



CHURCH OF OUR SAVIOUR

Seventh Sunday after Pentecost

July 12, 2026 10:00 am

Choral Holy Eucharist

Welcome to our Sunday morning worship service at Church of Our Saviour.

We are glad you are here.

For those who cannot join us in person, today's service is being live cast and recorded. Please note the recording may be made publicly available on YouTube and Facebook.

SERVING TODAY

Presider: The Very Rev. Julia McCray-Goldsmith

Preacher: David Mealy

Seminarian: David Mealy

Music Director: Jeanette Tietze

Lector: Caroline Gibbs, Mike Peters

Eucharistic Ministers: Bill Cullen, David Mealy

Intercessor: Caroline Gibbs

Usher: Mike Peters

Altar: Connie Goldsmith, Susan Wetzler

Flowers: Frances Whitnall

The Christian spiritual path is always walked in community. Our worship together is our response to the love of God. Gathering for worship allows us to support one another as we seek to respond to the call to Christian life.

If you are new to The Episcopal Church, we invite you to join in worship as you feel comfortable. The congregation reads the **bold** portions in this booklet in unison. Some people practice their personal piety through gestures such as making the sign of the cross or bowing at certain times because they find it helps them to focus and deepen their experience. There is no requirement to do so but, if you'd like to try, feel free to follow the lead of others in the room. You are invited to participate in all elements of the service, including taking Communion.

We extend a special welcome to families of all configurations. If you are attending with a family member who needs more room to wiggle or make noise, they'll probably find others like themselves in the toddler room off the narthex (vestibule), which families are welcome (but in no way required) to use.

The Episcopal Church is rooted in the Anglican tradition. We use *The Book of Common Prayer*, a book filled with prayers and liturgies that shape our worship. It is the red book you will find in front of you. Any Episcopal Church you attend will use a similar pattern for worship. This booklet makes use of *The Book of Common Prayer* and other texts, with a sidebar to help explain the shape and purpose of our liturgy. Your questions and your participation are always welcome

THE LITURGY OF THE WORD

PRELUDE

THE ACCLAMATION

Please stand as you are able.

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

People **And blessed be God's kingdom, now and forever.**

Celebrant 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.

People **Amen.**

PROCESSIONAL HYMN

Hymnal 302

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

People **Amen.**

THE FIRST READING

Isaiah 55:10-13

As the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.
For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.

The Liturgy of the Word is the first half of our worship. We focus on God's work in the world by reading and reflecting on scripture and through prayer.

The opening sentences serve as a greeting for those who have gathered for worship.

This prayer, called the Collect for Purity, invites us to step out of our crowded day and into a consciousness of God's loving presence.

A hymn of praise always follows the opening words, so that we can begin our worship in gratitude.

A collect is a type of prayer that "collects" or "gathers" the intentions of the people.

There are different collects appointed for each day of the church year that attend to the themes of the readings and the church season.

We follow a three-year cycle of readings called a lectionary. On the same day the same scripture lessons are heard in congregations of all types throughout the world.

It is customary for lay people to read the Lessons. We welcome new readers. If you feel called to be one, please let the celebrant or a member of the community know.

Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.

Reader Hear what the spirit is saying to God's people.
People **Thanks be to God.**

Psalm 65: (1-8), 9-14

You visit the earth and water it abundantly;
you make it very plenteous; *
the river of God is full of water.
You prepare the grain, *
for so you provide for the earth.
You drench the furrows and smooth out the ridges; *
with heavy rain you soften the ground and bless its increase.
You crown the year with your goodness, *
and your paths overflow with plenty.
May the fields of the wilderness be rich for grazing, *
and the hills be clothed with joy.
May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain; *
let them shout for joy and sing.

THE SECOND READING

Romans 8:1-11

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader Hear what the spirit is saying to God's people.
People **Thanks be to God.**

SEQUENCE HYMN

Caribbean Alleluia

The Psalms, ancient songs and poetry from the Old Testament, are sometimes called the prayer book of the Bible. They appear in our Book of Common Prayer as the Psalter, beginning on page 582.

