

The Eighth Sunday after Pentecost

HOLY EUCHARIST, RITE II



"Grain Fields," Edwin Evans, 1890.

Sunday, July 19, 2026
9:15 am

EMMANUEL

Episcopal Church

150th Anniversary



CONNECT
WORSHIP
SERVE
CREATE

Welcome to Emmanuel Episcopal Church. We are glad you joined us today!

*Whoever you are and wherever you find yourself on the journey of faith, there is a place for you here. We welcome everyone to join and participate fully in worship. The bulletin should contain all you need to participate in worship. Text the congregation reads aloud is **printed in bold**. This symbol ☒ denotes the appropriate time to make the sign of the cross upon yourself, if it is your custom.*

Mask-wearing is currently optional. The rear pews are designated for socially-distanced seating for those who wish. Please sanitize your hands as you enter and immediately before Communion.

THE SEASON AFTER PENTECOST

The season after Pentecost is the longest one of the church year, running from the day after Pentecost until the beginning of Advent. It is sometimes called "Ordinary Time" as short-hand, although that term does not actually appear in our Prayer Book. This time is not "ordinary" in the sense of being common or unremarkable but in the sense that the Sundays are ordinal or numbered. The liturgical color for this season is generally green, reflecting life and growth. However, there are several feast days during the season which call for white vestments and hangings: Trinity Sunday in June and Christ the King in November (the final Sunday of the season).

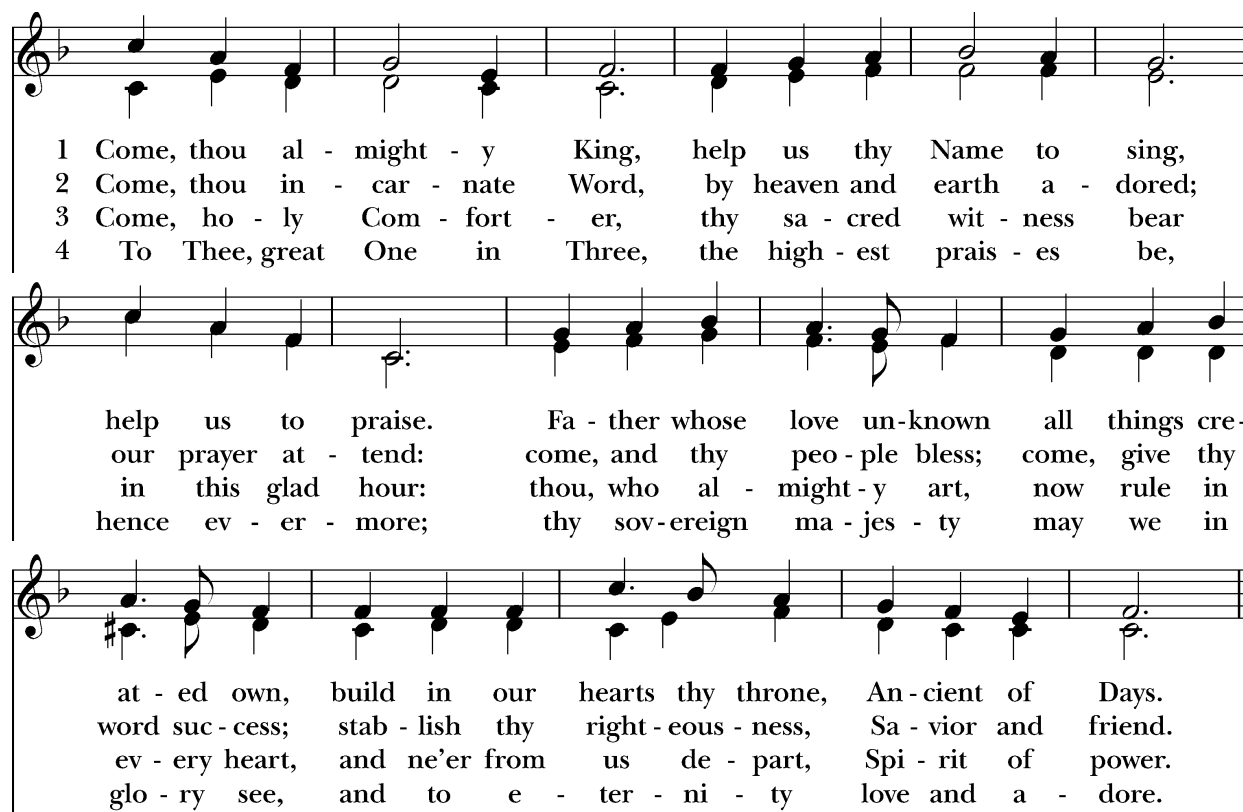
For the summer, while we are having one combined service at 9:15am, we will once again be introducing some Eucharistic Prayers which may be new or less familiar to some of you. They come from a supplemental liturgical volume entitled *Enriching our Worship, Volume 1*, which was published by the Episcopal Church in 1998 and authorized by General Convention for use throughout the church. One of its self-stated goals is to "expand the language, images and metaphors used in worship." There are three Eucharistic Prayers in the book, which we will rotate through this summer.



