation

Welcome to St. Barnabas!

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.

Our community shares a progressive faith, opens our arms to all seekers, and works to make the world more just.

*James tells us to stop showing favoritism in the assembly, treating the rich visitor with more honor than the poor one. Jesus himself seems to show partiality in his first response to the Syrophoenician woman in today's gospel. Was he testing her faith in saying Gentiles don't deserve the goods meant for God's children? Or was he speaking out of his human worldview, but transcended those limits when she took him by surprise with her reply? Either way, the story tells us that God shows no partiality. Everyone who brings a need to Jesus is received with equal honor as a child and heir. ***

A bell tolls.

We invite you to quiet your hearts and minds as we prepare for worship.

THE PRELUDE

Variation on *Warum sollt' ich mich denn grämen* Piet Post

The Liturgy of Gathering

Please stand in body or spirit.

THE GATHERING HYMN *

The Voice of God is Calling (TMH-200)



The voice of God is call - ing Its sum-mons un - to us; As once God spake in
I hear my peo-ple cry - ing In cot and mine and slum; No field or mart is
We heed, O God, thy sum - mons, And an - swer: Here are we! Send us up - on thine



Zi - on, So now God speaks a - gain. Whom shall I send to suc - cor My
si - lent, No cit - y street is dumb. I see my peo - ple fall - ing In
er - rand, Let us thy ser - vants be. Our strength is dust and ash - es, Our



peo - ple in their need? Whom shall I send to loos - en The bonds of shame and greed?
dark-ness and de - spair. Whom shall I send to shat - ter The fet - ters which they bear?
years a pass-ing hour; But thou canst use our weak-ness to mag - ni - fy thy power.

THE OPENING ACCLAMATION

Blessed be God who creates all things.

The Holy One's love is new every morning.

This is the day the Creator has made.

Let us rejoice and be glad in it.

THE COLLECT FOR PURITY

Let us pray: **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 Savior. Amen.**

THE HYMN OF PRAISE*

All Things Bright and Beautiful H-405

Refrain

All things bright and beau - ti - ful, all crea - tures great and small,
all things wise and won - der - ful, the Lord God made them all. 1. Each
lit - tle flower that o - pens, each lit - tle bird that sings, he
made their glow - ing col - ors, he made their ti - ny wings.

Repeat Refrain

THE SALUTATION AND COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray...Gracious God, throughout the ages you transform sickness into health and death into life. Open us to the power of your presence, and make us a people ready to proclaim your promises to the whole world, through Jesus Christ, our healer and Lord. **Amen.****

The Liturgy of the Word

Please sit.

THE HEBREW SCRIPTURES

Isaiah 35:4-7a

*These verses are a word of hope to the exiles in Babylon. Isaiah 34 portrays God's vengeance on Edom, Israel's age-old enemy, which makes the path from Babylon to Zion safe for the exiles' return. The desert itself will flow with water to give drink to the returning exiles.***

The reading is introduced.

A reading from the book of the prophet Isaiah.

Say to those who are of a fearful heart,
'Be strong, do not fear!

Here is your God.
He will come with vengeance,

with terrible recompense.
He will come and save you.'

Then the eyes of the blind shall be opened,

and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water.

A brief silence, then:

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

Thanks be to God.

PSALM 146 *Lauda, anima mea*

I will praise the Lord as long as I live. (Ps. 146:2)

The psalm is prayed in unison.

Hallelujah!

Praise the Lord, O my soul! *
I will praise the Lord as long as I live;
I will sing praises to my God while I have my being.

Put not your trust in rulers, nor in any child of earth, *
for there is no help in them.

When they breathe their last, they return to earth, *
and in that day their thoughts perish.

Happy are they who have the God of Jacob for their help! *
whose hope is in the Lord their God;

Who made heaven and earth, the seas, and all that is in them; *
who keeps his promise for ever;

Who gives justice to those who are oppressed, *
and food to those who hunger.

The Lord sets the prisoners free;
the Lord opens the eyes of the blind; *
the Lord lifts up those who are bowed down;

The Lord loves the righteous;
the Lord cares for the stranger; *
he sustains the orphan and widow,
but frustrates the way of the wicked.

The Lord shall reign for ever, *

**your God, O Zion, throughout all generations.
Hallelujah!**

**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 *James 2:1-10, [11-13], 14-17*

*Faithful Christians do not show partiality to the rich and powerful of the world, especially at the expense of the poor and weak. Likewise, faith does not pay mere lip service to God's will. Instead, a living Christian faith expresses itself in acts of compassion and mercy for those in need.***

The reading is introduced.

