



CHURCH OF OUR SAVIOUR

Seventeenth Sunday after Pentecost

September 20, 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: The Very Rev. Julia McCray-Goldsmith

Seminarian: David Mealy

Music Director: Jeanette Tietze

Lector: Koko Peters, Caroline Gibbs

Eucharistic Ministers: Bill Cullen, Koko Peters

Intercessor: Koko Peters

Acolyte: Dallas Forshew

Usher: Amy Paulenich

Altar: Connie Goldsmith, Koko Peters, Susan Wetzler

Flowers: Amy Paulenich

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 690

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant 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.*

People **Amen.**

THE FIRST READING

Jonah 3:10-4:11

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might

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.

die. He said, "It is better for me to die than to live." But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." Then the Lord said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

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

Psalm 145:1-8

I will exalt you, O God my King, *
and bless your Name for ever and ever.
Every day will I bless you *
and praise your Name for ever and ever.
Great is the Lord and greatly to be praised; *
there is no end to his greatness.
One generation shall praise your works to another *
and shall declare your power.
I will ponder the glorious splendor of your majesty *
and all your marvelous works.
They shall speak of the might of your wondrous acts, *
and I will tell of your greatness.
They shall publish the remembrance of your great goodness; *
they shall sing of your righteous deeds.
The Lord is gracious and full of compassion, *
slow to anger and of great kindness.

THE SECOND READING

Philippians 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

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 and 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 said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

Celebrant The Gospel of the Lord.

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

SERMON The Very Rev. Julia McCray-Goldsmith

All sit.

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,**

Matthew 20:1-16

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.

In first-century Palestine, landowners hired vulnerable day laborers in marketplaces, and a denarius normally provided a family's basic daily support. Jesus' surprising equal payment challenges ordinary assumptions about wages and status. Addressing disciples shaped by honor and merit, he portrays God's kingdom as generous grace: none are cheated, yet all receive what they need.

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 **The Anglican Church of Australia**. In our Diocesan cycle of prayer, we ask your prayers for **St. Matthew's, San Mateo and St. Anna's, Antioch**.

In our parish cycle of prayer, we ask your prayers for the **Tarpey-Schwed, Waldeck and Jensen** families and the Ministry of **Facilities, Maintenance & Beautification**.
 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.

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

Silence.

Reader I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. We lift up immigrant families, knowing the heavy burdens they carry. For healing, we pray especially for **Nini, Rom, Debbie, Larry, Nancy, Michelle, Katie, Leela, Betty, Roland, Jeanne, Charles, Michael, Pamela, Astrid, Dayna, Mare, Ladonna, Steve, Tin, Charles**
Pray for all in any need or trouble.

Silence.

Reader Please feel free to speak aloud the prayers of your heart

Silence.

Reader I ask your prayers for the departed, especially **Kay, Rosemary**
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.

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.

THE GREAT THANKSGIVING

Please stand as you are able.

Celebrant	The Lord 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 right, and a good and joyful thing, always and every- where to give thanks to you, Father Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant

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.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

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.

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.



OFFERTORY

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.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. 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

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

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 (assured of God's loving-kindness and

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 690

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

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

September through October, Seen and Unseen

Art Exhibition by Carol Aust

Today, Sunday, September 20, Seen and Unseen

Immigration Policy and Advocacy

John McCray-Goldsmith

Sanctuary & Fireside Room, 11:15am

Saturday, September 26, Autumn Full Moon Sound Bath Experience

Hosted by: Blue Muse Sound Healing

Sanctuary, 6:00pm-7:00pm – Doors open at 5:30pm

Sunday, September 27, Seen and Unseen

Serving Young Language Learners

Aaron Wright, Director, talks about READ Camp

Fireside Room, 11:15am

Friday, October 2, St. Anne's Circle

Fireside Room, 10:00am-Noon

Sunday, October 4, Blessing of the Animals

Bring your furry and not-so-furry friends for a special blessing!

Sanctuary, 8:00am Service and 10:00am Service

Walk by Blessings- 2:00pm-3:00pm

Monday, October 5, Adult Education: The Creed

Curry and The Creeds -Please bring a curry to share, rice will be provided.

Fireside Room, 6:00pm-8:00pm



AUTUMN FULL MOON SOUND BATH EXPERIENCE



Hosted by BlueMuse Sound Healing

Saturday, September 26

6:00pm-7:00pm

Doors open at 5:30pm

TICKETS AVAILABLE BY QR CODE OR AT THE DOOR

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Vestry Members: Jennifer Dodge (clerk), Caroline Gibbs, Dallas Forshew,
John Macleod, Kathyryne 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