

St. James³⁴ Parish Church

Holetown, St. James, Barbados

TO BE A BEACON RADIATING GOD'S LOVE AMONG ALL PEOPLE



THE EIGHTH SUNDAY AFTER PENTECOST

JULY 19, 2026

PROPER 11

RECTOR: THE REV. CANON BEVERLEY SEALY-KNIGHT

ASSISTANT PRIEST: REV. GRAVENEY BANNISTER

THE ORDER OF SERVICE		PRAYER LIST
THE OPENING SENTENCE		ALLISTAIR ABRAHAM
OPENING ACCLAMATION		LORNA ALLEYNE
COLLECT FOR PURITY		HENRY BANNISTER
THE KYRIES		PETER BOURNE
GLORIA IN EXCELSIS		SALLY BOURNE
THE COLLECT		ANTOINETTE BUTCHER
LITURGY OF THE WORD		NOREEN COWARD
1 ST . READING GENESIS 28:10-19A		SHIRLEY FIELDS
10:00 A.M. THE SUNDAY SCHOOL		JEREMY FORBES
PSALM 139: 1-11, 22-23		COLLEEN GIBSON
2 ND . READING ROMANS 8:12-25		OLIVER GIBSON
10:00 A.M. THE SUNDAY SCHOOL		ENA GOODING
THE GOSPEL:		JUDITH GRAZETTE
MATTHEW 13:24-30, 36-43		SHEILA HATCH
THE SERMON		CHARLIE HEATH
THE CREED		YVONNE INNISS
INTERCESSION		RAYN JOHNSON
10:00 A.M. THE SUNDAY SCHOOL		MILDRED PAYNE
ACT OF PENITENCE		MURA PAYNE
THE ABSOLUTION		IOTHA RILEY
GREETING OF PEACE		FRANCIS ROCK
LITURGY OF THE SACRAMENT		THELMA ROCK
PRESENTATION OF THE OFFERINGS		VIOLA ROCK
SURSUM CORDA		CYNTHIA ROCK
PROPER PREFACE		DIANA ROMERO
SANCTUS AND BENEDICTUS		JENNY ROUSE
EUCCHARISTIC PRAYER		RALPH SHEPHERD
THE LORD'S PRAYER		MICHAEL SMITH
BREAKING OF THE BREAD		DAISY STUART
THE COMMUNION		SHARON TROTMAN
THE INVITATION		FRANCISCA WILKIE
AGNUS DEI		
THE ADMINISTRATION		
POST COMMUNION PRAYER		
THE BLESSING		
THE DISMISSAL		

HYMN FOR THE	
INTROIT	730
GRADUAL	393
OFFERTORY	283
COMMUNION	549
BLESSING	654
RECESSIONAL	823

THE WORD OF GOD

Prelude, Call to Worship

A hymn, psalm or anthem may be sung.

Congregants stand for these opening prayers of celebration and blessing. We stand in respect that as the Priest enters the congregation, he/she is representing the presence of Christ in our midst. Our respect for Christ, the King of Kings and the Lord of Lords.

ORGAN PRELUDE

ORGANIST: DR. PHILIP FORDE, ARCM, FRCO

OPENING SENTENCES -

MAJOR SAINTS

You are no longer strangers and aliens, but you are fellow citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.

Ephesians 2:19-20

GENERAL:

I was glad when they said to me, Let us go to the house of the Lord.

Psalms 122: 1

INTROIT HYMN: 730

1. God is here! As we his people
meet to offer praise and prayer,
may we find in fuller measure
what it is in Christ we share:

Here, as in the world around us,
all our varied skills and arts
wait the coming of His Spirit
into open minds and hearts

2. Here are symbols to remind us
of our lifelong need of grace;
here are table, font and pulpit,
here the cross has central place.
Here in honesty of preaching,
here in silence, as in speech,
here in newness and renewal
God the Spirit comes to each.
3. Here our children find a welcome
in the Shepherd's flock and fold;
here as bread and wine are taken,
Christ sustains us as of old.
Here the servants of the Servant
seek in worship to explore
what it means in daily living
to believe and to adore.
4. Lord of all, of Church and Kingdom,
in an age of change and doubt,
keep us faithful to the gospel,
help us work your purpose out.
Here, in this day's dedication,
all we have to give, receive;
we who cannot live without you,
we adore you! We believe

THE OPENING SENTENCE

Now we will affirm our relationship to God. The Celebrant pronounces the Acclamation, “Blessed be God, Father, Son and Holy Spirit” and we respond “and blessed be His kingdom now and forever.