*Please note that this service is being livestreamed and recorded.
Videos may be found on our Facebook page, YouTube channel, and website.*

Prelude

Blessed Be Your Name



1 Come, thou al - might - y King, help us thy Name to sing,
 2 Come, thou in - car - nate Word, by heaven and earth a - dored;
 3 Come, ho - ly Com - fort - er, thy sa - cred wit - ness bear
 4 To Thee, great One in Three, the high - est prais - es be,

help us to praise. Fa - ther whose love un-known all things cre-
 our prayer at - tend: come, and thy peo - ple bless; come, give thy
 in this glad hour: thou, who al - might - y art, now rule in
 hence ev - er - more; thy sov - er - eign ma - jes - ty may we in

at - ed own, build in our hearts thy throne, An - cient of Days.
 word suc - cess; stab - lish thy right - eous - ness, Sa - vior and friend.
 ev - ery heart, and ne'er from us de - part, Spi - rit of power.
 glo - ry see, and to e - ter - ni - ty love and a - dore.

Opening Acclamation

The Book of Common Prayer (BCP) p.355

Celebrant

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

People

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

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

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The Collect of the Day

BCP p.228

Celebrant

The Lord be with you.

People

And also with you.

Celebrant

Let us pray.

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

The First Lesson • *A reading from the book of Isaiah*

Isaiah 44:6-8

Thus says the Lord, the King of Israel,
and his Redeemer, the Lord of hosts:
I am the first and I am the last;
besides me there is no god.
Who is like me? Let them proclaim it,
let them declare and set it forth before me.
Who has announced from of old the things to come?
Let them tell us what is yet to be.
Do not fear, or be afraid;
have I not told you from of old and declared it?
You are my witnesses!
Is there any god besides me?
There is no other rock; I know not one.
The Word of the Lord.
Thanks be to God.

The Psalm *to be read responsively*

Psalm 86:11-17

- 11 Teach me your way, O Lord,
and I will walk in your truth; *
knit my heart to you that I may fear your Name.
- 12 I will thank you, O Lord my God, with all my heart, *
and glorify your Name for evermore.
- 13 For great is your love toward me; *
you have delivered me from the nethermost Pit.
- 14 The arrogant rise up against me, O God,
and a band of violent men seeks my life; *
they have not set you before their eyes.
- 15 But you, O Lord, are gracious and full of compassion, *
slow to anger, and full of kindness and truth.
- 16 Turn to me and have mercy upon me; *
**give your strength to your servant;
and save the child of your handmaid.**

- 17 Show me a sign of your favor,
so that those who hate me may see it and be ashamed; *
because you, O Lord, have helped me and comforted me.

The Second Lesson • *A reading from the letter to the Romans*

Romans 8:12-25

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

The Word of the Lord.
Thanks be to God.

All are invited to stand.

The Gospel

Matthew 13:24-30, 36-43

Deacon
People

✠The Holy Gospel of our Lord Jesus Christ according to Matthew.
Glory to you, Lord Christ.

Another parable Jesus put before the crowds: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’ ”

Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are

the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

Deacon The Gospel of the Lord.
People Praise to you, Lord Christ.

Please be seated.

The Sermon

The Rev. Dr. David Jackson

After the sermon there is a brief time of silence for reflection.

The Nicene Creed

BCP p.358

All are invited to stand and recite together.

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.

Prayers of the People

Intercessor Sisters and brothers, surely the Lord is in this place! So let us cry out to God, saying, “Abba! Father! *Hear our prayer.*”

O Great Parent, you have adopted us as your own children. You have made us joint heirs with Christ. You love us. Lead us by your Spirit and strengthen our hope. Abba! Father!

People Hear our prayer.

God our King, you have planted us in a complex and often confusing world. Give us patience to live with each other, not judging our neighbors but trusting in your wisdom. Abba! Father!

People Hear our prayer.