A reading from the letter of James.

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. [For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.]

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

A brief silence, then:

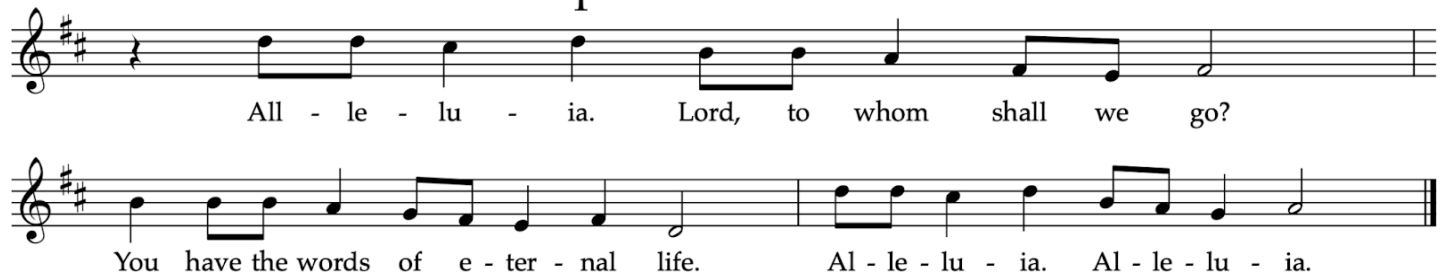
Hear what the Spirit is saying to God's people.

Thanks be to God.

Please stand in body or spirit.

THE GOSPEL ACCLAMATION *

Gospel Acclamation



All - le - lu - ia. Lord, to whom shall we go?
You have the words of e - ter - nal life. Al - le - lu - ia. Al - le - lu - ia.

THE HOLY GOSPEL *Mark 7:24–37*

*In Mark's Gospel, encounters with women usually signify turning points in Jesus' ministry. Here, a conversation with a Syrophenician woman marks the beginning of his mission to the Gentiles.***

The Holy Gospel of Our Lord Jesus Christ according to Saint Mark.

Glory to you, O Christ.

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

A brief silence, then:

The Gospel of Christ.

Praise to you, O Christ.

Please sit.

THE HOMILY Pastor Stephanie Kopsch

Please stand in body or spirit.

AN AFFIRMATION OF FAITH

Let us confess our faith.

A brief silence.

We believe in God, who creates all things,
who embraces all things, who celebrates all things good,
who is present in every part of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.
We believe in Jesus Christ, the suffering one, the poor one,
the malnourished one, the climate refugee,
who loves and cares for this world
and who suffers with it.
And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world
and everything in it.
We believe in the Holy Spirit, the breath of God,
who moves with God
and who moves among and with us today.
We believe in everlasting life in God.
And we believe in the hope that one day
God will put an end to death and all destructive forces.

THE PRAYERS OF THE PEOPLE

*It is our custom to light candles for those who are sick or distressed and to remember those who have died.
The prayer stations are on either side of the Altar. The refrain is sung once. **

Lord, Listen to Your Children Praying ELW-752



Lord, lis-ten to your chil-dren pray - ing, Lord, send your Spir-it in this place;
Lord, lis ten to your chil-dren pray - ing, — send us love, send us pow'r, send us grace.

Bidder: As we approach the conclusion of the Season of Pentecost, continuing our journey to be who we are as your people, we offer these intercessions:

For all who seek a deeper faith, especially for those who lead us in the Anglican Communion: Archbishop Justin Welby, Presiding Bishop of the Episcopal Church Michael Curry, Presiding Bishop-Elect Sean Rowe, and Bishop Kym Lucas in Colorado,

In you, Source of Faith,

We put our trust.

For the leaders of the world, that they negotiate conflicting viewpoints to maintain peace, especially in Ukraine, Russia, Israel, Sudan, Palestine and Iran,

In you, Source of Peace,

We put our trust.

For the leaders of our country, that they may serve justly: President Biden, Senate Majority Leader Schumer, Speaker of the House Johnson, and all elected and appointed officials,

In you, Source of Justice,

We put our trust.

For the election of 2024, that it may be preceded by open discussions and an electorate fully informed, resulting in a decisive victory for the winners,

In you, Source of Truth,

We put our trust.

