

St. Peter's Episcopal Church

A parish in the Diocese of North Carolina

August 24, 2025, 11:00 AM

The Eleventh Sunday after Pentecost

Welcome to St. Peter's

This leaflet includes an order of service for worship and other important information.

Assistance. If you need any assistance, an usher or host can direct you to restrooms, space for nursing mothers, childcare, and other parts of our campus. Assistive listening devices are also available.

Parking. Free parking is available in the parking deck across 7th Street from the Church. Pick up a payment voucher from the 7th Street Lobby or the N. Tryon Street entry tower and scan it when leaving the parking deck. Handicapped parking is available in the 7th Street parking lot adjacent to the Parish House.

New to St. Peter's? Please complete a Connect Card and leave it in the offering plate or give it to an usher, host, or member of the clergy. You can also tell us about yourself online via the "Visit St. Peter's" tab at st-peters.org.

Giving. As Christians, we believe that all we have, from our talents, to our energy, to our financial resources, is a gift from God. Giving out of the abundance of those blessings is an act of faith, like worship, prayer, and service, and strengthens our relationship with God and with each other. If you would like to know more about how to give of your talents and energy, please let a member of our clergy know and they will gladly connect you with the various ministries of the parish. You can make a financial gift through the offering plate or on our website: st-peters.org.

You can also make a long-term pledge of support online, or by filling out a pledge form and dropping in the offering plate. A pledge is simply an estimate of what you plan to give in 2025, and helps our vestry, clergy, and lay-volunteers envision how we will answer God's call in the coming year.

Our Mission

To nurture a community of courageous followers of Jesus and inspire love of God and love of neighbor.

Our Vision

To be a place of unconditional welcome and a beacon of God's love in the heart of Charlotte.

Greetings from the Community of St. Mary, an Episcopal Benedictine convent in Sewanee, Tenn., and blessings on your upcoming Contemplative Prayer Group.

Why do contemplative prayer in community? I wish I had a fun, mystically motivating response, but in my experience, the best reason is disappointingly practical: Alongside others, you'll actually do it. If you have set plans with others to meet up at a certain time and place, you're more likely to show up, knowing others are counting on you.

I've found that same truth in daily monastic life. Monastic living requires a hefty dose of sacrifice and discipline. Knowing that my fellow Sisters are also striving to accept those sacrifices and maintain their discipline empowers me to push through hard days. I know if I skip chapel to stay in my room and read a fun novel, my lack of discipline impacts my Sisters on a practical level (Who is going to light the candles?) and can negatively affect the group dynamic (Is she okay? Argh, I wish she was more dependable! Maybe I'll skip ...) As the Collect says, "Our common life depends upon each other's toil" (BCP p. 134) and when one of us doesn't toil, the harmony of our common life can suffer.

I came to be comfortable with stillness and silence my senior year of seminary. I started going to chapel early for my silent prayer time, instead of trying to do it (and failing) at my house. There were usually a few other students also sitting in silence and their very presence helped me enormously, especially in the beginning. It wasn't any kind of a formal plan or schedule, but knowing they were also making an effort to get up early and focus on this one hard thing for 30 minutes, it felt like we were a bit of a team.

Now if you were to ask simply, "Why do contemplative prayer?", I then have a bit more of a mystically motivating answer. Despite what you often hear, the purpose of contemplative prayer is not reducing stress or lengthening your attention span. The purpose is to experience God and listen to God on a whole new level. Once I finally learned to sit still and in silence, I was able to open a space for God where I wasn't trying to control anything. Within that space, God spoke to me in unexpected ways. I realized love and protection had been close all along, I accepted painful truths, and I was strengthened to go forth knowing more about who I was, and who I was not.

Your experience will be very different from mine because we each have particular wounds that need to be healed and particular truths that need to be revealed. It's intimate work and a very personal, private matter for each person. You don't need to know the content of what your group members are processing, just know that in showing up to be still and silent, as my fellow students did, you are supporting them and their relationship with God.

The Reverend Sister Egeria Mark, Novice, The Community of St. Mary

If you feel drawn to try contemplative prayer in community, two groups will be gathering this fall. One will meet in person on Tuesdays, 2:00–3:00 p.m. in the Parlor, and the other on Zoom on Wednesdays, 5:30–6:30 p.m. Both begin the week of September 7. Whether in person or online, your presence will help support others as together we learn to rest in God's presence and listen for the Spirit's quiet movement. For more information, please contact Mother Amanda Stephenson (astephenson@st-peters.org).

Taking Part in Worship

Worship in the Episcopal Church is based on old and established customs. Whether or not you are familiar with our worship style, this order of service includes details to help you participate with more ease. Generally speaking, we sit to listen to the scripture lessons and the sermon, and we stand to sing to recite the Creed, and to listen to the Gospel Lesson proclaimed at the Eucharist. When it comes to prayer, both standing and kneeling are ancient and accepted practices—so please feel free to stand or kneel during our prayers, whichever most enriches your worship.