Present God, even creation groans as it waits on you for freedom. Forgive us for the times in which we have subjected it to futility. Give us eyes to see your presence in the heavens, on the earth, and in the seas. Abba! Father!

People Hear our prayer.

God of Light, darkness is not dark to you. Brighten the places in our city where darkness serves as a cover for crime and violence. Redeem all who are lost. Abba! Father!

People Hear our prayer.

God of Glory, we wait in hope for the day when we will be set free from the bondage of decay. Even now, free the suffering from pain and the sorrowful from heartache.... Abba! Father!

People Hear our prayer.

Eternal God, may the righteous shine like the sun in your kingdom. We trust that, even in the grave, you are with us. In hope, ✠ save the dying and the dead. Abba! Father!

People Hear our prayer.

Here, additional intercessions are offered, and then the Deacon adds a concluding Collect:

Deacon Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.

The Confession & Absolution

Deacon 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.

Please be seated.

Welcome and Announcements

The Holy Communion

Offertory Anthem

Be Still and Know

The Doxology • Hymnal '82 #380 (verse 3 only)

All are invited to stand and sing as the offerings are presented and placed on the Altar.

Praise God, from whom all blessings flow;
praise God, all creatures here below;
praise God above, ye heavenly host:
praise Father, Son, and Holy Ghost. Amen.

The Great Thanksgiving

Enriching our Worship Prayer 2

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them up to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your spirit moved over the deep and brought all things into being; sun, moon, stars; earth winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say):

Celebrant and People

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. Then the Celebrant continues

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take eat: This is my body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ.

✠ Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever. **Amen.**

As our Savior Christ has taught us, we are bold to say,

The Lord's Prayer

BCP p.364

Celebrant 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.

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

<i>Celebrant</i>	Alleluia. Christ our Passover is sacrificed for us;
<i>People</i>	Therefore let us keep the feast. Alleluia.

Invitation to Communion

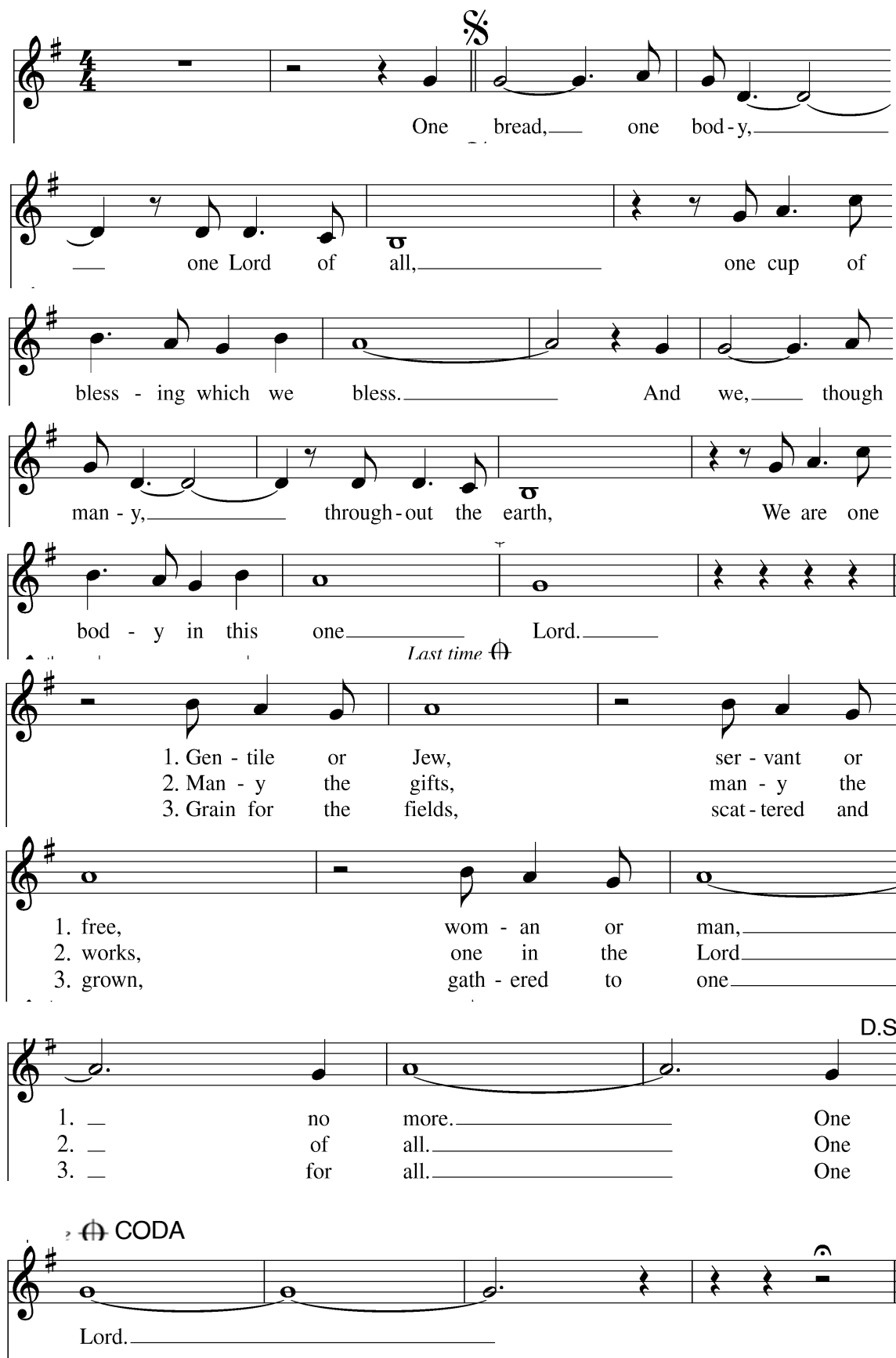
The Celebrant says the following invitation

