

# THE SIXTEENTH SUNDAY AFTER PENTECOST

*PROPER 19A*



**SEPTEMBER 17, 2023**

**THE HOLY EUCHARIST: RITE II**

**10:00 AM**



**ST. PETER'S BY-THE-SEA EPISCOPAL CHURCH**  
**BAY SHORE, NEW YORK**



## WELCOME TO ST. PETER'S BY-THE-SEA EPISCOPAL CHURCH

*We extend a warm welcome to everyone, and especially any visitors who may be worshipping with us today. If you do not already have a church home, please feel welcome to join this Parish family.*

*In the Episcopal Church, all baptized persons are welcomed to the table to receive Holy Communion.*

PLEASE SILENCE YOUR CELL PHONES.

### — PRAYERS FOR THE WEEK —

**We pray for those who have asked our prayers:** Abigail, Angie, Annette, Autumn, Betty, Caroline, Chris, Corey, Diane, Donna, Elinor, Felix, Gary, Greg, Jean, Jill, Jim, Joel, Joy, June, Kamryn, Laura, Liz, Matthew, Michelle, Muriel, Rodney, Roger, Rosalie, Sarah Grace, Scott, Joy, Sue, Susan, Thomas, Tom, Tom, Tyler, and Vincent;

**We pray for those who have died,** and all those grieving the death of a loved one, that they may they find comfort and peace;

**We pray for those in military service,** and especially for Erik, John, Matt, Robert, and Stephen;

**We pray for** the unemployed and underemployed; for all who suffer from addictions; for all who suffer chronic illness, and for all caregivers;

**We pray for** our companion diocese of Torit in the Episcopal Church of South Sudan; and for mercy, peace, and justice among all peoples, especially those whose lives have been devastated by natural disasters, terrorism, war, gun violence, famine, tyranny, or injustice;

**In the Diocesan Cycle of Prayer** we pray for Ministries in our Diocese to those with HIV/AIDS; St. James', Elmhurst; Staff & Board of Managers of Episcopal Health Services; St. George's, Flushing; St. John's, Flushing; St. Luke's, Forest Hills; Committee on Canons;

**In the Anglican Cycle of Prayer this week** we pray for the Church of the Province of the Indian Ocean; and these Dioceses of Churches of the Worldwide Anglican Communion: Abyei (South Sudan); Accra (West Africa); Adelaide (Australia); Afrikpo (Nigeria); North Africa (Alexandria); Agra (North India).

### — PARISH NOTICES —

**ALTAR GUILD MEETING WILL BE TODAY SUNDAY, SEPTEMBER 17 AT 9AM IN THE LOUNGE.**

**WELCOME BACK PICNIC: TODAY immediately following the 10am service.** The picnic will be in the Parish Hall, and a special feature of the event will be a Ministry Fair. All are invited.

**WE ARE LONG-OVERDUE FOR UPDATING OUR PARISH DIRECTORY.** We are asking EVERYONE to please fill out the Church Directory Authorization Form as soon as possible, and turn it in to the Parish Office. By having everyone, including all those previously listed, and new members fill out the form, we know that we will be up-to-date.

**THE THRIFT STORE** is NOW open on **Wednesdays, Fridays, and Saturdays from 10am until 2pm.** Come by and see us sometime!

**EPISCOPAL CHURCH WOMEN WELCOME BACK MEETING, TUESDAY, 19 SEPTEMBER AT 11:30 AM.**

Come and find out about the exciting programs we have planned for you in the coming months; the new calendar for the year will be available. Please remember to bring a sandwich for your lunch and a cup/mug for your coffee; desserts will be provided by your board members. All women of the parish are invited. Please call Joan Derle at 631-499-8234 if you have any questions. See you on the 19th!