If you need assistance hearing the service, pick up a hearing assistance device from the basket just outside the Chapel.

Before worship, please observe quiet for prayer and meditation, and silence any device that may disturb you or your neighbor.

Further instructions are listed throughout this leaflet. Congregational responses for the service are printed in **boldface** type.

Voluntary *There is a Happy Land*

George Shearing (1919–2011)

The Holy Eucharist, Rite II The Word of God

Stand and join in the singing of the opening hymn in procession.

1 Thine arm, O Lord, in days of old was strong to
2 And lo! thy touch brought life and health, gave hearing,
3 Be thou our great deliverer still, thou Lord of

heal and save; it triumphed o'er disease and death,
strength, and sight; and youth renewed and frenzied calmed
life and death; restore and quicken, soothe and bless,

o'er darkness and the grave. To thee they went, the
owned thee, the Lord of light: and now, O Lord, be
with thine almighty breath: to hands that work and

blind, the deaf, the palsied, and the lame, the leper
near to bless, almighty as of yore, in crowded
eyes that see, give wisdom's heavenly lore, that whole and

set a - part and shunned, the sick with fe - vered frame.
street, by rest - less couch, as by Gen - nes - aret's shore.
sick, and weak and strong, may praise thee ev - er - more.

Hymn 567 from *Hymnal 1982*.
Words: Edward Hayes Plumptre (1821–1891), alt. Music: St. Matthew, from *Supplement to the New Version of Psalms* by Dr. Brady and Mr. Tate, 1708.

The people standing, the Celebrant says

Celebrant

Bless - ed be God: Father, Son, and Ho - ly Spi - rit.

People

And blessed be his kingdom, now and for ev - er. A - men.

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. Amen.

The following song of praise is sung, all standing

1. Glo - ry to God in the high - est, and

peace to his peo - ple on earth. 2. Lord God, heaven - ly

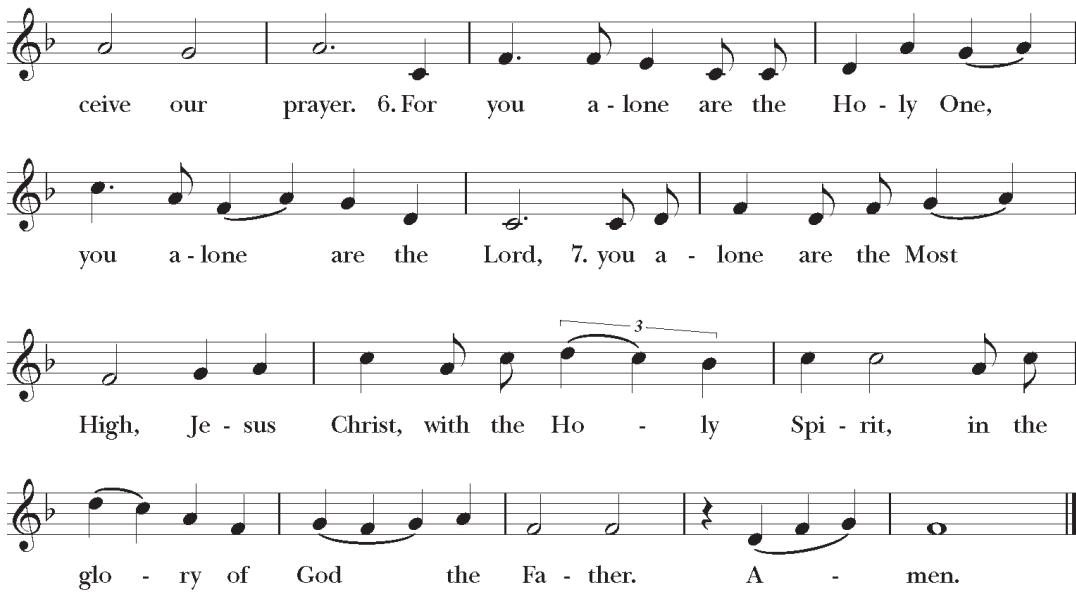
King, al - might - y God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. 3. Lord Je - sus

Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you

take a - way the sin of the world: have mer - cy

on us; 5. you are seat - ed at the right hand of the Fa - ther: re -



Music: S280 from *Hymnal 1982*,
Robert Powell (1932–2025).

The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People And also with you.

Celebrant Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons

The people sit. Lessons, as appointed, are read.

A Reading from the Book of Isaiah.

Isaiah 58:9b–14.

If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.
The LORD will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters never fail.
Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.
If you refrain from trampling the sabbath,
from pursuing your own interests on my holy day;
if you call the sabbath a delight
and the holy day of the LORD honorable;
if you honor it, not going your own ways,
serving your own interests, or pursuing your own affairs;
then you shall take delight in the LORD,
and I will make you ride upon the heights of the earth;
I will feed you with the heritage of your ancestor Jacob,
for the mouth of the LORD has spoken.

After the Reading, the Reader says

The Word of the Lord.