PRESIDENT

Blessed be God: Father, Son and Holy Spirit. Alleluia!
Alleluia

ALL:

And blessed be His Kingdom, now and forever. Amen.
Alleluia! Alleluia.

The following may be said by the President and people:

THE PRAYER OF INTENT

The Prayer of Intent is a short prayer said at the beginning of the Eucharist in which the congregation prepares their hearts and minds for worship. It reminds us that we gather in God’s presence and ask for God’s grace to help us worship faithfully. The prayer expresses our desire that all we do and say in the service may be pleasing to God and offered through Jesus Christ. Worship is not simply a series of actions, but a purposeful act of praise, thanksgiving, and devotion.

THE PRAYER OF INTENT

ALL:

Blessed Lord and Father, we have assembled in your Name and in fellowship with one another. Enable us by your grace to offer the sacrifice of praise and thanksgiving; to proclaim and respond to your holy word. Teach us to pray for your world and your Church. Grant that we, confessing our sins, may worthily offer to you our souls and bodies as a living sacrifice and eat and drink of your spiritual food in this Holy Sacrament. **Amen.**

THE COLLECT FOR PURITY

The Collect for Purity (a prayer found in the 14th century spiritual classic, the Cloud of Unknowing) reminds us that absolute sincerity is the condition of all true worship. This prayer is found on page 101 of the Book of Common Prayer.

COLLECT FOR PURITY

ALL:

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 KYRIE ELEISON

The Kyrie Eleison is a brief ancient prayer – Lord have mercy. In the Gospels, this is the exact phrase used by those seeking Jesus' help. When we pray the Kyrie, we are not cowering in guilt; we are bringing our brokenness, our hurts, and our hope to a loving Saviour, confident that his response is always grace, healing, and welcome.

THE KYRIES

Lord, have mercy. **Lord, have mercy.**

Christ, have mercy. **Christ, have mercy.**

Lord, have mercy. **Lord, have mercy.**

PRESIDENT: The Lord be with you.

ALL: **And also with you .**

THE GLORIA

Following our plea for mercy in the Kyrie, the liturgy immediately pivots into a burst of pure praise: the Gloria in Excelsis. If the Kyrie is us bringing our brokenness to God, the Gloria is us forgetting about ourselves entirely to focus on God's goodness.

GLORIA IN EXCELSIS

Glory to God in the highest,
and peace to His people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One;
you alone are the Lord:
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.

THE COLLECT

The Celebrant will now say the Collect or the Prayer of the Day, a short prayer said for the collective congregation; hence it is called the Collect. The Collect expresses the emphasis of the day or church season and often echoes the scripture readings used in the service.

THE COLLECT (CONT'D)

The Collect, along with the day's appointed readings, are part of the "Propers" of the day and are found in the Lectionary / Book of Common Prayer. Propers are those elements of the Eucharist that are assigned to a given day or time of the church year.

THE COLLECT:

EIGHTH SUNDAY AFTER PENTECOST (PROPER 11A)

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

THE MINISTRY OF THE WORD

THE SACRAMENT OF THE WORD

Holy Scripture tells our story as Christians. We hear the Word of God proclaimed from Scripture four times each Sunday: from the Old Testament (the Hebrew Scriptures) or Book of Acts, from the Psalms, from the Epistles (the letters written to the early Christian church) and from the Gospels (the four accounts of the life, death and resurrection of Jesus Christ.

THE FIRST READING GENESIS 28:10-19A

Isaac has given Jacob his blessing and has dispatched him to find a wife among his own clan. Like his father, Jacob is expected to marry among his own people, but unlike Isaac, he gets to make the journey himself.

A Reading from the Word of God, written in the Book of Genesis, Chapter twenty-eight, beginning at the tenth verse.

