



Eleventh Sunday in Ordinary Time
Holy Eucharist – Rite II – Eucharistic Prayer A
Saturday, August 8, 2026, 5:00 pm
Sunday, August 9, 2026, 8:00 am & 10:00 am



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Eleventh Sunday in Ordinary Time

Our Worship Today

We welcome you to St. Mary's. Please let us get to know you by filling out a **Welcome Card**, located in the back of the pew in front of you. If you are new to the Episcopal Church or a longtime parishioner, this bulletin leads you through our worship service at St. Mary's. Items marked in the bulletin as BCP, followed by a page number, refer to the Book of Common Prayer found in the book holders on the back of the pews. Hymns are found in the book titled "Hymnal 1982," found in your pew.

THE PRELUDE

Voluntary, Op. 15

Alexandre Guilmant

THE WELCOME

*The People are invited to say all portions in **Bold***

The Liturgy of the Word

The first part of the service is the **Liturgy of the Word**. Based on ancient Jewish worship, we hear and learn about God's work in the world.

THE OPENING HYMN

H390 Praise to the Lord, the Almighty

Tune: Lobe den Herren

THE OPENING ACCLAMATION

(BCP p. 355)

The people standing.

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

People: **And blessed be God's kingdom, now and forever. Amen.**

COLLECT FOR PURITY

People: **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 GLORIA

S-278

The following is sung, all standing.

All: *Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.*

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

(BCP p. 357)

A **Collect** is a prayer that gathers people's intentions and focuses worship. The **Collect of the Day** is written to go along with both the season of the church year and the readings for the day.

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will;

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

THE LESSONS

We follow a three-year cycle of readings called a Lectionary or Revised Common Lectionary. These are the lessons being heard in congregations of all types throughout the world on this day. In 1992 the Revised Common Lectionary was produced by the Consultation on Common Texts (CCT), an interfaith body that included representatives from the Episcopal Church. Our readings come from the Hebrew Bible (aka Old Testament), the New Testament, and the Gospels.

FIRST READING: 1 Kings 19:9-18

The people sit.

A Reading from the First Letter of the Kings

At Horeb, the mount of God, Elijah came to a cave, and spent the night there. Then the word of the LORD came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for

the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the LORD said to him, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

Reader: The Word of the Lord.

People: Thanks be to God.

Silence may follow.

THE PSALM 85:8-13

Read responsively.

Remain seated.

8 I will listen to what the LORD God is saying, *
for he is speaking peace to his faithful people
and to those who turn their hearts to him.

9 Truly, his salvation is very near to those who fear him, *
that his glory may dwell in our land.

10 Mercy and truth have met together; *
righteousness and peace have kissed each other.

11 Truth shall spring up from the earth, *
and righteousness shall look down from heaven.

12 The LORD will indeed grant prosperity, *
and our land will yield its increase.

13 Righteousness shall go before him, *
and peace shall be a pathway for his feet.

SECOND READING: Romans 10:5-15

The people sit.

A Reading from Paul's Letter to the Church in Rome.

Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say?

"The word is near you, on your lips and in your heart" that is, the word of faith that we proclaim; because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

Reader: The Word of the Lord.

People: **Thanks be to God.**

Silence may follow.

THE SEQUENCE HYMN H637 How firm a foundation, ye saints of the
Lord, Vs. 1,2,5
Tune: Lyons

THE GOSPEL: Matthew 14:22-33
All stand.

The Gospel We stand to indicate the importance we place on Jesus' words and actions. The gospeller reads in the midst of the People in recognition of the Word made flesh. All turn to face the gospeller.

Priest: The Holy Gospel of our Lord Jesus Christ according to
Matthew

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

Priest: Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and

came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

Priest: The Gospel of the Lord

People: Praise to you, Lord Christ.

THE SERMON

The Rev'd Michael Horvath

THE CREED

(BCP p. 358)

All stand.

