

**ST. STEPHEN'S EPISCOPAL
CATHEDRAL & SCHOOL
AN INSTRUCTED EUCHARIST**

Holy Eucharist, Rite II

Sunday, September 13, 2026, at 10:15 a.m.

The Fifteenth Sunday After Pentecost — Proper 19

Welcome to Your Cathedral!

We are a diverse community of Christians welcoming all into the Episcopal tradition, seeking and sharing God's grace with our lips and in our lives.

What Is Eucharist?

For nearly two thousand years, Christians have gathered to remember the life, death, and resurrection of Jesus Christ and to encounter him in Word and Sacrament. Eucharist is an ancient Greek word meaning "thanksgiving." The service is also called Holy Communion, the Lord's Supper, or the Mass. Whatever name we use, it is the heart of our common life: God gathers us, speaks to us, feeds us, and sends us into the world.

In worship we bring our whole selves before God. We listen and speak; stand, sit, or kneel; exchange peace; receive bread and wine; and join our voices in prayer and song. Please participate as you are able. No physical posture is required of everyone.

To Prepare for Worship

The prelude offers time to become still, to notice God's presence, and to place before God the joys, burdens, and hopes we bring today. At the sound of the bell, please stand as you are able and turn to face the procession.

LITURGY AND PRAYERS

ABOUT THE LITURGY

The Shape of the Liturgy

Holy Eucharist has two principal parts: the Liturgy of the Word and the Holy Communion. First, we sing and pray, hear Scripture, and respond. Second, we gather at Christ's table to give thanks and share the sacramental meal.

THE WORD OF GOD

Prelude *At the sound of the bell, please stand and turn to face the procession.*

Opening Hymn **Praise to the Lord,** **Hymnal 390**

Opening Acclamation

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

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

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.

Gloria in Excelsis Hymnal S-277

Collect of the Day

Presider: The Lord be with you.

People: And also with you.

Presider: Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

OPENING HYMN. Text by Joachim Neander was inspired by the majestic beauty of the Neander Valley, named after his family and where he resided in Northwestern Germany. The famous "Neanderthal Man" was found in this same valley two centuries later — a fun connection to the hymn!

OPENING ACCLAMATION. The presider and people begin by blessing God together. This call and response declares who has gathered us and places our worship within the life of the Holy Trinity.

COLLECT FOR PURITY. This ancient prayer asks God, who already knows us completely, to cleanse and focus our hearts so that our worship may be truthful and loving.

SONG OF PRAISE. The Gloria is a song of praise rooted in the angels' proclamation at Jesus' birth. In other seasons the Church may sing the Kyrie ("Lord, have mercy") or Trisagion ("Holy God").

THE COLLECT. A collect gathers the prayers of the people around the theme of the day. The opening exchange — "The Lord be with you / And also with you" — calls the whole assembly to prayer.

The Lessons

First Reading — Exodus 14:19–31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

Reader: The Word of the Lord. **People: Thanks be to God.**

HOLY SCRIPTURE. The readings are appointed by the Revised Common Lectionary, a three-year cycle shared by much of the wider Church. We listen for the Word of God through ancient texts that may comfort, challenge, puzzle, or transform us. Our response, "Thanks be to God," receives Scripture as a gift entrusted to the whole community.

GOD MAKES A WAY. The Israelites stand between Pharaoh's army and the sea, unable to rescue themselves. Yet God meets them in their fear, protects them through the night, and opens a path where none seemed possible. This story does not promise that faith will spare us from danger. It proclaims that even when we cannot see the way forward, God remains present leading us out of bondage, through the waters, and toward freedom and new life.

Psalm 103:8–13 — Benedic, anima mea

8 The Lord is full of compassion and mercy, *

slow to anger and of great kindness.

9 He will not always accuse us, *

nor will he keep his anger for ever.

10 He has not dealt with us according to our sins, *

nor rewarded us according to our wickedness.

11 For as the heavens are high above the earth, *

so is his mercy great upon those who fear him.

12 As far as the east is from the west, *

so far has he removed our sins from us.

13 As a father cares for his children, *

so does the Lord care for those who fear him.

Second Reading — Romans 14:1–12

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all

THE PSALM. The Psalms are the prayer book and hymnal of ancient Israel and of the Church. Spoken or sung together, they give us language for praise, lament, wonder, anger, repentance, and trust.