# THE HOLY EUCHARIST: RITE II

Voluntary Aria

Flor Peeters

## Announcements

### Hymn at the Procession

Father, we praise thee, now the night is over

*The Hymnal 1982, #1*

*Christe sanctorum*

1 Fa - ther, we praise thee, now the night is  
2 Mon - arch of all things, fit us for thy  
3 All - ho - ly Fa - ther, Son, and e - qual

o - ver, ac - tive and watch - ful, stand we all be -  
man - sions; ban - ish our weak - ness, health and whole - ness  
Spi - rit, Trin - i - ty bless - ed, send us thy sal -

fore thee; sing - ing we of - fer prayer and med - i -  
send - ing; bring us to hea - ven, where thy saints u -  
va - tion; thine is the glo - ry, gleam - ing and re -

ta - tion: thus we a - dore thee.  
nit - ed joy with - out end - ing.  
sound - ing through all cre - a - tion.

Words: Latin, 10th cent.; tr. Percy Dearmer (1867-1936). Music: *Christe sanctorum*, melody from *Antiphoner*, 1681; harm. Ralph Vaughan Williams (1872-1958).

### The Opening Acclamation

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

*People* And blessed be his kingdom, now and for ever. **Amen.**

### The Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

## The Song of Praise

Trisagion

*The Hymnal 1982 S101*

John Rutter

Ho-ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal

One, Have mer - cy up - on us. Ho - ly God,

Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have

mer - cy up - on us. Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Music: John Rutter (b. 1945). Copyright © 1982 Oxford University Press.

## The Collect of the Day

*Celebrant* The Lord be with you.

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

*Celebrant* 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.***

## The Lessons

**The First Lesson:** Exodus 14:19-31

*Lector* A reading from the Book of Exodus

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.

*Lector*     The Word of the Lord.

***People***    Thanks be to God.

**Psalm 114** (*Sung by choir and congregation*)



- 1 Hallelujah!  
When Israel came out of | Egypt, \*  
the house of Jacob from a people of strange | speech,
- 2 Judah became God's | sanctuary \*  
and Israel his do | minion.
- 3 The sea beheld it and | fled; \*  
Jordan turned and went | back.
- 4 The mountains skipped like | rams, \*  
and the little hills like young | sheep.
- 5 What ailed you, O sea, that you | fled? \*  
O Jordan, that you turned | back?
- 6 You mountains, that you skipped like | rams? \*  
you little hills like young | sheep?
- 7 Tremble, O earth, at the presence of the | Lord, \*  
at the presence of the God of | Jacob,
- 8 Who turned the hard rock into a pool of | water \*  
and flint-stone into a flowing | spring.

**The Epistle:** Romans 14:1-12

*Lector*     A reading from the Letter to the Romans.

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 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.

*Lector* The Word of the Lord.

**People** Thanks be to God.

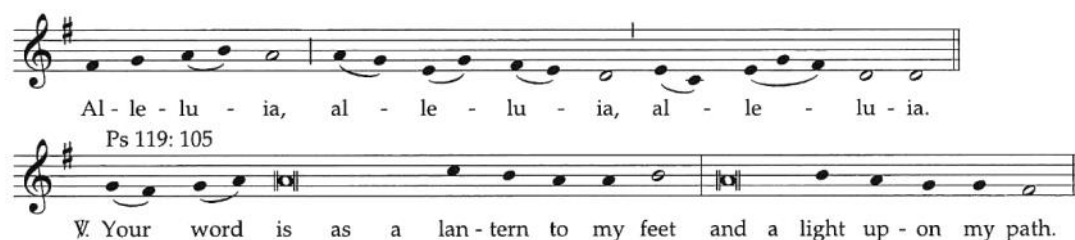
**The Anthem** Draw us in the Spirit's tether

Harold Friedell

*Draw us in the Spirit's tether; for when humbly, in thy name, two or three are met together, Thou art in the midst of them: Allelu-ya! Allelu-ya! Touch we now thy garment's hem. As the brethren used to gather in the name of Christ to sup, then with thanks to God the Father break the bread and bless the cup, Allelu-ya! Allelu-ya! So knit thou our friendship up. All our meals and all our living make as sacraments of thee, that by caring, helping, giving, we may true disciples be. Allelu-ya! Allelu-ya! We will serve thee faithfully.*

*The congregation stands after the anthem. The antiphon is sung by the choir, then repeated by all. It is repeated following the verse.*

### Alleluia Verse



**The Gospel:** Matthew 18:21-35

*Celebrant* The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times. "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

*Celebrant* The Gospel of the Lord.