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

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

The Word of the Lord

The people: *Thanks be to God.*

PSALM 139: 1-11, 22-23

With wonderful wisdom, God alone perceives the heights and depths of life.

- 1 LORD, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places *
and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, *
but you, O LORD, know it altogether.
- 4 You press upon me behind and before *
and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.
- 6 Where can I go then from your Spirit? *
where can I flee from your presence?
- 7 If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.
- 8 If I take the wings of the morning *

- and dwell in the uttermost parts of the sea,
- 9 Even there your hand will lead me *
and your right hand hold me fast.
- 10 If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"
- 11 Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike.
- 22 Search me out, O God, and know my heart; *
try me and know my restless thoughts.
- 23 Look well whether there be any wickedness in
me *
and lead me in the way that is everlasting.
- Glory to the Father, and to the Son: *
and to the Holy Spirit;
as it was in the beginning is now: *
and shall be forever. **Amen.**

THE SECOND READING:

ROMANS 8:12-25

Paul has told us that Christian experience is dominated by life in the Spirit rather than by the desires of the flesh, or self-centeredness. Christians are still subject to suffering, to bearing crosses and affliction, but not to eternal condemnation. Not being condemned, we have hope.

A Reading from the Word of God, written in the letter of Paul to the Romans, Chapter eight, beginning at the twelfth verse.

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh-- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

The Word of the Lord

The people: *Thanks be to God.*

THE GRADUAL:

This comes from the Latin word gradus which means "step". In the early medieval church, the deacon or priest would climb the steps of the pulpit or altar to read the Gospel. While they walked these steps, the choir and congregation would sing a psalm. Since it was sung on the steps it became known as the Gradual. Practically speaking, the Gradual gives the congregation a moment of reflective space. It allows us to pause, digest the first readings we have heard and prepare our hearts to stand and welcome the words of Christ. As the Gospel procession passes, those in the front pews bow in reverence to the cross and turn so that all are facing the Gospeller, the minister reading the Gospel. Only a deacon or Priest is authorized for this reading. Ceremony has surrounded this reading since earliest times. This reading symbolizes the presence of Christ in the midst of the believing community)

THE GRADUAL - HYMN 393

1. Break thou the bread of life,
dear Lord, to me,
as thou didst break the loaves
beside the sea;
beyond the sacred page

I seek thee, Lord;
my spirit pants for thee,
O living Word.

2. Thou art the bread of life,
O Lord, to me,
thy holy word the truth
that saveth me;
Give me to eat and live
with thee above;
teach me to love thy truth,
for thou art love.
3. O send thy Spirit, Lord,
now unto me,
that he may touch my eyes,
and make me see;
show me the truth concealed
within thy word,
and in thy book revealed
I see thee, Lord.
4. Bless thou the truth, dear Lord,
to me, to me,
as thou didst bless the bread
by Galilee;
then shall all bondage cease,
all fetters fall,
and I shall find my peace,
my all in all.

THE GOSPEL: MATTHEW 13:24-30, 36-43

THE GOSPEL:

The final portion of the Eucharistic celebration of the Word of God is the sermon or homily. This is a proclamation of the Gospel. In it, the preacher makes the Gospel and other readings relevant to the congregation.

Jesus has told a parable about a man who sowed good seed, only some of which landed in fertile ground. Now he tells one about both wheat and weeds that look like wheat growing together in good soil.

Gospeler: The Lord be with you

All: And also with you

Gospeler: A Reading from the Holy Gospel according to Matthew.

All: Glory to Christ Our Saviour.

Jesus put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did

these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

This is the Gospel of Christ

The people: *Praise to Christ our Lord.*

(NRSV)

THE HOMILY:

As the first half of the Eucharist draws to a close, we will declare our personal and corporate allegiance to God in the ancient Church's statement of faith, the Nicene Creed, the other being the Apostles' Creed.

THE SERMON

THE APOSTLES' CREED

After the Creed a lector will lead us in the Prayers of the People, also called the Intercession. These have followed the Scriptures and the sermons since the second century. Our response to having heard the Word of God and having recited our common faith in the Creed comes in these prayers. We ask God's help for ourselves and others. We pray for God's whole creation, for the nation, for our Church, for those we love, for those in need, and for those who have died. Our Lord Jesus has commanded us to love one another, and this is acted out when we pray for one another.