Many of the Psalms are traditionally attributed to King David. They may be sung, recited, or read antiphonally.

The Second Reading, sometimes called the Epistle, is usually selected from the letters that were written to the early church communities. They are typically attributed to Paul, Peter and other apostles were written to guide and strengthen the young Christian communities.

GOSPEL

Please stand as you are able

Celebrant The Holy Gospel of our Saviour Jesus Christ according to Matthew.

People **Glory to you Lord Christ**

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Celebrant The Gospel of the Lord.

People **Praise to you, Lord Christ.**

SERMON

All sit.

David Mealy

THE NICENE CREED

Please stand 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,**

The word Gospel means 'good news'. We hear part of the story of Jesus Christ, who, by revealing the depth of God's love for us, is the ultimate bringer of good news to the world.

The Gospel readings are taken from the New Testament books of Matthew, Mark, Luke and John.

Jesus tells the parable of the sower by the lake, explaining that the kingdom's word meets different hearts: some ignore it, some receive it briefly, some are choked by worries and wealth, and some bear abundant fruit. In context, Matthew uses this to explain varied responses to Jesus' ministry.

The sermon "breaks open" the Word of God and proclaims the gospel in the context of the readings from scripture, the liturgical occasion and the gathered congregation.

The Nicene Creed is a statement of our Christian faith. Based on the older Apostles Creed, the Nicene Creed was adopted by the Council of Nicaea in 325. It was shaped over the next century to resolve controversies over the divine and human natures of Jesus Christ, and the relationship of mutuality within the Holy Trinity.

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

Reader I ask your prayers for God's people throughout the world; for our Bishop, Austin, and our diocese; for this parish community and this gathering; and for all ministers and people.

I ask your prayers for Church of Our Saviour as we continue our journey through this time of transition and discernment, and for wisdom and guidance in the search for our permanent rector.

In our Anglican cycle of prayer, we ask your prayers for **Province of Episcopal Church on South Sudan**. In our Diocesan cycle of prayer, we ask your prayers for the **Episcopal Community Services in San Francisco**. In our parish cycle of prayer, we ask your prayers for the **Goldberg, Parrott and Patterson** families and the Ministry of **COS Cares**.
Pray for the Church.

Silence.

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

Silence.

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

Silence.

In prayer we bring the needs of the world, and our own needs, to God.

During The Prayers of the People, we pray for:

- The Universal Church, its members, and its mission
- The Nation and all in authority
- The welfare of the world
- The concerns of the local community
- Those who suffer and those in any trouble
- The departed

You are invited to name people, places or things in your heart or out loud following each intercession.

Reader I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. For healing, we pray especially for **Nini, Rom, Debbie, Kay, Larry, Nancy, Michelle, Katie, Leela, Betty, Anne, Roland, Jeanne, Charles, Michael** Pray for all in any need or trouble.

Silence.

Reader I ask your prayers for the departed Pray for those who have died.

Silence.

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

**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.

Then the Ministers and People may greet one another in the name of Jesus Christ.

In the Peace, we acknowledge that we encounter Christ in one another, and we prepare to receive communion.

In ancient times, Christians would greet each other with "the kiss of peace". Today we shake hands or hug. There are no set words- "Peace," "God's Peace," and "The Peace of the Lord be with you," are all commonly used.

WELCOME AND COMMUNITY ANNOUNCEMENTS

THE LITURGY OF THE TABLE

OFFERTORY ANTHEM

Representatives of the congregation bring the people's offerings of bread and wine to the celebrant.

OFFERTORY



THE GREAT THANKSGIVING

Please stand as you are able.

Celebrant God be with you.
People And also with you.
Celebrant Lift up your hearts.
People We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit, you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing (say):

SANCTUS

Hymnal S-129

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed

The Liturgy of the Table is the second half of our worship. We shift our focus to the altar, God's table, where we meet Christ in the bread and wine that is offered, blessed, and shared.