**People** Praise to you, Lord Christ.

**The Sermon**

The Reverend Doyle Dietz Allen



## 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 Prayers of the People

### *Intercessor*

Each of us is finally accountable to God. So let us pray, saying, “Lord, we are in need of your mercy; have patience with us.”

Lord, we acknowledge that we all sin against our brothers and sisters in Christ. Forgive us even as we forgive each other. Help us to be merciful to each other in the Church.

### *Silence*

Lord, we are in need of your mercy; ***Have patience with us.***

Lord, we acknowledge that we desire to repay violence with violence. Open our hearts to forgive even those who commit evil acts towards us and those we love. Help us to live mercifully in our world.

### *Silence*

Lord, we are in need of your mercy; ***Have patience with us.***

Lord, we acknowledge we do not always appreciate the diversity of your creation. Teach us to live in peace with each other and with your creation. Help us to live mercifully with our world.

*Silence*

Lord, we are in need of your mercy; ***Have patience with us.***

Lord, we acknowledge that we do not love our neighbors as you love us. Forgive us for placing ourselves as judge over others when judgment belongs to you alone. Help us to accept the great mercy you choose to show others.

*Silence*

Lord, we are in need of your mercy; ***Have patience with us.***

Lord, we pray for those whose lives are broken by evil. Because of your mercy we believe that whatever befalls them, they belong to you; you care for the brokenhearted. Help us to share your love with all those who are hurting. We pray especially for Abigail, Angie, Annette, Autumn, Betty, Caroline, Chris, Corey, Diane, Donna, Elinor, Felix, Gary, Greg, Jean, Jill, Jim, Joel, Joy, June, Kamryn, Laura, Liz, Matthew, Michelle, Muriel, Rodney, Roger, Rosalie, Sarah Grace, Scott, Joy, Sue, Susan, Thomas, Tom, Tom, Tyler, and Vincent.

*Silence*

Lord, we are in need of your mercy; ***Have patience with us.***

Lord, we remember those who died in violence. We remember those men and women of the armed services, innocent bystanders, first responders, and even those we have called enemies. The dead belong to you, O Lord. Even as we seek your mercy for ourselves, judge all those who have died with mercy.

*Silence*

Lord, we are in need of your mercy; ***Have patience with us.***

## **The Confession of Sin and Absolution**

*Celebrant*

Let us confess our sins against God and our neighbor.

*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.**

*Celebrant*

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

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

*People* And also with you.

## The Birthday Prayer

Watch over your child, O Lord, as *his* days increase; bless and guide *him* where *he* may be. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise *him* up if *he* falls; and in *his* heart may your peace which passes understanding abide all the days of *his* life; through Jesus Christ our Lord. *Amen.*

## The Holy Communion

### The Hymn at the Offering

Joyful, joyful we adore thee

*The Hymnal 1982, #376*

*Hymn to Joy*

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;  
2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,  
3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,

hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.  
stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.  
well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!

Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;  
Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,  
Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;

giv - er of im - mor - tal glad - ness, fill us with the light of day.  
chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.  
teach us how to love each o - ther, lift us to the joy di - vine.

Words: Henry Van Dyke (1852-1933). Music: *Hymn to Joy*, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.

## The Great Thanksgiving, Eucharistic Prayer B

*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 him thanks and praise.

*The Celebrant continues*

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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. 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

John Rutter

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*The people stand or kneel.*

*Celebrant*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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."