People **Thanks be to God.**

Remaining seated, the choir and congregation sing the portion of the Psalter appointed. Four symbols guide you through singing the psalm to Anglican Chant. The vertical bars (|) correspond to measure lines; brackets (—) connect two syllables to be sung to one note; two dots (..) identify one syllable to be sung to two notes; and a horizontal bar (—) indicates that the reciting note at the beginning of a line is skipped.

Psalm 103:1–8 *Benedic, anima mea*

Ivor Algernon Atkins (1869–1953)

- 1 Bless the LORD, | O my | soul, *
and all that is within me, | bless his | holy | Name.
- 2 Bless the LORD, | O my | soul, *
and for | get not | all his | benefits.
- 3 He forgives | all your | sins *
and | hëals | all your in | firmities;
- 4 He redeems your | life from the | grave *
and crowns you with | mercy and | loving | kindness;
- 5 He satisfies you with | goed | things, *
and your | youth is re | newed like an | eagle's.
- 6 The LORD | executes | righteousness *
and judgment for | all who | are op | pressed.
- 7 He made his ways | known to | Moses *
and his | works to the | children of | Israel.
- 8 The LORD is full of com | passion and | mercy, *
slow to | anger and of | great | kindness.

A Reading from the Letter to the Hebrews.

Hebrews 12:18–29.

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.”) Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." This phrase, "Yet once more," indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

After the Reading, the Reader says

The Word of the Lord.

People **Thanks be to God.**

Stand and join in the singing of a hymn.

Hymn 493 from *Hymnal 1982*.
Words: Charles Wesley (1707–1788), alt. Music: Azmon, Carl Gotthilf Gläser (1784–1829); adapt. and arr. Lowell Mason (1792–1872).

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to Luke.

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

Luke 13:10–17.

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord

answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

After the Gospel, the Reader says

The Gospel of the Lord.

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

The Sermon

The Reverend Amanda C. Stephenson

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

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.

Who with the Father and the Son is worshipped and glorified.

Who 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.

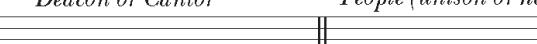
The Prayers of the People, Form IV

The Deacon reads petitions according to the concerns of the Congregation today. Then Cantor, Choir, and Congregation join in the singing of the Prayers.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory / in the world.

Silence

Deacon or Cantor *People (unison or harmony)*



Lord, in your mercy Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the / common good.

Silence

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor / or and glory.

Silence

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as / he loves us.

Silence

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of / your salvation.

Silence

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy

Hear our prayer.

The Celebrant adds a concluding Collect.

Confession of Sin

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

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 Bishop, when present, or the Priest, stands and says

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

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

Then the Ministers and People greet one another in the name of the Lord.

Welcome and Announcements

The Holy Communion

Offertory God is seen

Through all the world below
God is seen all around,
Search hills and valleys through,
There He's found.

The growing of the corn,
The lily and the thorn,
The pleasant and forlorn,
All declare, God is there,
In meadows drest in green,
God is seen.

See springing waters rise,
Fountains flow, rivers run.
The mist that veils the sky
Hides the sun.

Then down the rain doth pour,
The ocean it doth roar
And beat upon the shore,
And all praise, in their ways,
The God who ne'er declines His designs.

The sun with all his rays
Speaks of God as he flies.
The comet in her blaze,
"God," she cries.

The shining of the stars,
The moon, when she appears,
His awful name declares;
See them fly, through the sky,
And join the solemn sound
All around, all around.

Alice Parker (1925–2023)

The people stand while the offerings are presented and blessed.

Join in the singing of a hymn.

A musical staff in G clef, B-flat key signature, and common time. It features a melodic line consisting of eighth and sixteenth notes. The notes are grouped by vertical stems. A fermata is placed over the eighth note in the eighth measure. The staff ends with a vertical bar line.

*1 Not here for high and ho - ly things we ren - der thanks to
*2 the ro - yal robes of au - tumn moors, the gold - en gates of
*3 of faith and hope and love un - dimmed, un - dy - ing still through
4 A - wake, a - wake to love and work! The lark is in the
5 Come, let thy voice be one with theirs, shout with their shout of
6 to give and give, and give a - gain, what God hath giv - en

A musical score for a single instrument, likely a woodwind or brass instrument. The score consists of two staves of music. The first staff begins with a treble clef, a key signature of four flats, and a common time signature. The second staff begins with a bass clef, a key signature of one flat, and a common time signature. The music consists of a series of eighth and sixteenth note patterns, with some notes beamed together. The first staff ends with a repeat sign and a double bar line, indicating a section repeat. The second staff continues the musical line.

