

Welcome to Christ Episcopal Church  
in Cape Girardeau, Missouri

H A P P Y  
*Sunday*



Thirteenth Sunday after Pentecost

Proper 18

# The Gathering of God's People

*All standing, the Presider says*

*Presider:* Come Holy Spirit, our souls inspire.

*People:* **And fill us with celestial fire!**

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

## The Collect of the Day

*Presider:* God is with you.

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

*Presider:* Let us pray:

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## First Reading

Jeremiah 18:1-11

**T**he word that came to Jeremiah from the Lord: "Come, go down to the potter's house, and there I will let you hear my words." So I went down to the potter's house, and there he was working at his wheel.

The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him. Then the word of the Lord came to me: Can I not do with you, O house of Israel, just as this potter has done? says the Lord. Just like the clay in the potter's hand, so are you in my hand, O house of Israel. At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the Lord: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings.

*Reader:* The Word of the Lord.

*People:* **Thanks be to God.**

**The Psalm**

Psalm 139:1-5, 12-17

*Domine, probasti*

- 1 Lord, you have searched me out and known me; \*  
you know my sitting down and my rising up;  
you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places \*  
and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, \*  
but you, O Lord, know it altogether.
- 4 You press upon me behind and before \*  
and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; \*  
it is so high that I cannot attain to it.
- 12 For you yourself created my inmost parts; \*  
you knit me together in my mother's womb.
- 13 I will thank you because I am marvelously made; \*  
your works are wonderful, and I know it well.
- 14 My body was not hidden from you, \*  
while I was being made in secret  
and woven in the depths of the earth.
- 15 Your eyes beheld my limbs, yet unfinished in the womb;  
all of them were written in your book; \*  
they were fashioned day by day,  
when as yet there was none of them.
- 16 How deep I find your thoughts, O God! \*  
how great is the sum of them!
- 17 If I were to count them, they would be more in number than the  
sand; \*  
to count them all, my life span would need to be like  
yours.

**The Second Reading**

Philemon 1-21

**P**aul, a prisoner of Christ Jesus, and Timothy our brother,  
To Philemon our dear friend and co-worker, to Apphia our sister, to  
Archippus our fellow soldier, and to the church in your house:  
Grace to you and peace from God our Father and the Lord Jesus  
Christ.

When I remember you in my prayers, I always thank my God because  
I hear of your love for all the saints and your faith toward the Lord Je-  
sus. I pray that the sharing of your faith may become effective when  
you perceive all the good that we may do for Christ. I have indeed  
received much joy and encouragement from your love, because the  
hearts of the saints have been refreshed through you, my brother.

For this reason, though I am bold enough in Christ to command you  
to do your duty, yet I would rather appeal to you on the basis of love--  
and I, Paul, do this as an old man, and now also as a prisoner of Christ  
Jesus. I am appealing to you for my child, Onesimus, whose father I  
have become during my imprisonment. Formerly he was useless to  
you, but now he is indeed useful both to you and to me. I am sending  
him, that is, my own heart, back to you. I wanted to keep him with me,  
so that he might be of service to me in your place during my impris-  
onment for the gospel; but I preferred to do nothing without your  
consent, in order that your good deed might be voluntary and not  
something forced. Perhaps this is the reason he was separated from  
you for a while, so that you might have him back forever, no longer as  
a slave but more than a slave, a beloved brother-- especially to me  
but how much more to you, both in the flesh and in the Lord.

So if you consider me your partner, welcome him as you would wel-  
come me. If he has wronged you in any way, or owes you anything,  
charge that to my account. I, Paul, am writing this with my own hand: I  
will repay it. I say nothing about your owing me even your own self.  
Yes, brother, let me have this benefit from you in the Lord! Refresh my  
heart in Christ. Confident of your obedience, I am writing to you,  
knowing that you will do even more than I say.

*Reader:*           The Word of the Lord.

*People:*           **Thanks be to God.**

*The People stand for the reading of the Gospel.*

### **Third Reading**

Luke 14:25-33

**N**ow large crowds were traveling with Jesus; and he turned and said  
to them, "Whoever comes to me and does not hate father and moth-  
er, wife and children, brothers and sisters, yes, and even life itself,

cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.' Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions."

*Presider:* The Gospel of the Lord.

*People:* Praise to you, Lord Christ.

### Sermon

Tyler Helm

### Affirmation of Faith

*Presider:* Let us affirm our faith: Do you believe in God?

*People:* I believe in God, the Father almighty,  
creator of heaven and earth.

*Presider:* Do you believe in Jesus Christ?

*People:* I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
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,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the  
dead.

*Presider:* Do you believe in the Holy Spirit?

*People:* 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 Of The People

*Presider:* We pray for God to fill us with the Holy Spirit.