Therefore, according to his command, O Father,

*Celebrant and People*

**We remember his death,**

**We proclaim his resurrection,**

**We await his coming in glory;**

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. Peter, St. Edmund, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the first born of all creation, the head of the Church, and the author of our salvation.

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. **AMEN.**

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

*People and Celebrant*

**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 for ever. Amen.

### The Breaking of the Bread

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

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

### The Fraction Anthem Lamb of God

John Rutter

*Quiet and flowing p dolce e legato*

Lamb of God, you take a-way the sins\_ of the world: have mer-cy on us.

Lamb of God, you take a-way the sins\_ of the world: have mer-cy on us.

*cresc.* *mf* *p*  
Lamb of God, you take a-way the sins\_ of the world: grant us peace.

*Celebrant* The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*In the Episcopal Church, all Baptized persons are invited to receive Holy Communion. It may be taken by receiving only the wafer or the wine, or by taking the host then drinking from the Common Cup. Intinction (dipping the host in the wine) is not allowed. Gluten-free hosts are also available. Simply ask the priest at the distribution of Holy Communion.*

## The Hymn at the Communion

*Lift Every Voice and Sing II, #188*

It is well with my soul

1. When peace, like a riv - er, at - tend - eth my  
 2. Though sa - tan should buf - fet, though tri - als should  
 3. My sin— oh, the bliss of this glo - ri - ous  
 4. And, Lord, haste the day when the faith shall be

1. way, When sor - rows like sea - bil - lows roll;  
 2. come, Let this blest as - sur - ance con - trol,  
 3. thought— My sin— not in part, but the whole—  
 4. sight, The clouds be rolled back as a scroll,

1. What - ev - er my lot, thou hast taught me to  
 2. That Christ has re - gard - ed my help - less es -  
 3. Is nailed to the cross and I bear it no  
 4. The trump shall re - sound and the Lord shall de -

1. say, It is well, it is well with my soul.  
 2. tate, And has shed His own blood for my soul.  
 3. more, Praise the Lord, praise the Lord, O my soul!  
 4. scend, “E - ven so”— it is well with my soul.

It is well with my soul, It is well with my  
soul, It is well, it is well with my soul.

Words: Horatio Spafford (1828-1888). Music: Philip P. Bliss (1838-1876).

*After Communion, the Celebrant says*

Let us pray.

*All say together*

**Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

*The congregation is seated. Those persons desiring Unction should move to the Altar rail.*

*All are invited to sing the chant during the healing.*

O Lord hear my pray'r, O Lord hear my pray'r.  
When I call, an - swer me. O Lord hear my pray'r. O  
Lord hear my pray'r, Come and lis - ten to me. O

Words: Psalm 102. Music: Jacques Berthier (1923-1994).

*At the conclusion of the healing, the congregation stands to sing the closing hymn.*

## The Closing Hymn

*The Hymnal 1982, #593*

Lord, make us servants of your peace

*Dickinson College*

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music. Each system has a vocal line and a piano accompaniment line. The lyrics are printed below the vocal line, with line numbers 1 through 5 indicating different parts of the choir. The first system covers the first two lines of the hymn, the second system covers the next two lines, and the third system covers the final line. The piano accompaniment features a steady bass line and chords that support the vocal melody.

1 Lord, make us ser - vants of your peace: where there is  
2 Where all is doubt, may we sow faith; where all is  
3 Je - sus, our Lord, may we not seek to be con -  
4 May we not look for love's re - turn, but seek to  
5 Dy - ing, we live, and are re - born through death's dark

1 hate, may we sow love; where there is hurt, may we for -  
2 gloom, may we sow hope; where all is night, may we sow  
3 soled, but to con - sole, nor look to un - der - stand - ing  
4 love un - self - ish - ly, for in our giv - ing we re -  
5 night to end - less day: Lord, make us ser - vants of your

1 give; where there is strife, may we make one.  
2 light; where all is tears, may we sow joy.  
3 hearts, but look for hearts to un - der - stand.  
4 ceive, and in for - giv - ing are for - given.  
5 peace, to wake at last in hea - ven's light.

