



THE SEASON OF CREATION

HOLY EUCHARIST | SEPTEMBER 27, 2026, AT 9 AM

THE WORD OF GOD

Please keep a prayerful quiet as we prepare for worship. The People's responses are printed in bold.

Prelude

Pastorale

Craig Phillips (b. 1961)

Please stand as you are able for the hymn.

Hymn 686

Come, thou fount of every blessing

Nettleton

Opening Acclamation

This is the day our God has made.

Let us rejoice and be glad in it!

Opening Sentences

"Everything will live where the river goes. On the banks, there will grow all kinds of trees for food. The water for them flows from the sanctuary. Their fruit will be for food and their leaves for healing." —Ezekiel 47:9, 12

Song of Praise *sung by all*

Let all things now living

The Ash Grove

Let all things now— liv - ing a song of— thanks - giv - ing to
God the— Cre - at - or tri - um - phant - ly raise, who
fash - ioned and— made us, pro - tect - ed— and— stayed us, who
guides us— and— leads to the end of our days. God's—
ban - ners— fly— o'er us; God's light goes— be - fore us, a
pil - lar— of— fire shin - ing forth in the night, till
shad - ows have— van - ished and dark - ness— is— ban - ished, as



—Text: Katherine K. Davis (1892–1980)

Collect of the Day

God be with you.
And also with you.
 Let us pray.

O God, you show your glory throughout your Creation, calling it very good: Grant us the fullness of your blessing, that we, stewarding your garden, may become partakers in your joy; through Jesus Christ the Wisdom of Creation, who lives and reigns with you and the Holy Spirit, now and for ever. **Amen.**

Faith Story *seated* Warren McClain

This morning we continue our series of Faith Stories shared by members of the St. Columba's community. Faith Stories are a way to appreciate our unique faith journeys and hear God speak through one another.

First Reading Exodus 17:1-7

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

For the Word of God in scripture, for the Word of God among us, for the Word of God within us,
Thanks be to God.

Psalm 78:1-4, 12-16

Antiphon: Marty Haugen (b. 1950)

The People sing the antiphon after it has been introduced by the Choir and where indicated.



Hear my teaching, O my people; *
 incline your ears to the words of my mouth.

I will open my mouth in a parable; *
 I will declare the mysteries of ancient times.

That which we have heard and known,
 and what our forebears have told us, *
 we will not hide from their children. *Antiphon*

We will recount to generations to come
 your praiseworthy deeds and your power, O God, *
 and the wonderful works you have done.

You worked marvels in the sight of their forebears, *
in the land of Egypt, in the field of Zoan.

You split open the sea and let them pass through; *
you made the waters stand up like walls. *Antiphon*

You led them with a cloud by day, *
and all the night through with a glow of fire.

You split the hard rocks in the wilderness *
and gave them drink as from the great deep.

You brought streams out of the cliff, *
and the waters gushed out like rivers. *Antiphon*

Second Reading Philippians 2:1-13

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

For the Word of God in scripture, for the Word of God among us, for the Word of God within us,
Thanks be to God.

Gospel Alleluia *standing as able*

Fintan O'Carroll (1922–1981) and Christopher Walker (b. 1942)



The Gospel Matthew 21:23-32

The Holy Gospel of our Savior Jesus Christ according to Matthew.

Glory to you, Lord Christ.

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

“What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ He answered, ‘I will not’; but later he changed his mind and went. The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go. Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.”

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

All repeat the sung alleluia.

Storytime

Children ages 3–10 are invited to the Music Room after the Gospel for a Bible story, prayers, and music, returning at the Peace.

Sermon The Rev. Dr. Hillary Raining

Please be seated at the invitation of the preacher. A period of silence will be observed after the sermon.

The Nicene Creed *standing as you are able*

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

The Intercessor leads the prayers, ending each petition with the following words

Intercessor Maker of heaven and earth,
People **Receive our prayer.**

Receive these prayers, O God Our Creator, and respond as may be best for us, guiding us in your path all the days of our lives; to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

Confession and Absolution *standing or kneeling as you are able*

Deacon Let us confess our sins against God and our neighbor. *Silence may be kept.*

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Peace

The peace of Christ be always with you.

And also with you.

All greet one another in the name of Jesus Christ, and are seated for the announcements.

THE HOLY COMMUNION

At the Offertory

The Holy Spirit inspires us to give generously, to extend Christ's mission in this place and the wider world.

Please visit <http://tinyurl.com/GivetoSCEC> to make your offering, or you can text to give using your phone.

Text SCEC and AMOUNT to 73256 (QR code in Connections) and you will receive a text with instructions.

Anthem

African Gloria

Sonja Poorman (b. 1955)

The Children's, Gallery, and Celtic Choirs

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.

Glory to God in the highest, and peace to God's people on earth.

Please stand as you are able as the offering is brought forward and blessed.

The Great Thanksgiving

God be with you.