*Reader:* Generous God, we thank you for the power of your Holy Spirit. We ask that we may be strengthened to serve you better. Come Holy Spirit,

*People:* **Renew your people.**

*Reader:* We thank you for the wisdom of your Holy Spirit. We ask you to make us wise to understand your will. Come Holy Spirit,

*People:* **Renew your people.**

*Reader:* We thank you for the peace of your Holy Spirit. We ask you to keep us confident of your love wherever you call us. Come Holy Spirit,

*People:* **Renew your people.**

*Reader:* We thank you for the healing of your Holy Spirit. We ask you to bring reconciliation and wholeness where there is division, sickness and sorrow. We pray especially for those we name: *(list the sick)* Are there others? Come Holy Spirit,

*People:* **Renew your people.**

*Reader:* We thank you for the gifts of your Holy Spirit. We ask you to equip us for the work which you have given us. Come Holy Spirit,

*People:* **Renew your people.**

*Reader:* We thank you for the fruit of your Holy Spirit. We ask you to reveal in our lives the love of Jesus. Come Holy Spirit

*People:* **Renew your people.**

*Reader:* We thank you for the breath of your Holy Spirit, given us by the risen Lord. We ask you to keep the whole Church, living and departed, in the joy of eternal life. Come Holy Spirit,

*People:* **Renew your people.**

*Presider:* Wise and loving God, who rejuvenates and enlivens our days: Give to the Diocese of Missouri congregations engaged in the "Requiem or Renaissance" process the courage to assess honestly, the wisdom to discern your path forward rightly, and the gratitude to continually praise you, who live and reign with the Son and Holy Spirit for ever and ever. Amen.

*Presider:* Let us confess our sins against God and our neighbor.

*Silence may be kept.*

**All:** Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*Presider:* 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**

*Presider:* The peace of the Lord be always with you.

**People:** And also with you.

*We greet each other in the name of the risen Christ.*

### **The Agape Meal**

*The Presider and People give thanks for the gift of our daily bread.*

*Presider:* Blessed are you, O Lord our God, Ruler of the universe.

**People:** You bring forth bread from the earth; we long for the day when we may once again partake of the bread of life, the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. Glory to you for ever and ever. Amen.

*The Presider and People give thanks for the gift of wine.*

*Presider:* Blessed are you, O Lord our God, Ruler of the universe.

**People:** You create the fruit of the vine; we long for the day when you will once again refresh us with the cup of salvation in the Blood of your Son Jesus Christ. Glory

to you for ever and ever. Amen.

*The Presider and People give thanks for the gift of food.*

*Presider:* Blessed are you, O Lord our God, Ruler of the universe.

*People:* You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the Eucharistic fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. Glory to you for ever and ever. Amen.

### The Lord's Prayer

*The Presider then continues*

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

*All:* 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.

### Blessing

*A period of silence is kept.*

*Presider:* May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. Amen.

### Announcements

#### Dismissal

*Presider:* Let us go forth rejoicing in the power of the Spirit!  
Alleluia! Alleluia!

*People:* Thanks be to God! Alleluia! Alleluia!

## Servers

<i>Presider</i>	Tyler Helm
<i>Preacher</i>	Tyler Helm
<i>Reader</i>	Toni Alexander
<i>Greeter</i>	Sheila Thiele and Jude Thiele
<i>Altar Guild</i>	Monica Waldon
<i>St. Isidore's Guild</i>	Bob Lowe and James Boyer
<i>Vestry Counter</i>	Bob Lowe



# Notes on the Service

## Thirteenth Sunday after Pentecost

Jer 18:1-11 • Ps 139:1-5,13-17 • Phile 1-21 • Lk 14:25-33

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Today's collect, from a collection attributed to Pope Leo the Great, asks God for the modesty and the humility commended by last Sunday's reading from Luke: "seeing that thou dost always resist the proud...."

Hebrew prophets routinely used verbal images to make their points about God's will for Israel. About 600 B.C., when the nation's survival was imperiled as Babylon expanded her empire, Jeremiah's allegory of the potter emphasized history's malleability in God's hand. In the last line of today's excerpt, the Hebrew verb translated "I am devising" is the same as "potting," so the Lord says, "I am potting disaster...." The verse after that, omitted by the lectionary, reads "But they [Israel] will say, 'It is no use. We will keep on following our own plans; each of us will act in the willfulness of his evil heart.'" As it turned out, the Babylonians did overwhelm Israel, which Jeremiah blamed on Israel's evil hearts' refusing to repent. Paul would adapt this potter allegory to illustrate his doctrine of predestination.

One of the Psalter's gems, Ps. 139 is a devout Jew's meditation on God's omniscience (the verses used today), and God's omnipresence (vv 6-12, omitted today). Imagine Jeremiah praying it, given his sense of God's having called him from the womb, as we read on last Sunday.

The shortest book of the New Testament, Philemon, is Paul's note on the occasion of his returning a runaway slave, Onesimus, who had been serving Paul while both were imprisoned. "[H]e was parted from you for a while, that you might have him back forever," Paul writes to the slave's owner, "I am sending him back to you, sending my very heart," revealing a tender and witty side of the Apostle, different from his preachy, polemical side. The Bible does not challenge the institution of slavery, universal as it was in the ancient world. One wonders if slaves would see Jeremiah's allegory of the potter as applicable to their fate, and if Paul would.

In Gospel parlance, love and hate are not emotions, but acts of the will. So, just as to love means to prefer, so to hate means to regard as secondary. Jesus is not asking his followers to nurse bad feelings for their natural families; rather, they are to treat as secondary those filial duties which the Torah commands. Would-be disciples should calculate such costs well beforehand. Among those costs is detachment from material assets.

An ecclesiastical asset relinquished for the sake of his pacifist conscience was the bishopric of Utah, resigned by Paul Jones in 1918.

**Rev. Stephen Weissman**  
Asheville, North Carolina

Thank you for coming to Christ Episcopal Church.

We hope to see you again soon.



*We are a community forgiven and loved by God,  
joyfully called to the work of reconciliation.*

[christchurchcape.org](http://christchurchcape.org)