For this beautiful planet we are blessed to call home, that decision makers lead us to do what is needed to secure its vibrant life; that we may be brought out of isolation from the natural world to a place of healing connection; for EarthLinks, an organization that addresses our parish priority of Creation Care by enabling connections with nature and community,

In you, Source of Life,

We put our trust.

For those who lead us at St. Barnabas in this transition as we refine our focus while we seek a new leader to come among us: Interim Rector Stephanie, Pastoral Associate Patti, Wardens Jolene and Jim, the Vestry and the Profile Committee,

In you, Source of Community,

We put our trust.

For all who have sought our prayers for healing of body or spirit, we hold up especially our beloved Patti, the Hildegard White family, Meghann and Kai, RJ, KaJune, Kathy Alden, Brian, Shanelle, Greg, the people of Ukraine, the people of Sudan, the people in Gaza, those who suffer from conflict and natural and human disaster, and those we name aloud or in silence (*pause*),

In you, Source of Healing,

We put our trust.

For those whom we love but see no more and now rest in your peace, especially Hildegard White, Marian Robertson, and those we name in silence or aloud (*pause*),

In you, Source of Eternal Life,

We put our trust.

Celebrant: Confident that you hear our prayers, we give you grateful thanks, Loving God. **Amen.**

*The refrain is sung once more. **

Lord, Listen to Your Children Praying ELW-752

Lord, lis-ten to your chil-dren pray - ing, Lord, send your Spir-it in this place;

Lord, lis ten to your chil-dren pray - ing, — send us love, send us pow'r, send us grace.

THE CONFESSION OF SIN

Let us confess our sins against God and our neighbor.

A brief silence is kept.

We confess that we have not paid attention to the whole of creation. In our concern for our own species, we have trampled others. We have not understood how our actions influence the lives of bugs, birds, and fish. We have elevated our existence over that of bears, whales, and dragonflies. We have ignored our scientists and pushed aside the concerns of our children. We beg forgiveness from future peoples. We beg forgiveness from our sibling species with whom we share this planet. God of creation, have mercy on us and help us. Turn us, change us, and heal us, that we might be good siblings and generous partners with creation. 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.

WELCOME AND ANNOUNCEMENTS

The Liturgy of the Meal

THE OFFERTORY

The Offertory Sentence

Please sit.

The Presentation of the Bread and Wine

The Offertory Anthem

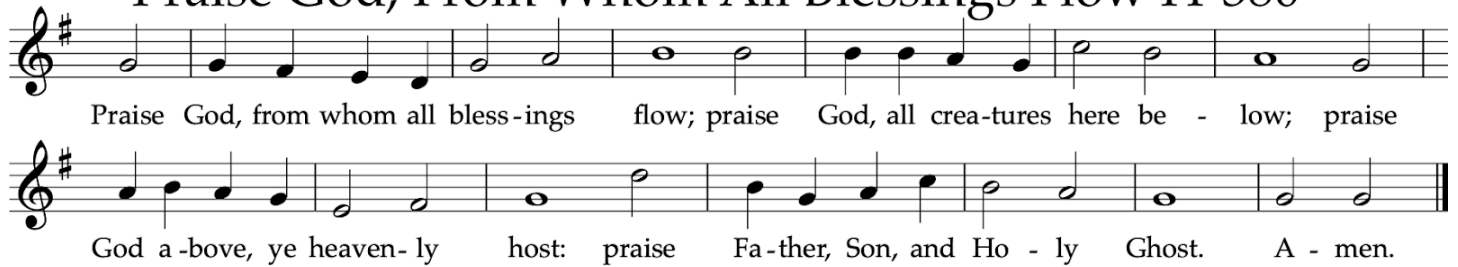
Ridente la calma (How Calm is My Spirit) W.A. Mozart Barbara Mattison, soloist; Janet Frazier, piano.

Please stand in body or spirit.

The Presentation of the Gifts

The Offertory Hymn*

Praise God, From Whom All Blessings Flow H-380



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

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

God of all power, Ruler 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: the vast expanse of interstellar space, galaxies, suns, the 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 creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, O God, for we are sinners in your sight.