1	thee,	but	for	the	com - mon	things	of	earth,	the
2	spring,	the	vel - vet	of	soft	sum - mer	nights,	the	
3	death,	the	re - sur -	rec - tion	of	the	world,	what	
4	sky,	the	fields are	wet with	dia - mond	dew,	the		
5	praise;	see	how the	gi - ant	sun soars	up,	great		
6	thee;	to	spend thy	- self nor	count the	cost;	to		

1 pur - ple pa - gean - try of dawn - ing and of
2 sil - ver glis - te - ring of all the mil - lion
3 time there comes the breath of dawn that rus - tles
4 worlds a - wake to cry their bles - sings on the
5 lord of years and days! So let the love of
6 serve right glo - rious - ly the God who gave all

A musical score for a string quartet. The top line is the treble clef, the middle line is the A string, the bottom line is the G string, and the bottom-most line is the F string. The key signature is four flats, and the time signature is 2/4. The melody starts with a quarter note on the A string, followed by an eighth note on the G string, a sixteenth note on the A string, a sixteenth note on the G string, a quarter note on the F string, a sixteenth note on the A string, a sixteenth note on the G string, a sixteenth note on the A string, and a quarter note on the G string.

1 dy - ing days, the splen - dor of the sea,
2 mil - lion stars, the si - lent song they sing,
3 through the trees, and that clear voice that saith:
4 Lord of life, as he goes meek - ly by.
5 Je - sus come and set thy soul a - blaze,
6 worlds that are, and all that are to be.

Hymn 9 from *Hymnal 1982*.

Words: Geoffrey Anketel

Studdert-Kennedy (1883-1929).

Music: *Morning Song*, melody att.

Elkanah Kelsay Dare (1782-1826)

harm. Charles Winfred Douglas (1867-1944).

The Great Thanksgiving, Enriching our Worship 2

The people remain standing. The Celebrant faces them and sings

Musical notation for the text "Lift up your hearts. We lift them to the Lord." The notation is divided into two sections by a vertical bar. The first section, "Lift up your hearts.", is labeled "Celebrant" above the staff and "Lift up your hearts." below the staff. The second section, "We lift them to the Lord.", is labeled "People" above the staff and "We lift them to the Lord." below the staff. The music consists of a treble clef staff with various note heads and stems.

People

It is right to give our thanks and praise.

The musical notation consists of a treble clef staff with a key signature of one sharp (F#). The melody is primarily composed of eighth and sixteenth notes. The lyrics are placed below the staff, aligned with the corresponding musical notes. The word 'People' is written above the staff in a cursive font.

Then the Celebrant proceeds

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. 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:

Celebrant and People

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.

Music: S125 from *Hymnal 1982*,
Sanctus, from *A Community Mass*;
Richard Proulx (1937–2010).

The people stand or kneel.

Then the Celebrant continues

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

At the following words concerning the bread, the Celebrant is to hold it, or 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 before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

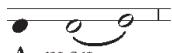
As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with the ever-blessed Virgin Mary, blessed Peter, and 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.

People



A-men.

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

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

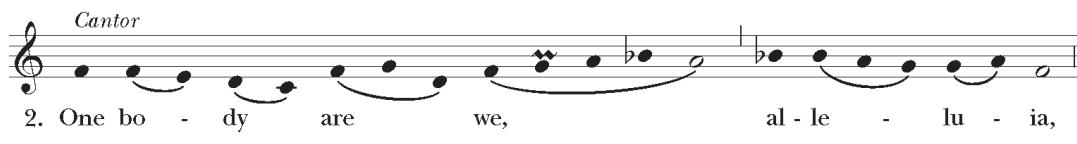
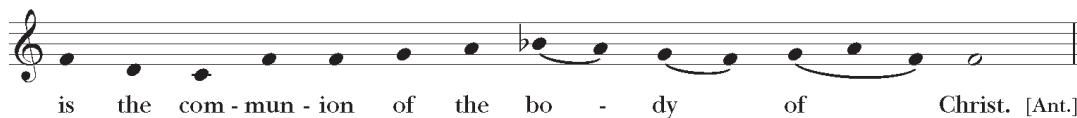
Music: S119 from *Hymnal 1982*, Plainsong;
adapt. Charles Winfred Douglas
(1867-1944).

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

This setting is not used in Lent.

Antiphon: Cantor; then All



Music: S171 from *Hymnal 1982*, Mode 6 melody; adapt. Mason Martens (1933–1991).

Facing the people, the Celebrant says the following *Invitation*

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion is available in both kinds: consecrated bread and sacramental wine from a common cup. A Priest or Eucharistic Minister will place the consecrated bread in your open palms. Non-wheat communion wafers are available upon request. To receive the sacramental wine, assist the Eucharist Minister by guiding the chalice to your lips and taking a small sip.

We do not recommend dipping the bread into the wine (*intinction*) for reasons of hygiene. However, if *intinction* is important to your personal faith, you may do so. Reception of sacramental wine is not a requirement for full communion.

Music at Communion

Bless the Lord

Mikhail Ippolitov-Ivanov (1859–1935)

Bless the Lord, O my soul: and all that is within me, bless his holy name.

