



# The Eighth Sunday after Pentecost

## Proper 11

Church of the Holy Comforter – Vienna, Virginia  
The Holy Eucharist Rite II

July 23, 2023 at 10:00 A.M.

*The liturgy follows the Book of Common Prayer, beginning at page 355.*

**OPENING VOLUNTARY:** Prelude and Fugue in A Minor

attrib. Johann Sebastian Bach

## THE ENTRANCE

**AT THE PROCESSION, HYMN 686** “Come, thou fount of every blessing”

*Nettleton*

*Sung by all, standing.*

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

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

*The Presider says the Collect for Purity*

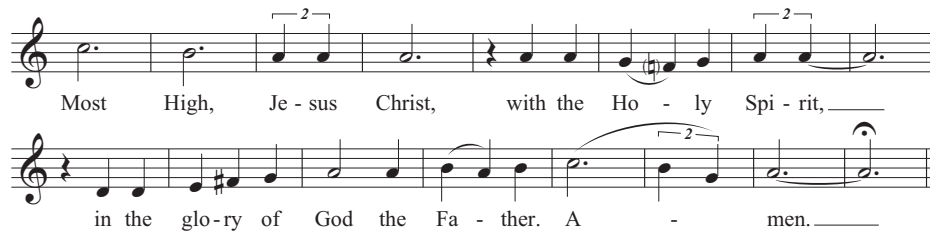
Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

**GLORIA IN EXCELSIS, HYMN 900** [*green hymnal*]

John Rutter

*Sung by all.*

Glo-ry to God in the high-est,—  
— and peace to his peo-ple on earth. — Lord God,  
heav'n - ly King, al - might - y God — and Fa - ther, — we wor - ship  
you, — we give you thanks, we praise you for your glo-ry. —  
Lord Je - sus Christ, — on - ly Son of the Fa - ther, — Lord  
God, Lamb of God, you take a - way the sin of the world: — have  
mer - cy on us; — you are seat - ed at the right hand of the Fa - ther: —  
— re - ceive our prayer. — For you a - lone are the Ho - ly One, —  
— you a - lone are the Lord, — you a - lone are the



### THE COLLECT OF THE DAY

The Lord be with you. **And also with you.** 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.**

## THE WORD OF GOD

### THE FIRST LESSON *[The people are seated.]*

Genesis 28:10-19a

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the LORD stood beside him and said, "I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the LORD is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

The Word of the Lord.

**Thanks be to God.**

### PSALM 139:1-11, 22-23 *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.
- 6 Where can I go then from your Spirit? \*  
where can I flee from your presence?
- 7 If I climb up to heaven, you are there; \*  
if I make the grave my bed, you are there also.
- 8 If I take the wings of the morning \*  
and dwell in the uttermost parts of the sea,
- 9 Even there your hand will lead me \*  
and your right hand hold me fast.
- 10 If I say, "Surely the darkness will cover me, \*  
and the light around me turn to night,"

- 11 Darkness is not dark to you;  
the night is as bright as the day; \*  
darkness and light to you are both alike.
- 22 Search me out, O God, and know my heart; \*  
try me and know my restless thoughts.
- 23 Look well whether there be any wickedness in me \*  
and lead me in the way that is everlasting.

**THE SECOND LESSON**

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.**

**AT THE SEQUENCE, HYMN 542** “Christ is the world’s true Light”

*St. Joan*

*Sung by all, standing.*

**THE HOLY GOSPEL**

Matthew 13:24-30, 36-43

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!”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

**THE SERMON** The Rev. Mary Kay Brown

*A brief period of silence is observed for reflection on the sermon. The people stand for the Creed.*

**THE NICENE CREED** [*Said by all.*]

**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** *[All remain standing.]*

*Form II, Book of Common Prayer, p. 385*

*The leader of the Prayers will begin with prayers for the church and the world. In the course of the silence after each bidding, you are invited to add your own prayers, either silently or aloud.*

**THE CONFESSION AND ABSOLUTION**

*Enriching Our Worship*

*The Presider says*

Let us confess our sins to God. *[All kneel in silence.]*

**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.**

*The Presider stands and says*

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.**

**THE PEACE**

The peace of the Lord be always with you.

**And also with you.** *[The people greet one another with a sign of God's peace and are then seated.]*

**WELCOME & ANNOUNCEMENTS**

**THE HOLY COMMUNION**

**THE OFFERTORY SENTENCE**

*The people remain seated while an offering is received to support Holy Comforter's work of sharing God's love with the world. As the offering is brought forward to the altar, all stand.*

**AT THE OFFERTORY, VOLUNTARY:** "The Peace may be exchanged." *from Rubrics*

Dan Locklair

**THE GREAT THANKSGIVING** *[The people stand.]*

*Prayer 2, Enriching Our Worship*

The musical notation consists of four staves of music in a common time signature (C). The first staff is for the Celebrant and the People, with lyrics: "The Lord be with you. And al - so with you." The second staff is for the Celebrant and the People, with lyrics: "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with lyrics: "Let us give thanks to the Lord our God." The fourth staff is for the People, with lyrics: "It is right to give our thanks and praise." The music is written in a simple, melodic style with a key signature of one flat (B-flat).

*The Presider proceeds*

We praise you and we bless you, holy and gracious God, source of life abundant. *[The Presider continues.]*

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:

*Sung by all.*

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 Presider continues and gives thanks to God for the reconciling work of Christ and prays over the bread and wine.*

*The Presider continues*

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

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.

*Celebrant*                      *People*  
 A - men.

**THE LORD'S PRAYER**

*Presider*    And now, as our Savior Christ has taught us, we are bold to say,  
*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 BREAKING OF THE BREAD, MASS OF THE HOLY COMFORTER**

David Kelley

*Sung by all.*

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. Lamb of God, you



take a-way the sins of the world: grant us peace.

**INVITATION** [*The People are seated.*]

*As Jesus welcomed all to his table, so do we at Holy Comforter. The bread and the wine are the central symbols of God's presence and we invite you to share in the Eucharist in whatever way feels comfortable to you, regardless of age or tradition. We also offer gluten-free bread and unfermented grape juice as alternatives—just let the priest know. If you prefer to receive a blessing, cross your arms in front of your chest. The Holy Eucharist is an outward and visible sign of an inward and spiritual grace, a mutual indwelling of Christ in us and us in him. Come to the table and be joined into Christ's ministry of love and reconciliation.*

**AT THE DISTRIBUTION, HYMN 756** [*green hymnal*] "Lead me, guide me, along the way"  
*Sung by all.*

*Lead Me, Guide Me*

**THE POSTCOMMUNION PRAYER** [*Said by all.*]

*Enriching Our Worship*

**Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.**

**THE BLESSING**

**AT THE CLOSING, HYMN 541** "Come, labor on"  
*Sung by all, standing.*

*Ora Labora*

**DISMISSAL** [*The people respond,*]

**Thanks be to God.**

**CLOSING VOLUNTARY:** Allegro maestoso e vivace *from Sonata II*

Felix Mendelssohn