

SAINT JOHN'S EPISCOPAL CHURCH GLOUCESTER MASSACHUSETTS

[www.StJohnsGloucester.org](http://www.StJohnsGloucester.org)

September 12, 2021—The Sixteenth Sunday After Pentecost



"Angel of the Resurrection" 1950, sculpture from 1950 by Walker Hancock, Lanesville sculptor. This sculpture is in Philadelphia's 30<sup>th</sup> Street Station. This image is related to our Gospel reading, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. [lectionary.library.vanderbilt.edu](http://lectionary.library.vanderbilt.edu)

Welcome to Saint John's Episcopal Church in Gloucester, Massachusetts

Please wear a mask inside the church for the safety of yourself and others. In this way you show your loving care for those you worship with. Singing is allowed for those who are fully vaccinated. We will also do our best to maintain social distancing. If you're not feeling well, please stay home!

**Expectations for receiving communion:**

- An usher will direct each individual or family group to receive communion. Individuals will be directed one by one and family groups will be brought up together.
- Masks are worn while approaching the Communion station.
- The wafer will be dropped into the palm of the one receiving. The communicant will step away to a place where their mask can be safely removed to consume the host.
- Masks will be again worn for the remainder of the service.

Be you a regular worshiper, first-timer, or occasional visitor, we hope you will enjoy our fellowship! St John's worship, Sunday Adult Forums, and other programs are always open to everyone. Come and check us out! Children are always welcome at worship in St. John's Church!

First time in our Church?

We are delighted that you are here! For some visitors our customs are very familiar, for others they are completely new. If you are among the latter group, RELAX, there is nothing that you can do by accident that will cause offense! Ask an usher, watch your neighbors, go with the flow. Introduce yourself to our Rector and sign our guest book after the service.

Restrooms: There are three: one on each level at the far end of the building from our worship space. Exit the door opposite the organ and follow the signs.

Children in Church: Children of all ages are welcome in church. We want children and parents to enjoy church and we support you in doing what you need to do toward that goal. It's OK for children to sound like children; we won't be offended. Please use the play area at the front of the pews on the right, or the Thompson Room, at any time, no matter what part of the service is going on, if they will help you or your child(ren). The Thompson Room has a table, chairs, couches, carpeted space, and a PA system that will let you hear what is going on in church. Nursing mothers may breastfeed there or in church. Your child's comfort, safety, and well-being are your proper concern, and we support you in fulfilling that obligation.

Access Needs: If you would find it easier to receive Holy Communion in your pew, please speak to an usher. Hearing Assistance devices are also available. If you would like to try one out, please speak to an usher.

But the LORD is in his holy temple: let all the earth keep silence before him Habakkuk 2:20

Voluntary

Improvisation

409

Praise to God

*Unison or harmony*



1 The spa - cious fir - ma - ment on high,  
2 Soon as the eve - ning shades pre - vail,  
3 What though in sol - emn si - lence all



with all the blue e - ther - eal sky,  
the moon takes up dark the won - drous tale,  
move round the dark ter - res - trial ball?



and span - gled heavens, a shin - ing frame,  
and night - ly to the lis - tening earth  
What though no re - al voice nor sound



their great O - rig - i - nal pro - claim.  
re - peats the sto - ry of her birth:  
a - mid their ra - diant orbs be found?

The un - weigh - ed sun from day to day  
whilst all the stars that round her burn,  
In rea - son's ear they all re - joice,

does his Cre - a - tor's power dis - play;  
and all the plan - ets in their turn,  
and ut - ter forth a glo - rious voice;

and pub - lish - es to ev - ery land  
con - firm the ti - dings, as they roll shine,  
for ev - er sing - ing as they shine,

the work of an al - mighty hand.  
and spread the truth from pole to pole.  
"The hand that made us is di - vine."

Words: Joseph Addison (1672-1719); para. of Psalm 19:1-6  
Music: *Creation*, Franz Joseph Haydn (1732-1809);  
adapt. *Dulcimer, or New York Collection of Sacred Music*, 1850, alt.