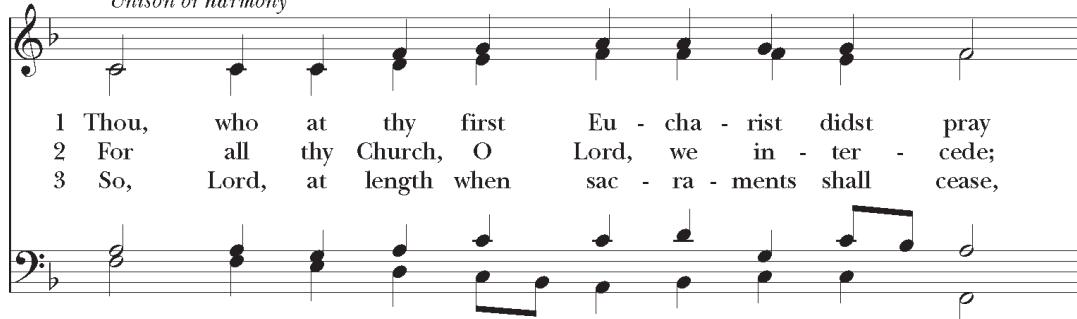
Bless the Lord, O my soul, and forget not all his benefits: He is full of compassion and mercy,

He will not always be chiding. He will ever show his mercy and lovingkindness
to all who think on his commandments to do them.

—adapt. from Psalm 103, C. F. Manney

Join in the singing of a hymn during Communion.

Unison or harmony



that all thy Church might be for ev - er one,
 make thou our sad di - vi - sions soon to cease;
 may we be one with all thy Church a - bove,

grant us at ev - ery Eu - cha - rist to say
 draw us the near - er each to each, we plead,
 one with thy saints in one un - bro - ken peace,

with long - ing heart and soul, "Thy will be done."
 by draw - ing all to thee, O Prince of Peace;
 one with thy saints in one un - bound - ed love;

O may we all one bread, one bo - dy be,
 thus may we all one bread, one bo - dy be,
 more bless - ed still, in peace and love to be

through this blest sac - ra - ment of u - ni - ty.
 through this blest sac - ra - ment of u - ni - ty.
 one with the Trin - i - ty in U - ni - ty.

Hymn 315 from *Hymnal 1982*.
 Words: William Harry Turton (1856–1938). Music: *Song 1*, melody and bass Orlando Gibbons (1583–1625); harm. Ralph Vaughan Williams (1872–1958), alt.

1 We the Lord's peo - ple, heart and voice u - nit - ing, praise him who
 2 This is the Lord's house, home of all his peo - ple, school for the
 3 This is the Lord's day, day of God's own mak - ing, day of cre-
 4 In the Lord's ser - vice bread and wine are of - fered, that Christ may

called us out of sin and dark-ness in - to his own light,
 faith - ful, ref - urge for the sin - ner, rest for the pil - grim,
 a - tion, day of re - sur - rec - tion, day of the Spi - rit,
 take them, bless them, break, and give them to all his peo - ple,

that he might a - noint us a roy - al priest-hood.
 ha - ven for the wea - ry; all find a wel - come.
 sign of hea - ven's ban - quet, day for re - joic - ing.
 his own life im - par - ting, food ev - er - last - ing.

Hymn 51 from *Hymnal 1982*.
 Words: John E. Bowers (1923–2019),
 alt. Music: *Decatur Place*, Richard
 Wayne Dirksen (1921–2003).

The congregation stands or kneels.

The Sending Forth of Eucharistic Visitors (Offered when visitations are scheduled.)

The Deacon or a priest sends forth Eucharistic Visitors.

People **We, who are many, are one body, because we share one bread, one cup. Amen.**

Then the Celebrant says

Let us pray.

Celebrant and People

God of abundance,

you have fed us with the bread of life and cup of salvation;

you have united us with Christ and one another;

and you have made us one with all your people in heaven and on earth.

Now send us forth in the power of your Spirit,

that we may proclaim your redeeming love to the world

and continue for ever in the risen life of Christ our Savior. Amen.

The Celebrant blesses the people.

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Stand and join in the singing of a hymn.

1 Je - sus, Lov - er of my soul, let me to thy bos - om
2 O - ther ref - uge have I none, hangs my help - less soul on
3 Plen-teous grace with thee is found, grace to cleanse from ev - ery

fly, while the near - er wa - ters roll, while the tem - pest
thee; leave, ah! leave me not a - lone, still sup - port and
sin; let the heal - ing streams a - bound, make and keep me

still is high: hide me, O my Sa - vior, hide,
com - fort me! All my trust on thee is stayed;
pure with - in. Thou of life the foun - tain art,

till the storm of life be past; safe in - to the
all my help from thee I bring; cov - er my de -
free - ly let me take of thee: spring thou up with -

ha - ven guide, O re - ceive my soul at last.
fense - less head with the sha - dow of thy wing.
in my heart, rise to all e - ter - ni - ty.

Hymn 699 from *Hymnal 1982*.
Words: Charles Wesley (1707-1783), alt. Music: *Aberystwyth*,
Joseph Parry (1841-1903).

The Deacon, or the Celebrant, dismisses the Congregation.