THE CHURCH

COMMUNITY. St. Paul reminds us that the Church is not a community of people who agree about everything. It is a community of people whom God has welcomed. Because we belong to Christ, we are not called to judge or despise one another, but to receive one another with humility and grace. At the Eucharistic table, our differences do not disappear; they are gathered into Christ, in whom we become one Body. "Whether we live or whether we die, we are the Lord's."

stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

Reader: The Word of the Lord.

People: Thanks be to God.

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

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

THE CREED. Creed comes from the Latin credo, "I believe."

We say "We believe" because faith is larger than any one person's understanding.

The Nicene Creed joins our voices with Christians across centuries and cultures as we proclaim the mystery of the Triune God.

Prayers of the People

Leader: In peace, we pray to you, Lord God.

Silence.

Leader: For all people in their daily life and work;

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

Leader: For this community, the nation, and the world;

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

Leader: For the just and proper use of your creation;

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

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

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

Leader: For the peace and unity of the Church of God;

People: For all who proclaim the Gospel, and all who seek the truth.

Leader: For Sean, our Presiding Bishop; Audrey and Kevin, our Bishops; and for all bishops and other ministers;

People: For all who serve God in the Church.

Leader: For the special needs and concerns of this congregation. **Jayne, Anthony, Lois, Sharon, Robert, Rick, Barbara, Deborah, Tessa, Rick, Susan, Camille, Crawford, Marcia, Anastasia, Ed, Glenn, Erica, Cindy, Freya, Rosanne, Gerry, Susan, Rob, Ann, Gwen, Tel, Lizzie, Roy, Susanne, Claire, Fred, Charles, Nelson, Stephanie, Chris, Sharyn, Rachel, Judith, Rich, Dolores, Lane, Mike, Cindy, Marty, Rosemary, Tom, and Dean.**

Silence.

Leader: Hear us, Lord;

People: For your mercy is great.

Leader: We thank you, Lord, for all the blessings of this life. The Communion Elements are given to the Glory of God and

INTERCESSION.

Having heard God's Word and proclaimed our faith, we pray for the Church and the world, for those in need, and for the departed. These are the prayers of the whole people of God; the responses belong to everyone.

We name people who have asked for prayer because Christian prayer is both universal and deeply personal. A spoken name gathers a particular person into the prayer of the whole congregation. It declares, gently and without disclosing private details: "You are known. You are loved. You are not carrying this alone."

Naming someone is not intended to inform the congregation about that person's circumstances, nor does it imply that God needs reminding. It allows the Church to fulfill its baptismal vocation to "seek and serve Christ in all persons" and to bear one another's burdens before God.

in loving memory of Craig O. Edmonds, Tarryn Edmonds, and David T. Edmonds and in celebration of the birthdays of Craig O. Edmonds II, Sophia Edmonds, and Dakota Edmonds by Peggi Edmonds. The flowers are given to the Glory of God and in loving memory of William and Bertha Gardner and Janlynn by Robert Gardner.

Silence.

Leader: We will exalt you, O God our King;

People: And praise your Name for ever and ever.

Leader: We pray for all who have died, [especially ...], that they may have a place in your eternal kingdom.

Leader: Lord, let your loving-kindness be upon them;

People: Who put their trust in you.

Confession of Sin and Absolution

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

Silence may be 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 our Savior 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

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

People: And also with you.

CONFESSION AND

ABSOLUTION. Before approaching the Lord's Table, we tell the truth about our sins and our need for mercy. The priest's absolution does not excuse harm; it declares God's forgiveness and strengthens us to repent, repair, and begin again.

THE PEACE. Christ's peace is more than a greeting. Having received the assurance of reconciliation with God, we turn toward one another as members of one Body. The Peace prepares us to share one bread and one cup.

The ministers and people greet one another in the name of Christ.

Welcome and Announcements

THE HOLY COMMUNION

Offertory

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Offertory Music / Hymn Be Still My Soul//Insert

Doxology *Hymnal 380, v.3*

The Great Thanksgiving — Eucharistic Prayer A

The people remain standing as able.

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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus

THE OFFERTORY. The offertory is not simply a collection. Bread and wine, money, and our own lives are brought forward as signs that everything we have comes from God and is offered for God's purposes.