LMD



*Celebrant* God is with you  
*People* **And also with you.**

*Celebrant* Let us pray. God the composer and conductor, in delight you created all things to speak, sing, shout, whisper, and trumpet your nature to us. Tune our ears to hear the divine music; empower our tongues to join in joyful proclamation of the power of Jesus to guide and heal our world. **Amen (MLH)**

*Please be seated for the readings*

## **First Reading**

Proverbs 1:20-33

Wisdom cries out in the street;  
in the squares she raises her voice.  
At the busiest corner she cries out;  
at the entrance of the city gates she speaks:  
"How long, O simple ones, will you love being simple?  
How long will scoffers delight in their scoffing  
and fools hate knowledge?  
Give heed to my reproof;  
I will pour out my thoughts to you;  
I will make my words known to you.  
Because I have called and you refused,  
have stretched out my hand and no one heeded,  
and because you have ignored all my counsel  
and would have none of my reproof,  
I also will laugh at your calamity;  
I will mock when panic strikes you,  
when panic strikes you like a storm,  
and your calamity comes like a whirlwind,  
when distress and anguish come upon you.  
Then they will call upon me, but I will not answer;  
they will seek me diligently, but will not find me.  
Because they hated knowledge  
and did not choose the fear of the Lord,  
would have none of my counsel,  
and despised all my reproof,  
therefore they shall eat the fruit of their way  
and be sated with their own devices.  
For waywardness kills the simple,  
and the complacency of fools destroys them;  
but those who listen to me will be secure  
and will live at ease, without dread of disaster."

*Response after the Reading: Thanks be to God.*

**Psalm 125**

*A period of silent prayer follows the reading  
Please join in singing the verses on your side.*

*Qui confidunt*



*Cantor*      *The heavens declare the glo- / ry of God, \**  
                    *and the firmament shows forth the \ work of God's hands.*

*Right side:*   *One day tells its tale to an- / other, \**  
                    *and one night imparts knowledge \ to another.*

*Left side:*    *Although they have no words or / language, \**  
                    *and their voic- \ es are not heard,*

*Right side:*   *Their sound has gone out in- / to all lands, \**  
                    *and their message to the \ ends of the world.*

*Left side:*    *In the deep has God set a pavilion / for the sun; \**  
                    *it comes forth like a bridegroom out of his chamber;*  
                    *it rejoices like a champion \ to run its course.*

*Right side:*   *It goes forth from the uttermost edge of the heavens*  
                    *and runs about to the end of / it again; \**  
                    *nothing is hidden \ from its burning heat.*

*Left side:*    *The law of the LORD is perfect and re- / vives the soul; \**  
                    *the testimony of the LORD is sure*  
                    *and gives wisdom \ to the innocent.*

*Right side:*   *The statutes of the LORD are just and re- / joice the heart; \**  
                    *the commandment of the LORD is clear and gives \ light to the eyes.*

*Left side:*    *The fear of the LORD is clean and endures for / ever; \**  
                    *the judgments of the LORD are true and \ righteous altogether.*

*Right side:*   *More to be desired are they than gold, more than / much fine gold, \**  
                    *sweeter far than honey, than \ honey in the comb.*

*Left side:*    *By them also is your servant en- / lightened, \**  
                    *and in keeping them \ there is great reward.*

*Right side:*   *Can people tell how often / they offend? \**  
                    *cleanse me \ from my secret faults.*

*Left side:*    *Above all, keep your servant from pre- sumptuous sins;*  
                    *let them not get dominion / over me; \**  
                    *then shall I be whole and sound, and innocent \ of a great offense.*

*Altogether:*   *Let the words of my mouth and the meditation of my heart*  
                    *be acceptable / in your sight, \**  
                    *O LORD, my strength and \ my redeemer.*

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue-- a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