The People respond **Thanks be to God.**

Voluntary *Prelude on 'Gelobt sei Gott'*

Healey Willan (1880-1968)

Today

Holy Eucharist, 8:30 a.m., Church
Choral Holy Eucharist, 11:00 a.m., Church and Livestream
Fellowship, 12:15 p.m., Lobby

Weekdays

Weekday Worship in the Chapel & Online*
Morning Prayer, 8:00 a.m., Monday–Thursday
Morning Prayer, 8:00 a.m. on Zoom, Friday*
Evening Prayer, 5:30 p.m. on Zoom, Monday–Thursday*

This Week at St. Peter's

Parking Garage Closures During August. LAZ Parking, the operator of our parking deck, is closing the parking deck this Saturday, August 23. If you need to park uptown on this date, please utilize the Fifth Third Deck at 159 W. 6th Street.

We will have validation passes available for the Fifth Third deck as well as the usual 7th Street parking deck. The parking deck will be open as usual on Sunday, August 24.

Join us after the 11:00 a.m. service on Sunday, August 31, for a special coffee hour hosted by the Social Justice Committee. We will gather in thanksgiving and appreciation for Brian Gallagher's leadership and many contributions to the committee's work. As Brian prepares to relocate out of state to be closer to family, let's come together in fellowship, refreshments, and gratitude for his faithful service.

Special thanks for this week's column. We are grateful to the Reverend Sister Egeria Mark from the Community of St. Mary in Sewanee, Tenn., for sharing her wisdom with us in this week's column on contemplative prayer. If you would like to support the Sisters in their life of prayer and ministry, you can make a gift at stmaryssewanee.org/donate.

Valet Parking at St. Peter's. Beginning Sunday, September 7, valet parking services are available for persons with limited mobility circumstances on Sundays, 9:00 a.m.–1:00 p.m. at the Parish House/W. Seventh Street entrance.

Keep in Mind

Special Parking. On Sunday mornings parking for those with physical accessibility needs is available in the 7th Street parking lot adjacent to the Parish House. Note that this lot is owned and maintained by Discovery Place. Help us be good neighbors by using this lot on Sunday mornings only.

Learn.

Catechesis of the Good Shepherd Resumes September 7. Our Montessori-based children's formation program (ages 3–12) returns Sunday, September 7, at 9:45 a.m. on the parish house main floor. Please register each child for Catechesis or nursery care at bit.ly/ChildrensFormation25-26. To learn about volunteer opportunities, contact Anna Hurdle (ahurdle@st-peters.org).

Theology For Our Times begins this Fall. This is a new Thursday evening class (6:30–8:00 p.m. in the Parlor, beginning September 11) led by the Reverend Elliott Hipp, a retired Presbyterian minister and regular at St. Peter's. We'll begin with *What Christianity Is Not* by Douglas John Hall, exploring how to respond faithfully to public expressions of Christianity that feel out of step with the gospel we know. For more information, contact Ruth Woodend (rbwoodend@gmail.com) or Elliott Hipp (deh46@columbia.edu).

The Social Justice Book Study will resume Thursday, September 11, 12:00 p.m. – 1:00 p.m. We will be reading *The Anti-Greed Gospel—Why the Love of Money Is the Root of Racism and How the Church Can Create a New Way Forward* by Malcom Foley. This newly published book brings information from history and scripture which will bring understanding and hope to this very important issue. Feel free to bring your lunch. Contact Ruth Woodend (rbwoodend@gmail.org) for more information.

Sacred Ground Resumes this Fall. Join us on a healing journey toward the Beloved Community. Through study, dialogue, prayer, and shared reflection, Sacred Ground explores the obstacles and pathways to reconciliation and wholeness in Christ. This 11-session series meets biweekly (about three hours each) after the 11:00 a.m. service, beginning Sunday, September 14. Facilitated by Joanne Jenkins and Fr. Murdock Smith. Contact Fr. Murdock (frmurdocksmith@gmail.com) to learn more or sign up.

Adult Confirmation Retreat, Saturday, October 11, 9:00 a.m.–4:00 p.m. On October 11 we will offer a one day retreat for those interested in being Confirmed or Received into the Episcopal Church, or who wish to reaffirm their faith. Participants are asked to read the book *Walk in Love: Episcopal Beliefs and Practices* by Scott Gunn and Melody Wilson Shobe prior to the retreat. Those interested must be available for the entire retreat day and plan to be at church on October 19 at the 11:00 a.m. service for the Bish-

Street Closures. As construction continues in Uptown Charlotte around St. Peter's, be mindful that some streets may be closed to accommodate work crews. Allow extra travel time on Sundays. The parish office will continue to communicate street closures as we become aware of them.

Email and Texting Scams. Online attackers may pretend to be members of the clergy and parish staff in an attempt to steal. (This is not a hack, but an impersonation.) Staff members will only communicate with you using their official @st-peters.org email addresses. Clergy and staff will never ask for money or gift cards by email. Report any strange emails or texts to your email and cell phone providers.

op's Visitation. For questions, or to register for the retreat, contact Mother Amanda Stephenson (astephenson@st-peters.org).