Words: James Quinn (b. 1919), based on a prayer att. to St. Francis of Assisi (1182-1226). Copyright © James Quinn, SJ, printed by permission of Geoffrey Chapman, a division of Cassell Ltd. Music: *Dickinson College*, Lee Hastings Bristol, Jr. (1923-1979). Copyright © 1962, Theodore Presser Co. used by permission of the publisher.

## The Blessing

### The Dismissal

*Celebrant* Let us go forth in the name of Christ.

*People* Thanks be to God.

## Voluntary Festival Voluntary

Flor Peeters



## — For the Service —

Celebrant and Preacher - The Reverend Doyle Dietz Allen

Lector - Brian Clark

Lay Eucharistic Ministers - Betsy Mayo, Bob Birch

Organist and Choirmaster - Mark Engelhardt

Ushers - Barbara and Charlie Becker

Altar Guild - Barbara Becker, Gail Farrell, Betsy Mayo, Stephanie Campbell

## — A Special Invitation from the Diocese and Mercer School of Theology —

Our diocesan Creation Care Community warmly invites you to join us on Saturday, October 7, from 9-4:30 at the Mercer School of Theology, for “Stewarding the Garden”, our second Green Team Retreat. Formulated especially for those who recognize the necessity of caring for and preserving God’s good creation, this will be an opportunity to learn more about the challenges of the climate crisis and to explore what we can do as people of faith to address them in our own church communities. The main focus areas will be:

1. Reducing greenhouse gas emissions (for instance, installing solar panels)
2. Advocacy (for instance, working on campaigns to pass environmental legislation)
3. Nature conservation and biodiversity, including greening our spaces
4. Reduce/Reuse/Recycle (reducing our carbon footprint at home and in our parish)

Community engagement

The Green Team Retreat will be a day of prayerful discernment and dialogue with our Creation Care Community Leadership Team and others from across the diocese with a concern for the well-being of the earth and all who live on it.

Please register by September 27, at <https://bit.ly/GreenTeamReg23>.

If you have any questions, please email Father Matthew Moore, the Missioner for Environmental Justice ([mmoore@dioceseli.org](mailto:mmoore@dioceseli.org)).



## THE WAY OF LOVE *Practices for Jesus-Centered Life*

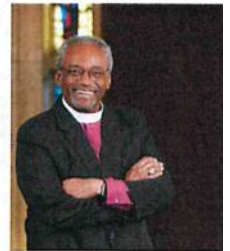
THE *Episcopal* CHURCH

### An Invitation from Presiding Bishop Michael B. Curry to Practice the Way of Love

I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. — Ephesians 3:17-19

In the first century Jesus of Nazareth inspired a movement. A community of people whose lives were centered on Jesus Christ and committed to living the way of God's unconditional, unselfish, sacrificial, and redemptive love. Before they were called "church" or "Christian," this Jesus Movement was simply called "the way." Today I believe our vocation is to live as the Episcopal branch of the Jesus Movement. But how can we together grow more deeply with Jesus Christ at the center of our lives, so we can bear witness to his way of love in and for the world? The deep roots of our Christian tradition may offer just such a path. For centuries, monastic communities have shaped their lives around rhythms and disciplines for following Jesus together. Such a pattern is known as a "Rule of Life." The framework you now hold *The Way of Love: Practices for Jesus-Centered Life* — outlines a Rule for the Episcopal branch of the Jesus Movement.