*Response after the Reading: **Thanks be to God.***

*A period of silent prayer follows the reading*

*Please stand for the Hymn & the reading of the Gospel*

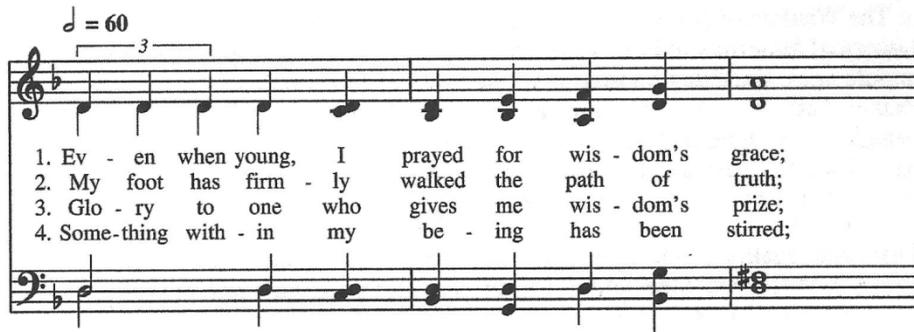
# A Song of Pilgrimage

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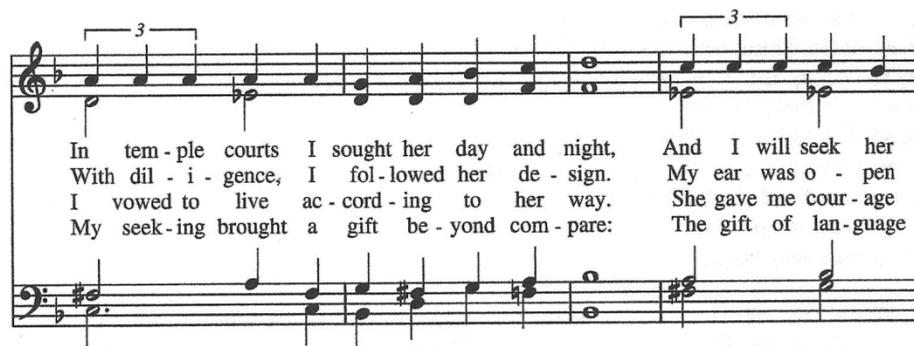
## *Priusquam errarem*

### Canticle B (metrical paraphrase)

$\text{♩} = 60$



1. Ev - en when young, I prayed for wis - dom's grace;  
2. My foot has firm - ly walked the path of truth;  
3. Glo - ry to one who gives me wis - dom's prize;  
4. Some-thing with - in my be - ing has been stirred;



In tem - ple courts I sought her day and night, And I will seek her  
With dil - i - gence, I fol - lowed her de - sign. My ear was o - pen  
I vowed to live ac - cord - ing to her way. She gave me cour - age  
My seek - ing brought a gift be - yond com - pare: The gift of lan - guage



to the ver - y end; she is my heart's de - light.  
to re - ceive her words; Now wis - dom's skill is mine.  
from the ve - ry start; She will not let me stray.  
loosed my halt - ing tongue; God's praise is now my prayer.

Words: Patricia B. Clark (b. 1938)

© 1995 Patricia B. Clark

Music: *Diligence*, Thomas Pavlechko (b. 1962)

© 1996 Thomas Pavlechko

*Acclamation before the Gospel: **Glory to you, Lord Christ***

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "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, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

*Acclamation after the Gospel: **Praise to you, Lord Christ***

**Homily**

The Rev. M. Lise Hildebrandt, Interim Priest

*After a period of silence, we stand and sing **The Apostles' Creed:***

Apostles' Creed "Pentatonic"

Mark Nelson



I be - lieve in God, the Fa - ther al - might - y, cre - at - or of heav - en and earth;



I be - lieve in Je - sus Christ, his on - ly Son, our Lord. He was con - ceived by the



pow - er of the Ho - ly Spi - rit and born of the Vir - gin Mar - y.

He suf-fered un-der Pon-tius Pi-late, was cru-ci-fied, died, and was bur-ied.

He de-scend-ed to the dead. On the third day he rose a-gain. He a-scend-ed in-to heav-en,

and is seat-ed at the right hand of the Fa-ther.

He will come a-gain to judge the liv-ing and the dead. I be-lieve in the Ho-ly Spi-rit,

the ho-ly cath-olic Church, the com-mun-ion of saints, the for-give-ness of sins

the re-sur-rect-ion of the bod-y, and the life ev-er-last-ing. A - men. A - men.

Music: © 2019 Mark Edward Nelson b. 1957. Used with permission. All rights reserved.

## **Prayers of the People:** from the Episcopal Ministry of Racial Reconciliation

Let us pray for the Church and for the world.

God of love, we pray for your church: For Michael, our Presiding Bishop; Alan and Gayle, our bishops; for all lay and ordained ministers; and for all who seek you in the community of the faithful. The Anglican Church of Tanzania (Anglican Cycle of Prayer) and Ascension Memorial Church, Ipswich, St. Stephen's Memorial Church, Lynn, Emmanuel Chapel, Manchester-by-the-Sea, and the Ministries to the Homeless (Diocesan Cycle of Prayer). Equip us with compassion and love, to carry out your work of reconciliation in the world.