And also with you.

Lift up your hearts.

We lift them unto God.

Let us give thanks to our Sovereign God.

It is right to give our thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us stewards of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, God, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus and Benedictus *sung by all*

Richard Proulx (1937–2010)

The musical score is written on five staves in a single system. It is in the key of B-flat major (two flats) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heaven and earth are full of your glo - ry. Ho - san - na in the high - est. Ho - san - na in the high - est. Blessed is he who comes in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est." The score ends with a double bar line.

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

And so, Gracious God, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate his death and resurrection, as we await the day of his coming.

God of our ancestors; God of Sarah, Hagar, Hannah, and Ruth; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

The Lord's Prayer

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

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.

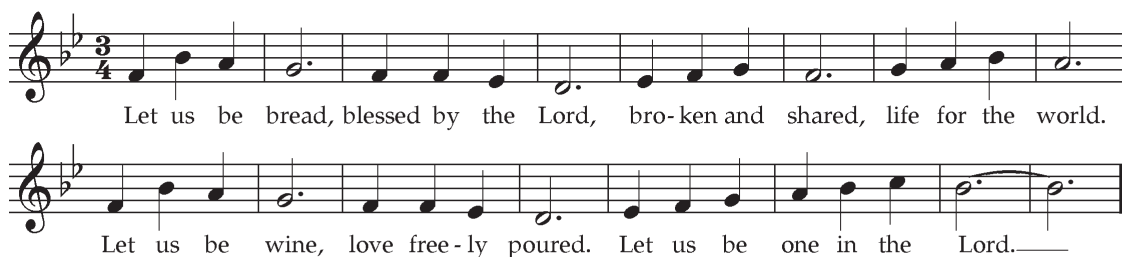
Breaking of the Bread

The bread is broken and silence observed.

Fraction Anthem

Let us be bread

Thomas Porter (b. 1958)



Choir verse I am the bread of life, broken for all. Eat now and hunger no more. *Refrain*

Invitation to Communion

The Gifts of God for the People of God. Whoever you are, wherever you find yourself on the journey of faith, you are welcome at Christ's table.

Communion

Christ welcomes all to communion. ■ Receive the bread in open and outstretched hands and sip the wine, guiding the chalice to your lips. ■ If you do not want to sip the wine, it is also appropriate to dip your wafer gently into the wine, or to receive the bread only. ■ Respond to communion by saying "Amen." ■ If you prefer a blessing, cross your hands over your chest. ■ Gluten-free wafers are available at each communion station. ■ Baptism is offered several times a year; speak to a priest to learn more.

Laying on of Hands and Prayer for Healing

The Healing Rite is offered in St. Aiden's Chapel during Communion at the 9 and 11:15 am liturgies on the second and fourth Sundays of the month. Prayers for yourself or another are welcome. Enter the chapel through the door under the balcony to the right of the altar, or visit the station at the back of the nave.

Music

Offertorium für Pianoforte
from *Aus der Ungarischen Krönungsmesse*, s. 501

Franz Liszt (1811–1886)

Hymn 424

For the fruit of all creation

East Acklam

Prayer after Communion *standing as you are able*

Let us pray.

Blessed are you, creator of light and giver of life, to you be glory and praise for ever. In Jesus your light has shone out; and you have given your Holy Spirit as a mighty stream of life-giving water to refresh and renew the face of the earth. Let your light shine in us that we may be beacons of justice and bearers of hope. Blessed be God, Father, Son, and Holy Spirit. Amen.

Sending Forth of Eucharistic Ministers *when scheduled*

In the name of St. Columba's we send you forth bearing these holy gifts, that N. may share with us in the communion of Christ's body and blood. **We who are many are one body, as we all share one bread, one cup.**