Two Contemplative Prayer Groups Forming. Contemplative prayer invites us to rest in God's presence and listen for the movement of the Spirit within. Common practices include Centering Prayer (a form of meditative silence) and Lectio Divina (prayerful engagement with Scripture). We will have two contemplative prayer groups: One will be in person on Tuesdays, 2:00–3:00 p.m. in the Parlor, and the other will be on Zoom on Wednesdays, 5:30–6:30 p.m. Both groups will begin the week of September 7. If you are interested in learning more, contact Mother Amanda Stephenson (astephenson@st-peters.org).

Engage.

September 7, 12:30 p.m. – St. Peter's Choir Brunch and Hymn Sing Join us on Sunday, September 7 after the 11:00 a.m. service for our **Choir Brunch & Hymn Sing!** Enjoy brunch favorites (including vegetarian options) and mimosas while supporting the St. Peter's Adult Choir and their upcoming Summer 2026 residency at Exeter Cathedral. Tickets are \$40 for adults and teens, \$15 for children under 12, with kids 5 and under free and a family maximum of \$100. Make it extra special with a \$100 hymn request for the choir and guests to sing! Our 20s & 30s group will be there with a reserved table. Come celebrate our music ministry with food, fellowship, and song! Sign up on Realm at bit.ly/ChoirBrunch2025.

Blessing of the Backpacks: Sunday, September 7, 8:30 and 11:00 a.m. liturgies. All children, students, and educators are invited to bring their backpacks to church for a special blessing on the new school year. Come receive a blessing and a commemorative bag tag.

Stay Connected with St. Peter's eNews. Don't miss weekly updates! Sign up on our website to receive the eNews every Thursday morning. If you don't see it, check your spam folder and mark it "Not Spam," or add news@st-peters.org to your contacts so you never miss what's happening.

Your belongings. Being an urban parish is a great blessing which encourages many visitors to our space. Unfortunately, a very small percentage of those visitors aren't always here to worship or serve. Keep your personal belongings with you at all times. Do not leave coats, purses, bags, or other items anywhere on parish grounds. Help us keep our building and your belongings safe.

Senior Class Luncheon, Third Tuesdays, 11:30 a.m. Meeting place varies each month. Contact Sue Martin (suemartin123@gmail.com) to be included in updates.

Donating Altar Flowers and Eucharistic Supplies. To honor or remember the life of loved ones or celebrate special occasions, you may donate to the Altar flowers and Eucharistic supplies fund.

Wear your name buttons. Wearing name buttons is one of the best ways for us to get to know one another and to welcome visitors and newcomers. If you need a button made, sign up at the welcome table in the lobby.

Serve.

Join a Roof Above Lunch Team. In addition to its monthly dinner team, St. Peter's is now staffing two lunch teams to volunteer at the Roof Above Men's Shelter at 1210 North Tryon Street. The schedule for each team is 11:30 a.m.–1:00 p.m. Contact Brian Gallagher (bdgallagher7@gmail.com) for more information.

Individual Volunteers Needed at Roof Above's Day Services Center. In addition to our St. Peter's monthly dinner team and two lunch teams, there are opportunities for individuals to volunteer. To learn more, go to roofabove.org and click on the "Volunteer" tab. Have more questions? Contact Christine Delia (cdelia@roofabove.org, 704-334-3187 x1028).

Donate toiletries for neighbors at A Roof Above. Following his experiences on his Journey to Adulthood pilgrimage which he wrote about in the eNews, Alex Wimbish, a rising 11th grader, is conducting a toiletry drive for our Roof Above neighbors. Consider donating basic hygiene items, especially bar soap, shampoo, body lotion, toilet paper, toothpaste and toothbrushes. Your donations will be collected in a marked box in the parish lobby. If you have questions, contact Alex (alwimbish@icloud.com).

Feed the Red Bins. Bring food to church on Sundays (or anytime) to help address the growing issue of hunger in our community. Priority needs are: canned meat, canned fruit (low sugar), pasta, peanut butter, canned vegetables (low sodium)—and also diapers (large size). Your donations will be contributed to area organizations that provide assistance, including the emergency food pantry at Galilee Center of East Charlotte. The red donation bins are located in the Parish House Lobby.

Altar flowers (two arrangements) are \$150 per Sunday and Eucharistic supplies (bread, wine) are \$35 for one month or \$20 for two Sundays. Donate Altar flowers or Eucharistic supplies online (links.st-peters.org) or contact Leigh Dixon (ldixon@st-peters.org, 704-749-6142).