The Creed The Episcopal Church does not have a separate statement of faith or list of things we believe. Instead, we hold the ancient Creeds, such as the Apostles' and the Nicene, to be our statements of faith. They contain the core of our belief as Christians, and do not limit our faith. The use of "We believe" is appropriate as the creed is a statement of the faith of the whole Church, at all times and places, and not only that of a particular congregation or person. The Nicene Creed was created in the late 4th century by the councils (gatherings of church folks) in Nicea.

All: *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.
We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father.
With the Father and the Son she is worshiped and glorified.
She 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.*

THE PRAYERS OF THE PEOPLE

(BCP p. 359)

All remain standing.

The Prayers of the People A person or people from the congregation lead us in prayer. We include prayers for local concerns and for others throughout the world.

Intercessor: Let us see You as You are.

People: **And in our need cry, Lord, save me.**

In the Parish Cycle of Prayer, we give thanks and prayers for our Minister of Music, Edward Poston and our Curate, Alec Vaughn as they prepare to move to the Cape to serve at St. Mary's.

In our Diocesan Cycle of Prayer; *Churches of the Mystic Valley Deanery;* St. Paul's Church, Lynnfield; St. Paul's Church, Malden; Grace Church, Medford Trinity Parish, Melrose; and the Bishop Alan M. Gates African Ministry Center

In the Anglican Cycle of Prayer: The Diocese of North West Australia – The Anglican Church of Australia

Prayer List: *Names will remain on the Current list during the month, if you would like to remain on the list, please contact the parish office.*

Current: The Watkins Family, Lois Fink, Rita Johnson, Sharon Murphy, Helen Hinckley

Ongoing: Caty McMahon, Cindy Irwin, Tom Carey, Patty Commissiong, Ethan Fernandez, John Hammond, Ceda McGrew, Jesse Mueller, Chip O'Brien, Tom O'Brien, Herrick Shinn, Maureen Tempesta, Carolyn Thomas, Christopher Westland, Elizabeth Whitmore+

The friends and families of those departed: Gordon Malone, Jinni Fraser, Sarah Rueter, Michelle Sgarlet

Those in active military service: JaeQuan Grant, William Nasuti, Spencer Reed, Luke Tillmann, James Vaus, Jonathan Vaus

Our bishops: +Sean Rowe (Presiding Bishop); +Julia Whitworth (Bishop Diocesan); +Ian Douglas and +Mary Glasspool (Assisting Bishops).

Those in Ordination Discernment: Matt Hoyt

THE CONFESSION OF SIN

(BCP p. 359)

Celebrant: Let us confess our sins against God and our neighbor.
Silence may be kept.

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.*

Priest: 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. **Amen.**

THE PEACE

(BCP p. 360)

All stand.

In the **Peace**, we affirm our reconciliation with one another as preparation for receiving communion (see Matt. 5:23-24). In ancient times, Christians would greet each other with "the kiss of peace." Today we shake hands or hug. There are no set words; "Peace," "God's Peace," and "The Peace of the Lord be with you" are all commonly used.

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Then the minister and people may greet one another in the name of the Lord.

THE ANNOUNCEMENTS

The Liturgy of the Table

Now we come to the second act in the drama of our service, the **Liturgy of the Table**. It is based on Jewish fellowship meals, particularly the Passover observance. We begin with the Offertory. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back to God in Thanksgiving for all that we have and all that we are. If you wish to make a one-time donation or annual gift online, scan the QR code on the back page with your phone's camera app.

OFFERTORY SENTENCE

Celebrant: Ascribe unto the Lord the Honor due His Name; bring offerings and come into His courts with praise.

OFFERTORY HYMN *H414 God, my King, thy might confessing*
Tune: Stuttgart

DOXOLOGY Tune: Old 100th

*"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 Rite II, Eucharistic Prayer A

THE SURSUM CORDA
The People remain standing.

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.**

THE PROPER PREFACE

(BCP p. 362)

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

THE SANCTUS

S-128

All: *Holy, holy, holy Lord, God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

THE WORDS OF INSTITUTION

(BCP p. 362)

The People stand or kneel.

In the Episcopal Church, the **Words of Institution** are part of the Eucharistic Prayer and come directly from Jesus' words at the Last Supper, as recorded in the Gospels and 1 Corinthians. They are spoken by the priest during the consecration of the bread and wine.