The Gifts of God for the People of God.

and may add

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

We are receiving both bread and wine at Communion. Please sanitize your hands prior to coming forward. Gluten-free wafers are available upon request. There are two options for receiving the consecrated wine. If you wish to drink from the chalice, please go the left side of the altar rail. If you prefer to receive it in a single-use compostable cup (to drink or intinct), please pick one up from the table and go to the right side of the rail. The cup can be discarded on the table in the sacristy to be reverently rinsed out. If you are sick, we ask that you please refrain from using the chalice and either get a single-use cup instead or rest assured that the fullness of Communion is received in either just bread alone or wine alone. If you do not wish to receive, you are invited to cross your arms over your chest to indicate that you would like a blessing, which will be delivered without touch.



One bread, one bod-y,

one Lord of all, one cup of

bless - ing which we bless. And we, though

man - y, through - out the earth, We are one

bod - y in this one Lord.

Last time

1. Gen - tile or Jew, ser - vant or
2. Man - y the gifts, man - y the
3. Grain for the fields, scat - tered and

1. free, wom - an or man,
2. works, one in the Lord
3. grown, gath - ered to one

D.S.

1. no more. One
2. of all. One
3. for all. One

CODA

Lord.

Prayer after Communion

BCP p.366

All are invited to stand or kneel.

Celebrant Let us pray.

Celebrant and People

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen

The Blessing ✕

Closing Hymn • LEVAS #99

On Christ the Solid Rock

1. My hope is built on noth-ing less Than Je-sus' blood and
2. When dark-ness veils His love-ly face, I rest on His un-
3. His oath, His cov-e-nant and blood, Sup-port me in the
4. When He shall come with trum-pet sound, O may I then in

1. right-eous-ness; I dare not trust the sweet-est frame, But
2. chang-ing grace; In ev-'ry high and storm-y gale, My
3. whelm-ing flood; When all a-round my soul gives way, he
4. Him be found; Dressed in His right-eous-ness a-lone, Fault-

1. whol-ly lean on Je-sus' name.
2. an-chorholds with-in the veil. On Christ, the so-lid Rock, I stand, All
3. then is all my hope and stay.
4. less to stand be-fore the throne.

oth-er ground is sink-ing sand, All oth-er ground is sink-ing sand.

The Dismissal

BCP p.366

Deacon
People

Go in peace to love and serve the Lord.
Thanks be to God.

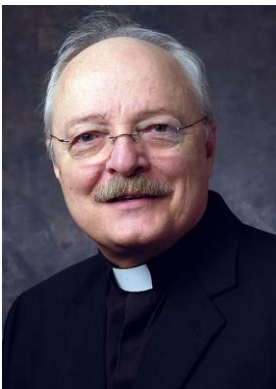
Postlude

Forever

About the music

From 1962 to 1965, the Roman Catholic Church held the Second Vatican Council. It was convened by Pope John XXIII and continued by Paul VI, with a goal of spiritually renewing the Church and adapting its practices for the modern world. The liturgical changes that came out of the Council were the result of decades of ecumenical discussion that included Episcopal scholars. Thus, our current 1979 Book of Common Prayer is a result of the same movement.