It is designed to be spare and spacious, so that individuals, ministry groups, congregations, and networks can flesh it out in unique ways and build a church-wide treasure trove of stories and resources. There is no specific order you need to follow. If you already keep a Rule or spiritual disciplines, you might reflect and discover how that path intersects with this one. By entering into reflection, discernment and commitment around the practices of Turn – Learn – Pray – Worship – Bless – Go – Rest, I pray we will grow as communities following the loving, liberating, life-giving way of Jesus. His way has the power to change each of our lives and to change this world.



Your brother in the Way of Jesus,

*+ Michael B. Curry*

The Most Reverend Michael B. Curry,  
Primate and Presiding Bishop of the Episcopal Church

### WHAT DO YOU SEEK?

Early in his ministry, Jesus of Nazareth was surrounded by crowds. He turned and asked, "What do you seek?" (John 1:38). For more than a thousand years, monastics have greeted pilgrims knocking on their doors by asking: "What do you seek?" Today, each of us can pause with the same question. As much as the world has changed, the fundamental human hopes and yearnings that draw us to faith may not be so different. For so many ...

**LOVING  
LIBERATING  
LIFE-GIVING**  
*the Jesus Movement*

#### WE SEEK LOVE

To know God's love, to love and be loved by others, and to love ourselves

#### WE SEEK FREEDOM

From the many forces — sin, fear, oppression, and division that pull us from living as God created us to be: dignified, whole, and free.

#### WE SEEK ABUNDANT LIFE

Overflowing with joy, peace, generosity, and delight. Where there is enough for all because we all share with abandon. A life of meaning, given back to God and lived for others.

#### WE SEEK JESUS

The way of Jesus is the Way of Love, and that way has the power to change lives and change the world.

### THEN COME AND FOLLOW...



# THE WAY OF LOVE *Practices for Jesus-Centered Life*

## TURN

### Pause, listen, and choose to follow Jesus

*As Jesus was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him "Follow me." And he got up and followed him. — Mark 2:14*

Like the disciples, we are called by Jesus to follow the Way of Love. With God's help, we can turn from the powers of sin, hatred, fear, injustice, and oppression toward the way of truth, love, hope, justice, and freedom. In turning, we reorient our lives to Jesus Christ, falling in love again, again, and again.

## LEARN

### Reflect on Scripture each day, especially on Jesus' life and teachings.

*"Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them." — John 14:23*

By reading and reflecting on Scripture, especially the life and teachings of Jesus, we draw near to God and God's word dwells in us. When we open our minds and hearts to Scripture, we learn to see God's story and God's activity in everyday life.

## PRAY

### Dwell intentionally with God each day

*He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." — Luke 11:1*

Jesus teaches us to come before God with humble hearts, boldly offering our thanksgivings and concerns to God or simply listening for God's voice in our lives and in the world. Whether in thought, word or deed, individually or corporately, when we pray we invite and dwell in God's loving presence.

## WORSHIP

### Gather in community weekly to thank, praise, and dwell with God

*When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him. — Luke 24:30-31a*

When we worship, we gather with others before God. We hear the Good News of Jesus Christ, give thanks, confess, and offer the brokenness of the world to God. As we break bread, our eyes are opened to the presence of Christ. By the power of the Holy Spirit, we are made one body, the body of Christ sent forth to live the Way of Love.

## BLESS: Share faith and unselfishly give and serve

*Freely you have received; freely give. — Matthew 10:8*

Jesus called his disciples to give, forgive, teach, and heal in his name. We are empowered by the Spirit to bless everyone we meet, practicing generosity and compassion, and proclaiming the Good News of God in Christ with hopeful words and selfless actions. We can share our stories of blessing and invite others to the Way of Love.

## GO: Cross boundaries, listen deeply and live like Jesus

*Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." — John 20:21*

As Jesus went to the highways and byways, he sends us beyond our circles and comfort, to witness to the love, justice, and truth of God with our lips and with our lives. We go to listen with humility and to join God in healing a hurting world. We go to become Beloved Community, a people reconciled in love with God and one another.