God of love, **Hear our prayers for the church.**

*Silence — Add your prayers, silently or aloud*

God of freedom, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil. Unite the human family in bonds of love. God of freedom, **Hear our prayers for the world.**

*Silence — Add your prayers, silently or aloud*

God of justice, we pray for the earth, your creation entrusted to our care: For the animals and birds, the mountains and oceans, and all parts of your creation that have no voice of their own. Stir up in us a thirst for justice that protects the earth and all its resources, that we may leave to our children's children the legacy of beauty and abundance that you have given us.

God of justice, **Hear our prayers for the earth.**

*Silence — Add your prayers, silently or aloud*

God of peace, we pray for this community: For our local leaders; for our schools and markets; for our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Give us courage to strive for justice and peace among all people, beginning here at home.

God of peace, **Hear our prayers for this community.**

*Silence — Add your prayers, silently or aloud*

God of mercy, we pray for all in any kind of need or trouble: For those whose lives are closely linked with ours, and those connected to us as part of the human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. Awaken in us compassion and humility of spirit, as we seek and serve Christ in all persons. God of mercy, **Hear our prayers for all who are in need.**

*Silence — Add your prayers, silently or aloud*

God of grace, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Make us faithful to your call to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light. God of grace, **Hear our prayers for those who have died.**

*Silence — Add your prayers, silently or aloud*

Hear our prayers, Holy God. Breathe your Spirit over us and all the earth, that barriers would crumble and divisions cease. Make us more fully your co-healers of the broken world. Unite us with all people in bonds of love, that the whole earth and all its peoples may be at peace; through Jesus Christ our Lord. **Amen.**

Let us confess our sins to God.

*Silence may be kept. Minister and People*

**God of all mercy,  
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.**

Absolution

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

*Celebrant*     The peace of the Lord be always with you.  
*People*         **And also with you.**

Announcements

Offertory sentence

When sud-den ter - ror tears a - part the world we thought was ours,  
 Yet most of all we are a - ware of emp - ti - ness and void:  
 Have mer - cy, Lord, give strength and peace, and make our cour - age great;

we find how fra - gile strength can be, how lim - it - ed our powers.  
 of lives cut short, of struc - tures razed, of con - fid - ence des - troyed.  
 re - strain our urge to seek re - venge, to turn our hurt to hate.

As tow'r and fort - ress fall, we watch with dis - be - liev - ing stare  
 From this a - byss of doubt and fear we grope for words to pray,  
 Help us to know your stead - fast love, your pres - ence near as breath;

and numb - ly hear the an - guished cries that pierce the ash - filled air.  
 and hear our stam - m'ring tongues em - brace a time - less Ky - ri - e.  
 re - kin - dle in our hearts the hope of life that con - quers death.

Words: Carl P. Daw, Jr. ©2001 Hope Publishing Company.  
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# The Great Thanksgiving

*Eucharistic Prayer 1, Enriching our Worship*

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body.

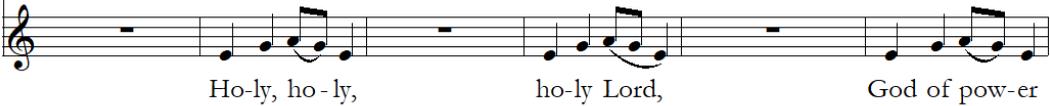
Through your Spirit you replenish us and call us to fullness of life.

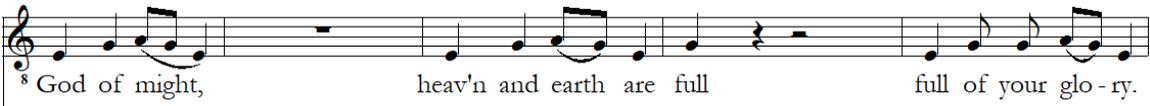
Therefore, joining with Angels and Archangels  
and with the faithful of every generation,  
we lift our voices with all creation as we sing (say):

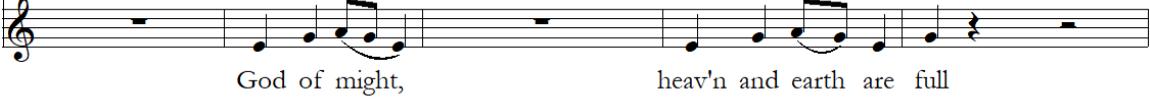
*Celebrant and People*

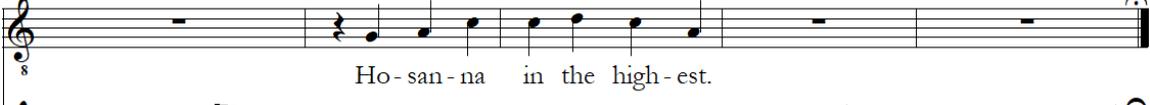
Sanctus "Cecily" Mark Nelson (b. 1957)