In the offertory we present ourselves before God by offering the fruits of our common life and work. Your generosity supports the many ministries of Church of Our Saviour and The Episcopal Church around the world.

We begin Holy Communion with a dialogue (sometimes sung) that invites us to turn our attention towards God.

In the Eucharistic Prayer we praise God for the God's creating, saving and redeeming acts throughout history, and especially for the gift of Jesus Christ.

As we sing the Sanctus (Latin for 'Holy') we join with the whole heavenly host in praising God who calls us into relationship with the whole Body of Christ across time and space.

your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life. On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he 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." Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever. 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.

People

Amen.

Celebrant

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

FRACTION ANTHEM

Celebrant

The Gifts of God for the People of God.

COMMUNION HYMN

Hymnal S-154

Hymnal 534

Together, we say a "memorial acclamation" that acknowledges that God is always on the side of humanity: past, present and future.

The priest asks God to send the Holy Spirit to bless the bread, wine, and us as we prepare to receive Communion.

In "The Great Amen" we all join in asking Jesus to be present in the bread and the wine.

The Lord's Prayer is the link between our daily bread, meaning the things we need to get through each day, and the spiritual food we will receive in the Eucharist.

Just like the bread and wine, our lives, if we choose to open them up to God, can also be taken (accepted by God), blessed

Gluten free wafers are available on request. All who are seeking Christ are invited to receive communion. Hold out your hands and you will be given the bread. Help the cupbearer by guiding the chalice to your lips by the base. You may also receive the bread and the wine together. Hold the bread in your hand and the chalice-bearer will dip it in the wine and return it to your hand. You have fully received communion if you receive only the bread or the wine. If you would prefer to receive a blessing simply cross your arms over your chest. Whoever you are, and whatever you need today, you are welcome here and we are glad you are with us.

POST COMMUNION PRAYER

Please stand as you are able.

Celebrant Let us pray.

People Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.

BLESSINGS

For birthdays

BCP p. 830

For travel

BCP p. 831

For anniversaries

BCP p. 431

For the assembly (Celebrant)

RECESSIONAL HYMN

Hymnal 593

DISMISSAL

Celebrant Let us go forth into the world, rejoicing in the power of the Spirit.

People Thanks be to God. Thanks be to God. Alleluia, Alleluia.

POSTLUDE

(assured of God's loving-kindness and empowered to grow in God's Spirit), broken or poured (not held tightly in our own control), and shared (sent out to be Christ's presence in the world).

After communion, we say a prayer of thanksgiving together which reminds us to live our daily lives in the spirit of The Holy Eucharist, filled with thanksgiving, so that what we celebrate in the liturgy might become realized in our lives.

The priest offers the congregation a blessing that assures us of God's ongoing love, guidance, and presence in our lives.

The final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service.

We are sent out as apostles, to carry forward Christ's own work to change the world, and to call forth God's Kingdom. We go out from the church in mission and ministry to the world.



COMMUNITY CALENDAR

Today, Sunday, July 12, Summer Picnic/BBQ Coffee Hour
Fireside room & Labyrinth Patio, 11:15am-1:30pm

Wednesday, July 15, Holy Eucharist & Bible Study
Sanctuary & Leppo room 10:30am-Noon

Friday, July 17, St. Anne's Circle
Fireside Room, 10:00am-Noon

Monday, August 3, Adult Education
Saved: The Why and the How
Fireside Room, 6:00pm-8:00pm

Sunday, August 9, Summer Picnic/BBQ Coffee Hour
Fireside room & Labyrinth Patio, 11:15am-1:30pm

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Vestry Members: Jennifer Dodge (clerk), Caroline Gibbs, Dallas Forshew,
John Macleod, Katheryne Monier, Amy Paulenich, Frances Whitnall

WORSHIP AT CHURCH OF OUR SAVIOUR

Sundays: 8:00 am Eucharist, Rite I

10:00 am Choral Eucharist & Fellowship Coffee Hour

Wednesdays: 10:30 am Holy Communion followed by Bible Study