## REST: Receive the gift of God's grace, peace, and restoration

*Peace I leave with you; my peace I give you. I do not give to you as the world gives.*

*Do not let your hearts be troubled and do not be afraid. — John 14:27*

From the beginning of creation, God has established the sacred pattern of going and returning, labor and rest. Especially today, God invites us to dedicate time for restoration and wholeness - within our bodies, minds, and souls, and within our communities and institutions. By resting we place our trust in God, the primary actor who brings all things to their fullness.

## FOR DISCERNMENT AND REFLECTION

You, your ministry group or church or organization might begin by reflecting on the questions:

- What are the ways God is calling me to regularly engage in this practice?
- How could – or how do – I incorporate this practice into my life regularly?
- With whom do I need to journey in order to keep a commitment to this practice?

More detailed questions for discernment and reflection, along with additional resources, available at

[www.episcopalchurch.org/wayoflove](http://www.episcopalchurch.org/wayoflove)

As the Episcopal branch of the Jesus Movement, we follow the Way of Jesus. His way is the Way of Love, and that love has the power to change lives and change the world.

Do you seek a life centered on Jesus? Do you seek to explore and live his Way of Love? How will you or your church, ministry, or network commit to following the Way of Jesus? How could you join or gather a community for practicing Jesus-centered life?

Get inspired online by viewing the comprehensive set of resources gathered from across the church. Develop your own resources, campaigns, and pathways for living The Way of Love — as individuals, ministry groups, congregations, dioceses, and networks. Take part in the church-wide movement. Share your stories and resources.





**About Rules of Life** Links are found to all resources on line at <https://www.episcopalchurch.org/way-of-love/about-rules-of-life/>

Are you looking for more information about rules of life and the ways that this time-tested concept can inform and guide our faith practices today? Check out our resources from across the Church.

### **Building Faith**

Building Faith is published by Lifelong Learning at Virginia Theological Seminary. Our mission is to equip and inspire churches and individuals for the ministry of Christian education and faith formation.

### **Education for Ministry**

Every baptized person is called to ministry. The Education for Ministry (EfM) program provides people with the education to carry out that ministry.

### **Episcopal Cursillo**

Cursillo is a movement of the church. Its purpose is to help those in the church understand their individual callings to be Christian Leaders. The leadership may be exercised in work situations, in the family and social life, in leisure activities, and within the Church environment. Leadership, in Cursillo, does not mean power over others, but influence on others; all of us need to be aware that we can exert a positive influence on those around us.

### **Forma**

Forma is an association and dynamic community of Christian educators, formation professionals, and their institutional partners that celebrates and upholds the diverse ministries of Christian formation across the the Episcopal Church.

### **Grow Christians**

Grow Christians is a ministry of Forward Movement. Together, we aim to create an online community of discipleship focused on the practical details of life at home. Gathering reflections, stories, images and recipes from diverse Episcopalians, this group blog inspires generations to come together as they celebrate the presence of God through the Christian year.

### **Growing a Rule of Life – Adapted for Children**

Society of St. John the Evangelist and Center for the Ministry of Teaching at Virginia Theological Seminary. Two resources that introduce the practice of developing a Rule of Life – no matter your age.

### **Living Intentionally: A Workbook for Creating a Personal Rule of Life**

David Vryhof is an experienced spiritual leader who guides seekers in shaping and living their own Rule of Life.

### **My Faith, My Life**

A guide for teens (or anyone) taking the step toward integrating faith and life.

### **Note to Self: Creating Your Guide to a More Spiritual Life**

Creating your own rule of life is grace that only you can offer to yourself, helping remind you to live the life you desire, and the life God wishes for you. Join author and Episcopal priest Charles LaFond as he guides you through the wisdom, creation, and application of your own Rule of Life.

### **Religious Orders and Faith Communities**

The Episcopal Church canonically recognizes 18 traditional orders and 14 Christian communities for men, women, or both. Religious Orders and Communities serve the greater church in several ways. Many offer retreat houses and individual spiritual direction. Each community has a rule of life and is committed to prayer, life in community, and hospitality.