OFFERTORY

MUSIC. Requested this week by Matthew Topping, "Be Still My Soul" is set to the famous FINLANDIA tune written by Jean Sibelius and contains text by German pietism's most prominent female hymn writer, Katharina Von Schlegel.

THE GREAT

THANKSGIVING. The central prayer of the Eucharist follows the pattern of Jesus at the Last Supper: he took bread, gave thanks, broke it, and gave it. The Church remembers God's saving acts, invokes the Holy Spirit, and offers praise through Christ.

Christ our Lord. 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:

Sanctus *Hymnal S-130*

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 people stand or kneel as able.

Holy and gracious Father: 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 and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He 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 disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; 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."

Celebrant: Therefore, we proclaim the mystery of faith:

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

SANCTUS. "Holy, holy, holy" joins Isaiah's vision of heavenly worship with the crowd's cry as Jesus entered Jerusalem. Earth and heaven are joined in praise.

WORDS OF INSTITUTION. The priest repeats Jesus' words over the bread and wine. These words do not stand alone; they are held within the Church's whole prayer of thanksgiving, remembrance, and invocation of the Holy Spirit.

MEMORIAL AND EPICLESIS. We remember Christ's death, resurrection, and ascension and present the gifts of bread and wine.

Then we ask the Holy Spirit to sanctify both the gifts and the people, so that we may become Christ's Body for the life of the world.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 Son, the holy food and drink of new and unending life in him.

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 all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. 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 for ever.

All: AMEN.

The Lord's Prayer

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

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Fraction Anthem Hymnal S-154

Celebrant: The Gifts of God for the People of God.
Behold what you are.

People: May we become what we receive.

THE GREAT AMEN. The AMEN is printed in capitals because it belongs emphatically to the whole assembly. It is our assent to the entire Great Thanksgiving.

THE LORD'S PRAYER. At the heart of the Eucharist we pray the words Jesus taught, trusting God for daily bread, forgiveness, deliverance, and the coming of God's kingdom.

THE FRACTION. The priest breaks the consecrated bread, recalling both Jesus' action at the Last Supper and his self-giving on the cross. A silence follows: one bread is broken so that many may be fed and made one Body.

HOLY COMMUNION. In Communion we are joined to Christ and to one another. The bread is the Body of Christ, given to the Body of Christ, so that we may become what we receive: Christ's living presence in the world.

The Ministration of Communion

All persons, including children, are welcome to receive Holy Communion with us. Wait for an usher to call your pew to come forward. At the rail you will receive a wafer from a priest; gluten-free wafers are available. You may then receive wine from the common cup or an individual cup. Receiving the bread alone is a full and valid way to share in the Eucharist. Parents may decide whether their children receive bread and/or wine or consecrated apple juice. Anyone may instead request a blessing by crossing their arms over their chest.

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life.

Communion Music

Post-Communion Prayer

Celebrant: Let us pray.

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.

Blessing

The blessing of God Almighty — the Father, the Son, and the Holy Spirit — be among you and remain with you always. Amen.

Closing Hymn #336 *Come with us, O blessed Jesus*

Dismissal

Celebrant: Let us go forth into the world rejoicing in the Spirit.

People: Thanks be to God!

POST-COMMUNION

PRAYER. This prayer gathers up what God has done among us and turns us outward. We have been fed not for ourselves alone, but to love and serve God with courage and gladness.

BLESSING AND

DISMISSAL. The blessing assures us of God's grace; the dismissal sends us to continue the liturgy in daily life. Eucharist ends as it began — in thanksgiving — but now our praise becomes service in the world.

CLOSING HYMN. Set to the well-known tune by Johann Sebastian Bach, this hymn text is written by John Henry Hopkins, Jr., an English musician and clergyman known for his popular Christmas carol "We Three Kings."

Postlude

Please take this bulletin with you and share it with your siblings-in-Christ.

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WORSHIP MINISTERS

Celebrant / Presider: The Very Rev. Robyn Szoke-Coolidge

Assistant Priest: The Rev. Dee Shaffer

Lectors: Ann Elliott, Christopher Orchard

Lay Eucharistic Ministers: Jim Elliott, Betty MacLaughlin, Caroline Robelen

Acolytes: Maya and Jonah Rosentel

Parking Attendant: John Sivley