Celebrant: ...Therefore, we proclaim the mystery of faith:

All: *Christ has died.
Christ is risen.
Christ will come again.*

THE EPICLESIS

(BCP P. 363)

Celebrant: ...By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **Amen.**

THE LORD'S PRAYER

(BCP p. 364)

The **Lord's Prayer** follows in either traditional or contemporary language, or both. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

As our Savior Christ has taught us, we now pray,

All:

Contemporary

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

Traditional

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, forever. Amen.

THE BREAKING OF THE BREAD

The Breaking of the Bread, also called the **Fraction**, recalls Jesus breaking bread at the Last Supper, and also reminds us that Jesus' body was broken on a cross for us. Therefore, we keep a moment of silence for prayers of awe and gratitude.

THE FRACTION ANTHEM

(BCP p. 364)

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

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

THE INVITATION

(BCP p. 364)

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

All are invited to the Lord's Table. Gluten free wafers are available upon request. If you wish to drink from the Cup, please come to the Right side of the Altar. If you wish to have the wafer Intincted (dipped) for you, please come to the Left side of the Altar. All are welcome to receive prayers for healing in the Lady Chapel to the right of the altar. Please return to your seat by the side aisle. If you are experiencing any mobility constraints and would like to have communion brought to you during the service, please let the ushers know.

THE COMMUNION HYMN *H669 Commit thou all that grieves thee*

Tune: Herzlich tut mich verlangen

THE SENDING OF LAY EUCHARISTIC VISITORS (10am only)

The people stand.

Presider: In the name of God and of this congregation, we send you forth to share communion with those who cannot be present.

People: We who are many are one because we all share one bread and one cup. Our prayers are with you. Go in peace.

THE POST-COMMUNION PRAYER

(BCP p. 365)

Celebrant: Let us pray.

All: *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

(BCP p. 366)

Priest: The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you forever.
Amen.

THE CLOSING HYMN

H608 Eternal Father, strong to save
Tune: Melita

THE DISMISSAL

(BCP p. 366)

Celebrant: Let us go forth in the name of Christ. Alleluia, alleluia.

People: Thanks be to God. Alleluia, alleluia

THE POSTLUDE

Rigaudon

Andre Campra

Please join us for *Lemonade on the Lawn* following the 10am service!

The flowers are given by Ann German with thanks for Paxton Reed
on his 29th Birthday!

We thank our servers:

Preacher/Presider: The Rev'd Michael Horvath;

Altar Guild: Ruthanne Allen, Meri Colbert

Flower Guild: Ann German

Saturday Servers: 5pm

Eucharistic Minister: Janis Umschlag; **Organist:** John Platanitis; **Lector:** Jane
Esterline; **Usher:** Mary Beth Condon;

Sunday Servers: 8am

Altar Guild: Bonita Pierce; **Eucharistic Minister:** Christine Beer; **Lector:** Karen
Alexander; **Usher:** Karen Anderson;

Sunday Servers: 10am

Acolyte: Ardith Call; **Eucharistic Minister:** Rob Parke; **Greeter:** Maggi Lubov;
Healing Minister: Louise Koch; **Intercessor:** Cay Hartley; **Lectors:** Amy
Crocker, Barbara Hersey; **Live Stream Operator:** Stephen Whitmore;
Organist: Charlene Higbe; **Ushers:** Dave & Judy Knauer

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St. Mary's Vestry

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Lallie Lloyd, Treasurer (2027), Suzanne Brock, Clerk (2027)

Tom Moon (2026), Sarah Nixon (2026), Jean Larivee (2026)
Sue Davy (2027), Jean Fahey (2027), Louise Koch (2027)
Arlene Antonicelli (2028), Dick Cryan (2028), Steve Whitmore (2028)

Staff

The Rev. Michael Horvath
Lynda Anello
Becky Vaus
Lisa Nurse
Kathleen Macdonald
Janis Umschlag
Glenn Lungarini

Rector
Communications Director
Parish Administrator
Finance Coordinator
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