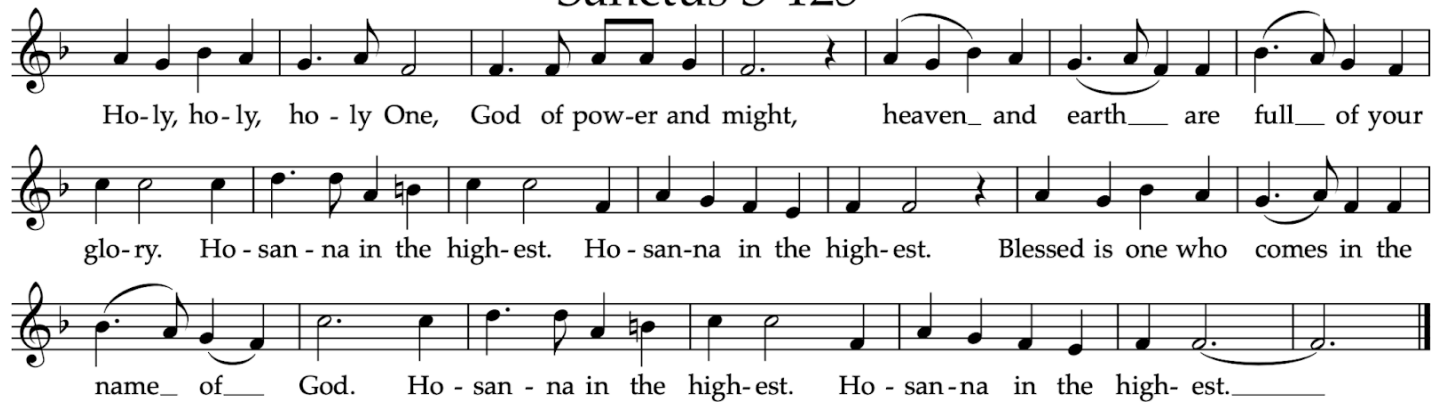
Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

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:

The Sanctus*

Sanctus S-125



Ho-ly, ho-ly, ho - ly One, 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 one who comes in the
name_ of__ God. Ho - san - na in the high-est. Ho - san-na in the high- est._____

The Celebrant continues

And so, dear Creator, we who have been redeemed by Christ, 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 Jesus 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, Jesus 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 Christ's work of redemption, and offering to you this sacrifice of thanksgiving,
we celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Ancestors: God of Abraham and Sarah, God of Isaac and Rebekah, and God of Jacob, Leah, and Rachel; God 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.

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.**

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-against 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*

Alleluia S-155

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Christ our Pass-o-ver 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

Jesus welcomes you to this table. Receive who you are, and become what you receive.

Please sit.

This is the table of God. As 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 a wafer into your hand. Gluten free wafers are available upon request. 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 no hymn will be sung during communion, though occasionally there will be special music. We invite you into the silence to bask in and reflect on Christ's presence with us in the Sacrament.

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.

Please stand in body or spirit.

THE PRAYER AFTER COMMUNION

Let us pray...Eternal God,

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.

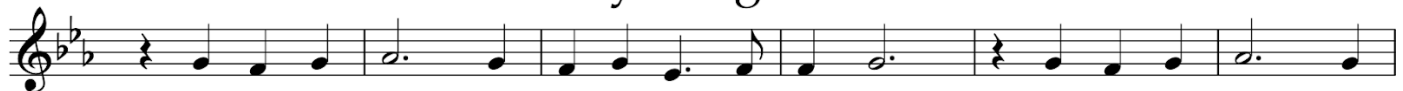
The Liturgy of Sending

THE BLESSING

Pray more with your life than with words for the hope for God's reign to be fulfilled. And as you leave this place of worship may the blessing of God who continuously creates, redeems, and sanctifies, be upon you and remain with you always. **Amen.**

THE SENDING HYMN*

This is my Song ELW-887



This is my song, O God of all the na - tions, a song of peace for
My coun-try's skies are blu - er than the o - cean, and sun-light beams on
This is my prayer, O God of all earth's king-doms, your king-dom come; on



lands a - far and mine. This is my home, the coun-try where my heart is;
clo - ver-leaf and pine. But oth - er lands have sun-light too, and clo - ver,
earth your will be done. O God, be lift - ed up till all shall serve you,



here are my hopes, my dreams, my ho - ly shrine; but oth - er hearts in
and skies are ev - 'ry - where as blue as mine. So hear my song, O
and hearts u - nit - ed learn to live as one. So hear my prayer, O



oth - er lands are beat-ing with hopes and dreams as true and high as mine.
God of all the na-tions, a song of peace for their land and for mine.
God of all the na-tions; my - self I give you; let your will be done.

THE DISMISSAL

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

Thanks be to God. Alleluia! Alleluia!

POSTLUDE

Sortie

Léon Boëllmann

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