Leader:   
8 Ho-ly, ho-ly, ho-ly Lord, God of pow-er

People:   
Ho-ly, ho-ly, ho-ly Lord, God of pow-er

  
8 God of might, heav'n and earth are full full of your glo-ry.

  
God of might, heav'n and earth are full

  
8 Ho-san-na in the high-est.

  
full of your glo-ry. Ho-san-na in the high-est.

<sup>8</sup>Bless-ed is he who comes in the Name the Name of the  
 Bless-ed is he who comes in the Name  
<sup>8</sup>Lord. Ho-san-na in the high-est. Ho-san-na in the high-est.  
 the Name of the Lord. Ho-san-na in the high-est. Ho-san-na  
 Ho-san-na in the high-est. Ho-san-na!  
 in the high-est. Ho-san-na in the high-est. Ho-san-na!  
 Music © 2013 Mark Edward Nelson, Used with permission. All rights reserved.

*The Celebrant continues*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*



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

Setting: Ambrosian chant; adapt. Mason Martens (b. 1933)  
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## The Breaking of the Bread

Fraction Anthem WLP 877

Mark Sedio (b. 1954)

*All:* The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread.  
*Women:* The bread which we break, al - le - lu - ia, is the com - mun - ion of the bod - y of Christ.  
*All:* The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread.  
*Men:* One bod - y are we, al - le - lu - ia, though man - y we share one bread.  
*All:* The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread.

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Invitation: The Gifts of God for the People of God.

*After all have received, a period of silence and reflection precedes the postcommunion rite*

**God of abundance,  
 you have fed us  
 with the bread of life and cup of salvation;  
 you have united us  
 with Christ and one another;  
 and you have made us one**

with all your people in heaven and on earth.  
Now send us forth  
in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.

## Blessing

*Please join in singing the hymn on the back page.*

## The Dismissal

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

*People* **Thanks be to God.**

Voluntary

Trumpet Tune in C

David N. Johnson

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# Saint John's Episcopal Church

[StJohnsGloucester.org](http://StJohnsGloucester.org)

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The Rev. Lise Hildebrandt, Interim Priest  
Mark Edward Nelson, Music Director  
Elizabeth de Veer, Parish Administrator  
Marge Bishop, Church Assistant  
Gwen Kopka, Interim Thrift Shop Manager  
Staff e-mail: first name+@stjohnsgloucester.org

Wardens: Karen Kasper, Ellen Sibley  
Clerk: Joan Gorga  
Treasurer: Sue Lupo, Assistant Treasurer: Geoff Pope  
**VESTRY**  
2022 – Patricia Anders, DeeDee Bedford, Errol Smikle  
2023 – Katharine Newhouse, Jane Ward, Carol Ann Zapustas  
2024 – Doug Parsons, Janet Knott

# O Spirit All-Embracing



1 O Spir - it all - em - brac - ing and coun - sel - or all - wise,  
2 O Beau - ty ev - er blaz - ing in flow - er, field, and face,  
3 Come, pas - sion's pow - er ho - ly, your in - sight here im - part,



un - bound - ed splen - dor grac - ing a shore - less sea of skies:  
you show your - self a - maz - ing in un - ex - pect - ed place.  
and give your ser - vants low - ly an un - der - stand - ing heart



un - fail - ing is your trea - sure, un - fad - ing your re - ward;  
We see you and re - mem - ber what once our dreams had been;  
to know your care more clear - ly when faith and love are tried,



sur - pass - ing world - ly plea - sure, the rich - es you af - ford.  
you fan the glow - ing em - ber and kin - dle hope with - in.  
to seek you more sin - cere - ly when false i - deals have died:



Come, stream of end - less flow - ing, and res - cue us from death;  
Come, fire of glo - ry gra - cious, bless all who trust in you;  
for vi - sion we im - plo - re you, for wis - dom's pure de - light;



come, wind of spring - time blow - ing, and warm us by your breath.  
un - dy - ing flame te - na - cious, burn in your church a - new.  
in prayer we come be - fore you to wait up - on your light.