

Prayer list: Nina, Carol, Gail, Jill, Judy T., Becky, Bob and Lynn, Cole, Barb, Nate, Chuck, Kima, Father Gene, Beverly, Mitchell, Tammy, Kyle, Bentley, Zoey, Kay

I ask your prayers for the departed, especially Gail Engdahl. Prayers for those who have died.

Morning Prayer will be live from the church Facebook page at 10:30am on Sunday August 23, 2020.

Evening Prayer will be live from the Church Facebook page at 7pm on Wednesday August 26, 2020.

Daily Morning Prayer: August 23, 2020 Rite Two

Officiate: James Wright; Reader: James Wright

Priest: Gene Sheppard

At any Time page 78

Grace to you and peace from God our Father and from the Lord Jesus Christ. *Philippians 1:2*

The following Confession of Sin may then be said; or the Office may continue at once with "Lord, open our lips."

Confession of Sin

The Officiant says to the people

Let us confess our sins against God and our neighbor. Page 79

Silence may be kept.

Officiant and People together, all kneeling

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.

The Priest alone stands and says

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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 Invitatory and Psalter

All stand

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Officiant Lord, open our lips.
People And our mouth shall proclaim your praise.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit: as
it was in the beginning, is now, and will be forever. Amen.

Except in Lent, add Alleluia.

Then follows one of the Invitatory Psalms, Venite or Jubilate.

*One of the following Antiphons may be sung or said with the Invitatory
Psalm*

Jubilate *Psalm 100*

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Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.

Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.

For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

Then follows the appointed Psalm

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

At the end of the Psalms is sung or said

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be forever. Amen.

The Lessons

Old Testament

Exodus 1:8-2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will

increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He

was crying, and she took pity on him, “This must be one of the Hebrews’ children,” she said. Then his sister said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?” Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

After each Lesson the Reader may say

The Word of
the Lord.

People Thanks be to
God.

Or the Reader may say Here ends the Lesson (Reading).

13 A Song of Praise *Benedictus es, Domine*
Song of the Three Young Men, 29-34

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Glory to you, Lord God of our fathers; *
you are worthy of praise; glory to you.
Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.
Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.
Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.

The Epistle

Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

The Word of
the Lord.

People Thanks be to
God.

Or the Reader may say Here ends the Lesson (Reading).

16 The Song of Zechariah *Benedictus Dominus Deus* **Page 92**
Luke 1: 68-79

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.
He has raised up for us a mighty savior, *
born of the house of his servant David.

Through his holy prophets he promised of old,
that he would save us from our enemies, *
from the hands of all who hate us.
He promised to show mercy to our fathers *
and to remember his holy covenant.
This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship him without fear, *
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
by the forgiveness of their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the
shadow of death, *
and to guide our feet into the way of peace.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

The Gospel

Sermon: Rev. Gene Sheppard

[Matthew 16:13-20](#)

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in

heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

The Apostles' Creed

Officiant and People together, all standing

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I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

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The People stand or kneel

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

Officiant and People

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.

Then follows the Suffrage

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B

- V. Save your people, Lord, and bless your inheritance;
R. Govern and uphold them, now and always.
V. Day by day we bless you;
R. We praise your name for ever.
V. Lord, keep us from all sin today;
R. Have mercy upon us, Lord, have mercy.
V. Lord, show us your love and mercy;
R. For we put our trust in you.
V. In you, Lord, is our hope;
R. And we shall never hope in vain.

The Officiant then says one or more of the following Collects

The Collect of the Day

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

A Collect for Sundays

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. *Amen.*

A Collect for Peace **Page 99**

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace **Page 100**

Lord God, almighty and everlasting Father, you have brought us in safety to this new day: Preserve us with your mighty power, that we may not fall into sin, nor be overcome by adversity; and in all we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. *Amen.*

A Collect for Guidance

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by

your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord.

Amen.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Authorized intercessions and thanksgivings may follow.

Before the close of the Office one or both of the following may be used

Form II

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In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world; for our Bishop(s) _____; for this gathering; and for all ministers and people.

Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.
Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of him.
Pray that they may find and be found by him.

Silence

I ask your prayers for the departed [especially _____].
Pray for those who have died.

Silence

Members of the congregation may ask the prayers or the thanksgivings of those present

I ask your prayers for _____.

I ask your thanksgiving for _____.

Silence

Praise God for those in every generation in whom Christ has been honored
[especially _____ whom we remember today].
Pray that we may have grace to glorify Christ in our own day.

Silence

The General Thanksgiving

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Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness

to us and to all whom you have made.

We bless you for our creation, preservation,
and all the blessings of this life;

but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.

And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up ourselves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom

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Almighty God, you have given us grace at this time with one
accord to make our common supplication to you; and you
have promised through your well-beloved Son that when two
or three are gathered together in his Name you will be in the
midst of them: Fulfill now, O Lord, our desires and petitions
as may be best for us; granting us in this world knowledge of
your truth, and in the age to come life everlasting. *Amen.*

Then may be said

Let us bless the Lord.

Thanks be to God.