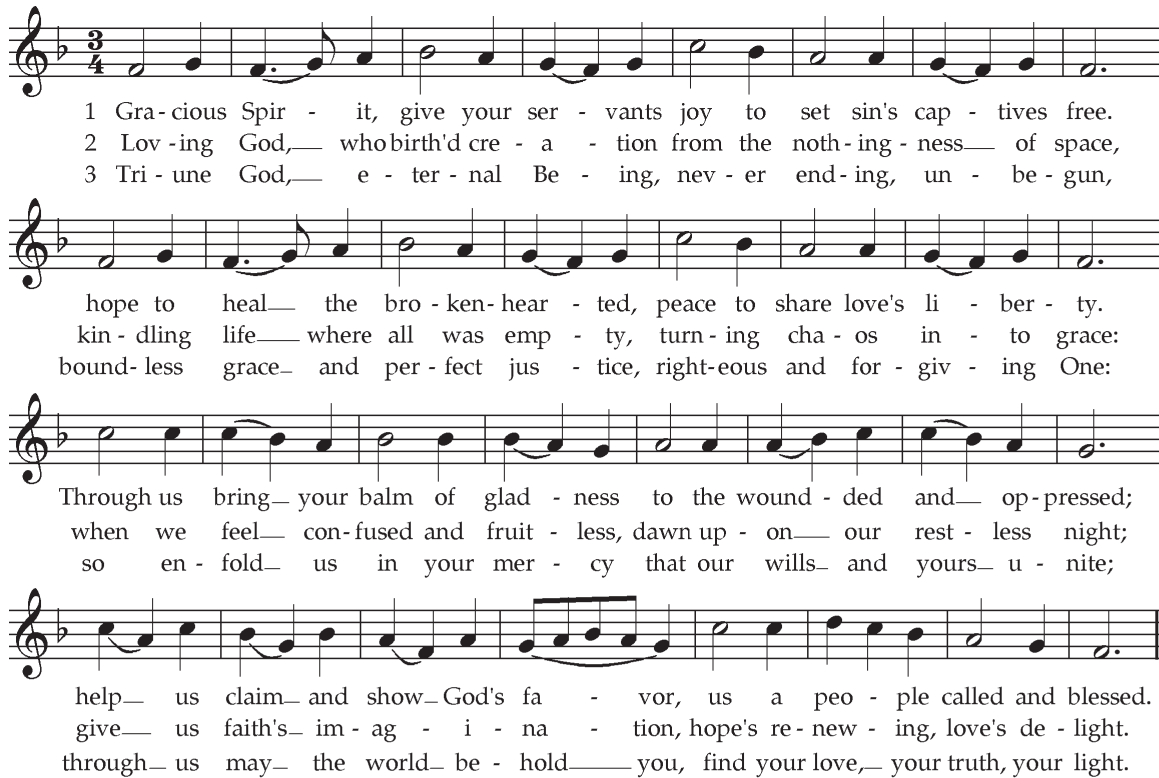
Blessing

The People respond **Amen.**

Hymn

Gracious Spirit, give your servants

Hyfrydol



1 Gra - cious Spir - it, give your ser - vants joy to set sin's cap - tives free.
2 Lov - ing God, who birth'd cre - a - tion from the noth - ing - ness of space,
3 Tri - une God, e - ter - nal Be - ing, nev - er end - ing, un - be - gun,
hope to heal the bro - ken - hear - ted, peace to share love's li - ber - ty.
kin - dling life where all was emp - ty, turn - ing cha - os in - to grace:
bound - less grace and per - fect jus - tice, right - eous and for - giv - ing One:
Through us bring your balm of glad - ness to the wound - ded and op - pressed;
when we feel con - fused and fruit - less, dawn up - on our rest - less night;
so en - fold us in your mer - cy that our wills and yours u - nite;
help us claim and show God's fa - vor, us a peo - ple called and blessed.
give us faith's im - ag - i - na - tion, hope's re - new - ing, love's de - light.
through us may the world be - hold you, find your love, your truth, your light.

— Text: Carl P. Daw, Jr. (b. 1944)

Dismissal

The People respond Thanks be to God. Alleluia, alleluia.

Postlude

Harmonies Poétiques et Religieuses, s. 173
No. 1—Invocation

Franz Liszt

Land Acknowledgement

We meet today on the traditional land of the first people of Nacotchtank, who were custodians of the land for thousands of years, caring for and nurturing it. We give thanks for their stewardship and lament the ways the Nacotchtank were removed from their ancestral home. We pray for all who live on this land and pay our respects to the native leaders past, present, and emerging. We also remember and lament that this plot of land was given to St. Columba's Episcopal Church by an enslaver and that the wealth created by the labor of enslaved persons helped to build this sanctuary.

Copyrighted materials used by permission: All rights reserved. Reproduced under OneLicense.net A-701284 except where otherwise noted. Song of Praise (The Ash Grove): © 1966, E.C. Schirmer Music Co. ~ Collect: From *Season of Creation: A Celebration Guide for Episcopal Parishes, Perennial Edition* 2025. Used by permission. ~ Readings and Gospel: From The New Revised Standard Version Bible © 1989, the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. ~ Psalm: Text © Order of Saint Helena. Used by permission. Antiphon © 1982, GIA Publications, Inc. ~ Gospel Alleluia: © 1985 OCP. ~ Prayers of the People: Written by George Cannizzaro. Used by permission. ~ Confession: From *Enriching Our Worship* © 1998 Church Pension Fund. Reprinted by permission. ~ Offertory Anthem: © 2015 Alfred Sacred. ~ Sanctus (S-125): © 1977 GIA Publications, Inc. ~ Fraction (Let us be bread): © 1990 GIA Publications, Inc. ~ Prayer after Communion: From *Common Worship: Services and Prayers for the Church of England* © The Archbishops' Council, 2000. Reprinted by permission. ~ Closing Hymn (Gracious Spirit): Text © 1997 Hope Publishing Co. ■

LEARN MORE AT COLUMBA.ORG