Parish Clergy and Staff

The Reverend Jacob E. Pierce *Rector*
The Reverend Amanda C. Stephenson *Associate Rector*
The Reverend Robin O. Sands *Deacon*
Rob Burlington *Assistant Chormaster*
Leigh Dixon *Parish Administrator*
Scott Dixon *Facilities Manager*
Allison Elrod *Director of Stewardship*
James Gary *Facilities Assistant*
Lyn Holt *Director of Youth Formation*
Anna Hurdle *Director of Children's Formation*
Elizabeth Lenti *Director of Music and Organist*
Kayla Newsome *Communications Associate*
Andrew Pester *Associate Organist and Chormaster*
Marty Reep *Sunday Front Desk*
Michael Talbert *Clergy Assistant*

Affiliated Clergy

The Right Reverend Mary Gray-Reeves; the Reverend Stuart H. Hoke, ThD; the Reverend Keith C. Lane; the Reverend L. Murdock Smith, PhD; the Reverend A. Donald Wiesner.

To reach a member of the parish staff via email, use the secure form on our website: www.st-peters.org/staff.

Office Volunteers

Candace Armstrong, Bob Atkins, Diana Gibbs, Sue Martin, Phyllis Ferguson.

Prayer List and Prayer Requests

To submit a prayer request for the Prayer List, complete the "Prayer Request" card in the pew rack, visit www.st-peters.org, or contact Clergy Assistant Michael Talbert (mtalbert@st-peters.org, 704-749-6141). Names will be listed, after consent, for two weeks, unless a longer period is requested. Intercessions are offered during Sunday and weekday worship, and daily by the Clergy and Pastoral Care Team.

Pastoral Care Administration

The Clergy and Pastoral Care Team collaborate on a variety of pastoral ministries offered to parishioners. While certain concerns may be confidential between the Clergy and the individual, other concerns may not be. If you wonder about or are missing a parishioner, please contact the individual directly or a member of the Clergy. Pastoral Care Team Members are Jo Anne Blackstone, Ginny Brien, Neil Broncaccio, Elise Cathey, Phyllis Ferguson, John Hall, Pat Markel, Steve White.

Parish Office Hours and Clergy On Call

Clergy and Staff, Monday–Friday, 9:00 a.m.–4:30 p.m. Clergy On Call: For pastoral emergencies or hospitalizations concerning a parishioner, please call 704-749-6175 to reach a member of the Clergy.

The Vestry

Class of 2025 Steve Bentley, Ginny Brien, Jen Duncan, Paul Keller
Class of 2026 John Buric, Susan Cooper, Peter Morgan
Class of 2027 Aubrey Gilleran, Maria Long, Grant Mitchell, Gary Wald
Treasurer David Lavoie (non-Vestry member)

Online

Find us online at www.st-peters.org.

Serving Today

Celebrant The Reverend Jacob E. Pierce
Preacher The Reverend Amanda C. Stephenson
Subdeacon Jo Anne Blackstone
Eucharistic Ministers Charlie Caldwell, Matthew Wolke, Judy Wiesner
Lectors Patricia Massey Hoke, Spencer Smith
Acolytes Chase Blythe, Gemma Crimmins
Verger Tony Craghead
Ushers Bob Atkins, John Buric, Susan Cooper, Willie Thomas
Vestry Persons on Duty Jen Duncan, Susan Cooper

In our Prayers

For friends of the parish: Sarah Holman; Helen Parsonage; Mohamed Naser; Rosalia and Ron Pasos and family; the Reverend Helen Pester; Ellen Balch; the people of Gaza; Mark Agan; Joe Davis; Arthur Woodend; Brannon Warn Johnston and family; Jimmy; for the victims of gun violence; for those communities and nations experiencing violence and war; for peace among all nations.

For members of the parish: Gwen High; Jeff Drum; Willie Thomas; Joy Floyd; Spencer Smith; Elizabeth Richardson and Michael Pawlyk; Ann Stigall; Jackie Stanley; Betty Little; Trey Owen and Wesley Thompson; Elwood

We give thanks for the flowers at the altar, offered to the glory of God by Adam Santalla Pierce in thanksgiving for the ministry of the Reverend Jacob Pierce, on the occasion of the 10th anniversary of his ordination to the priesthood.

In the St. Peter's Cycle of Prayer throughout the year we remember each parish household on the prayer list, and during the coming week we pray for Peggy and Tom Sirk; Anita Smith; Azaria Smith; Kinya, Ed, and Edward Smith; Logan, Mason, and Miles Smith; Linda and Murdock Smith; Nathan Smith; Maria Long and Rob Smith; Spencer Smith; Ambika, Jeff, and Landi Spinazzola.



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St. Peter's Episcopal Church

A parish in the Diocese of North Carolina

115 W. Seventh Street, Charlotte, North Carolina 28202
704-332-7746 | news@st-peters.org | www.st-peters.org

The Right Reverend Samuel Sewall Rodman III *Bishop Diocesan*
The Right Reverend Jennifer Brooke-Davidson *Assistant Bishop*
The Reverend Jacob E. Pierce *Rector*
The Reverend Amanda C. Stephenson *Associate Rector*

The doors of the church are open Monday through Thursday from 8:00 AM to 4:00 PM for private prayer, reflection, and meditation.