### **Seeking God: The Way of St. Benedict**

Esther deWaal's introduction to Benedictine life for lay people is regarded as one of the best.



## Soul Feast: An Invitation to Christian Spiritual Life

Marjorie Thompson helps readers to understand spiritual disciplines and to develop them in the context of daily life, including by developing a rule of life.

## The Restoration Project

Christopher Martin and St. Paul's offer this renewal project for anyone passionate about growing in Christ via the Benedictine way. Rule is included. Discipleship groups are encouraged.



**September 17, 2023 – Pentecost 16 (A)**

### Episcopal Service Corps Program Spotlight: Plainsong Farm & Ministry

Plainsong Farm & Ministry is an Episcopal Service Corps program in Rockford, Michigan, dedicated to cultivating connections between people, places, and God. By making a place that nurtures belonging and the radical renewal of God's world, Plainsong Farm is a living laboratory where fellows can experiment with how to pray, belong, grow, rest, serve, and play.

Plainsong Farm is currently recruiting Corps members between the ages of 21 and 32 for its 2023-2024 program year. Over nine months, Plainsong Fellows will experience:



- A balanced life of prayer, feasts, play, rest, study, conversation, retreats, and work
- Immersion in regenerative agriculture and conservation practices for health and healing of all creation
- Weekly evening formation gatherings which include cooking farm-fresh meals, Christian scripture, hands-on activities, contextual analysis of power, possession, people, and place, both in history and today, and doing the dishes
- Conflict resolution coaching
- Monthly field trips
- Life in community with one another and the various intergenerational communities of Plainsong Farm
- Lots of cucumbers
- And embodied practice

**Dates of service:** January 14, 2024 to November 1, 2024

**Weekly commitment:** 32 work hours per week, 8 formation hours per week

**Compensation:** \$425 monthly stipend, housing on the farm, utilities, end-of-service award, health insurance, spiritual direction, and seasonal vegetables. This leads to a total estimated value of \$12,000.

### About Episcopal Service Corps

Now in its 23<sup>rd</sup> year, Episcopal Service Corps (ESC) is built on the belief that change happens when we bring together diverse teams of committed and passionate young leaders ages 21-32 and support them as they tackle some of our nation's most difficult challenges. Find out more about Plainsong Farm at

<https://www.plainsongfarm.com/>. Learn about Episcopal Service Corps at

<https://episcopalservicecorps.org>, and apply today at <https://episcopalservicecorps.org/apply/>.



## ST. PETER'S BY-THE-SEA EPISCOPAL CHURCH

500 South Country Road • Bay Shore, New York 11706

Phone 631-665-0051 Fax 631-665-0052

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

*A parish in the Episcopal Diocese of Long Island*

The Most Reverend Michael B. Curry

The Right Reverend Lawrence C. Provenzano, DD

The Right Reverend Geralyn Wolf

The Right Reverend Daniel Allotey

The Right Reverend R. William Franklin

The Reverend Doyle Dietz Allen

Mark Engelhardt

Marc Johnston

*Presiding Bishop*

*Diocesan Bishop*

*Assistant Bishop*

*Assisting Bishop*

*Assisting Bishop*

*Priest-in-Charge*

*Associate for Administration, Liturgy, and Music*

*Business Administrator, Protempore*

### The Wardens and Vestry of the Parish

Brian Clark, *Senior Warden*

Joe Goncalves, *Junior Warden*

#### Class of 2024

Roger Burmeister

Marc Johnston

Clyde Payne

#### Class of 2025

Stephanie Campbell

Lisa Hallett

Laura McLaughlin

#### Class of 2026

William Crawford

Felix Garcia

Nancy Maia



### Praising God, Serving Neighbor

*We seek to worship the Lord as one loving family  
by serving our parish and community  
through prayer, music, education, and outreach.*