The Officiant may then conclude with one of the following

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.
Amen. 2 Corinthians 13:14

The Collect

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament

Exodus 1:8-2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and

pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

The Response

Psalm 124

Nisi quia Dominus

1 If the Lord had not been on our side, *
let Israel now say;

2 If the Lord had not been on our side, *
when enemies rose up against us;

3 Then would they have swallowed us up alive *
in their fierce anger toward us;

4 Then would the waters have overwhelmed us *
and the torrent gone over us;

5 Then would the raging waters *
have gone right over us.

6 Blessed be the Lord! *
he has not given us over to be a prey for their teeth.

7 We have escaped like a bird from the snare of the fowler; *
the snare is broken, and we have escaped.

8 Our help is in the Name of the Lord, *
the maker of heaven and earth.

The Epistle

Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

The Gospel

Matthew 16:13-20

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Our Gospel lesson finds Jesus and his disciples on a retreat.

Jesus took his followers north of Galilee to a place called Caesarea Philippi, in what would today be Lebanon. It was a beautiful location, near snow-capped Mt. Hebron, a place where rich Romans sought relief from the summer heat.

We do not know why Jesus chose this place, but he did. In this isolated, somewhat strange location, Jesus gave the disciples a

little surprise quiz. You fellows have been milling around among the people. What do you hear them saying about me? Who do they think I am?

In a way it was a terrible moment. None of the disciples seemed eager to respond, out of fear that he might give the wrong answer. They had all experienced the presence of God in Jesus, but no one had the courage to say much more than those blathering comments in our Gospel lesson: Some say you are John the Baptizer ... Elijah or Jeremiah ... or one of the prophets come to life again.

For clarification Jesus changed his question: Who do you say that I am? Then Simon spoke in a confident voice: You are the Messiah, the Son of the Living God!

The response of Jesus was swift. He praised Simon for his insight.

Blessed are you Simon, son of Jonah, for you have not gained this understanding through any human process. You know this because my Father had given you the gift of insight and faith. Blessed are you, Simon, for what you represent. You are a man of stone. It is upon your confession that I will build my Church, my vehicle for carrying the Gospel message to the world, and the gates of hell will not prevail against it.

In this sweeping moment we see the power and importance of a bold confession. We generally associate the word confession with someone admitting to a crime, but the word has a second meaning: “A specific expression of belief in stated articles of faith, such a common faith summary serving as a vehicle for determining those who would belong to a particular group or denomination.”

Long before there was an Apostles’ Creed or the teaching authority of the Pope or the Book of Common Prayer, Peter spoke his faith from his heart. He gave a good confession of his confidence that Jesus Christ was the way, the truth, and the life.

Believing people continue to make good confessions, giving a witness to their faith in Jesus Christ through the way they live in the world. I think it is important for us to remember that. The most significant faith confessions are not made in church or theological seminaries.

The most powerful confessions of faith are made by people like you and me in those unexpected, unguarded moments, when the conversation goes where you never expected it to go.

The reality is, that we are called on to witness every day. If you are a member of this congregation, people have a right to look at us and make a decision about the value of Christianity by what they see in our life. You may be the only sermon some people will

ever hear. But remember: you do not have to have all the answers ... you only need to be open and honest as you struggle to address 21st Century challenges with a faith that has been maturing for over 2,000 years.

Like Peter, we cannot hide. And we must address the two other powerful issues that are set forth in our Gospel lesson: Why is the Church necessary and what is the role of authority for us today, at a time when everyone wants to be his or her own expert insofar as issues of faith are concerned?

Why is the Church important? Obviously, we must live our lives in the midst of many who do not think it is. Like you, I have heard many people say: I don't have much time for organized religion! When I hear that I want to ask ... what is it that intrigues you about disorganized religion?

Others will say ... I am not religious, but I am spiritual. What does that mean? When I hear people say that, I always think what they are really saying is ... I am centered in myself and what brings me joy, meaning and a sense of contentment. I don't need other people unless I determine that there is something, they can do to help me. How sad it is when meditation is seen as a self-help device, a process for achieving inner calm, rather than as a way to empty oneself and get closer to God.

After Peter's powerful declaration of faith, Jesus not only said he would build his Church upon the Rock of his confession, but that he would give to the Church the keys of the kingdom of heaven, implying that the Church would have the ability to shape and control the destiny of people in its care. This is, perhaps, one of the most challenging statements in all of Scripture.

No one likes to submit to an authority. That is why so many politicians run against the Government ... when what they really want is to get control of the Government. We disdain authority that we feel is coercive. We never like to feel forced to do something we do not want to do. And yet Jesus seems to say that there must be an authoritative voice to determine what is in and what is out, what is true and what is false. When alive, Jesus made these calls. With our Lord removed, these critical decisions are entrusted to the Church.

Our Gospel lesson addresses hard issues, but issues that are essential. There was another time when Jesus was in dialogue with the disciples. John's Gospel captures a moment when many seemed to be forsaking Jesus. Jesus turned to the twelve and asked: Do you also wish to go away? Once again, Peter spoke in words that have always captured what I believe: Lord, to whom shall we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.

And so, remember: It is hard to believe in Jesus Christ; it is harder not to. It is hard to live the life our Lord inspires; it is harder not to. It is hard to belong to the Church; it is harder not to. May our loving God give us the faith and the stamina to live as his sons and daughters, now and always. Amen.