In general, many worship practices were simplified after Vatican II, but permission was granted to individual parishes to keep local traditions. Some of the major changes included more participation by lay people, the priest facing the congregation, the use of vernacular languages to replace Latin, and the distribution of consecrated wine to the people at communion (the latter two of which the Anglican churches had already been doing since the Reformation).



It was during this period and after that a group of young Jesuit seminarians collaborated on liturgical music for a new era. They modeled hymns on popular forms like folk music and easy listening and composed them for acoustic guitar. Today's communion anthem, "One Bread, One Body," was written in 1978 by one of those Jesuit priests, John Foley. The words are closely tied to scripture (I Corinthians 10:16-17, I Corinthians 12, and Galatians 3:28).

The hymn celebrates a unity that does not *erase* differences but gathers diverse people and gifts into *one* body under *one* Lord. Its language of Jew and Gentile, servant and free, woman and man reflects Paul's teaching that social divisions are relativized by incorporation into Christ.

The refrain does an excellent job communicating the meaning of the hymn:

One bread, one body, one Lord of all
One cup of blessing which we bless
And we, though many, throughout the earth,
We are one body in this one Lord.

Because of its scriptural clarity, memorable refrain, and suitability for communion, the hymn has become one of the most widely sung modern Eucharistic songs in Roman Catholic worship and also has entered many other denominations' hymnals, including the Episcopal *Lift Every Voice and Sing II*.

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THE SUNDAY TIMES

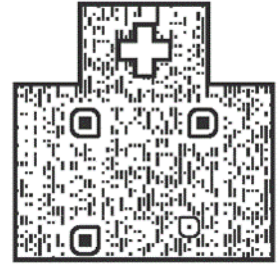
Today, July 19th Eighth Sunday after Pentecost

Outdoor service

- 9:15am, Holy Eucharist Rite II (summer schedule)
- 10:15am, Coffee Hour

Sunday, July 26th Ninth Sunday after Pentecost

- 9:15am, Holy Eucharist Rite II
- 10:15am, Coffee Hour



Birthdays this week: William, Kate, Casey, Devin.

Anniversaries: Mike & Sarah, Ron & Claudia.

In our prayers: John, Patti, Jeanne, Ellen, Michael, Claire, Jeannine, Julius, Jeff, Kurt, Mike, Renee, Cliff, Linda, Janice & Steve, Chris, Suzanne, Sara & family, Mary, Roupie, Elizabeth, Leah, Julian, Andy, Grace & Vinny, Colleen, Stephany, Jerry.

Prayer List: We will be refreshing our prayer list. Names will now remain on the prayer list for a period of four weeks. After that time, you are welcome to resubmit names if continued prayers are wanted. If you would like to add someone to the prayer list, please contact the church office.

Annual Garage Sale: Friday August 28 & Saturday August 29, 8am-2pm. You are welcome to bring in your donations starting **July 6th -Aug 23rd**. We especially encourage housewares, small furniture pieces, working appliances, puzzles, yard tools, tools, games, toys, books, bikes, linens, rugs, decorations, holiday items, jewelry, and crafts.

We are not accepting sports equipment, exercise equipment, plush animals, clothes, tv's, entertainment centers, stereo systems, china cabinets, or large bookcases. Please contact Penny Longo before bringing any large items or if you have any questions at 708-275-5028. **We will need many hands to help over the 2-3 days. If you can and would like to help at the sale – please contact Ellen Busch at 708 354 5847. Thank you**



Weekly Worship Schedule

Tuesdays	at 7:30am	Contemplative Prayer (online)
Thursdays	at 7:30am	Contemplative Prayer (online)
	at 8:00pm	Compline (online)
Sundays	at 9:15am	Holy Eucharist, Rite II (summer schedule)

Clergy & Staff

The Rev. Dr. David Jackson	<i>Rector</i>	revdave@eeclg.org
The Rev. William Rimkus	<i>Deacon</i>	dnbill@eeclg.org
Mrs. Erin McClellan-Zhoushi	<i>Parish Administrator</i>	admin@eeclg.org
Mr. Paul Johnson	<i>Music Director/Organist</i>	paul@eeclg.org
Mr. Clarence Johnson	<i>Sexton</i>	

Wardens & Vestry

Carry Zaras, *Senior Warden* Andy Doliff, *Junior Warden*
Marc O'Brien, Drew Beyer, Jake Goes, Marie Narvaez, Dave Knecht, Christiaan Raftery, Ron Throckmorton, Diane Clark-Coutre, Emily Birks, *Members*

Serving Today

Ailysh Cooper, *Lector* Margaret & Bill Coffee, *Altar Guild*
Stacy Jackson, *Livestream Operator*

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