THE APOSTLES CREED:

**I believe in God the Father Almighty,
creator of heaven and earth**

**I believe in Jesus Christ, His only Son, our Lord.
He was conceived by the power of the Holy Spirit
and
born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.**

On the third day He rose again.
He ascended into heaven, and is seated at the
right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. *Amen.*

THE INTERCESSION: FORM F

10:00 A.M. THE SUNDAY SCHOOL

THE INTERCESSION

After confession we will receive Absolution, given by the Celebrant. This assures us of God's forgiveness and empowers us to lead redeemed lives. Many in the congregation make the sign of the cross as the Celebrant pronounces absolution. This act carries on an ancient Christian tradition of acknowledging a pastoral blessing or absolution. Also, by making this ancient gesture one identifies one's membership in and commitment to the Christian community.

LEADER: Let us pray for the Church and for all people according to their needs.

Lord, in your love,

ALL: Hear our prayer.

LEADER: Bless and inspire all members of the clergy, especially Philip, our Archbishop; Michael, Rufus, Wilfred and John, our Bishops; Canon Beverley, our Rector, Rev. Graveney, our Priest and Rev Stevenson our Curate.

ALL: That their lives may be examples of their teaching, and that they may rightly and faithfully administer your Holy Sacraments.

LEADER: Guide and protect all Heads of State and all who bear rule, especially those in this land: Jeffrey our President, Mia Amor, our Prime Minister, all members of Parliament, and all persons serving in Local Government.

ALL: That our people may be godly and peacefully governed.

LEADER: Direct those who administer justice; and strengthen those who guard and protect the land.

ALL: That our people may dwell in peace.

LEADER: Reveal the common good to those in positions of public trust and to decision-makers in industry and commerce.

ALL: That freedom and dignity may prevail among us.

LEADER: Enlighten with your Spirit all places of education and learning.

ALL: That the whole world may be filled with the knowledge of your truth.

LEADER: Comfort and help all persons who are in any trouble, sorrow, need, sickness, or any other adversity, especially those specially listed on our Prayer List.

ALL: Help us to help them, O Lord.

LEADER: Remember our brothers and sisters, and all others who have died in your faith and fear.

ALL: Grant them peace and eternal life.

LEADER: We thank you, heavenly Father, for the witness of the Blessed Virgin Mary, Mother of Jesus, our Lord and Saviour; for the holy Patriarchs, Prophets, Apostles and Martyrs; and all the Saints who have been good examples in their several generations.

PRESIDENT: And finally let us pray for our own needs and those of others.

A period of silence may be kept.

ALL: Accept our prayers and intercessions, Father, according to your wisdom, for the sake of your Son, Jesus Christ. Amen.

THE ACT OF PENITENCE

PRESIDENT:

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just, and will forgive our sins, and cleanse us from all unrighteousness.

(1 John 1: 8 - 9)

THE ACT OF PENITENCE

THE CONFESSION

THE ABSOLUTION

After confession we will receive Absolution, given by the Celebrant. This assures us of God's forgiveness and empowers us to lead redeemed lives. Many in the congregation make the sign of the cross as the Celebrant pronounces absolution. This act carries on an ancient Christian tradition of acknowledging a pastoral blessing or absolution. Also, by making this ancient gesture one identifies one's membership in and commitment to the Christian community.

PRESIDENT:

Let us therefore confess our sins.

All: Almighty God, our Heavenly Father, we have sinned against you and one another, in thought, word and deed, and in what we have left undone. We are sorry and repent of all our sins. For your Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may serve you in newness of life to the glory of your Name. Amen.

THE ABSOLUTION

PRESIDENT:

Almighty God, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord.

ALL: Amen.

THE GREETING OF PEACE

THE PEACE

The Celebrant leads the Exchange of Peace. It is first and foremost a sign to one another of our willingness to be reconciled. Jesus told us we must be reconciled before offering our gift at the altar. In the Peace, endeavour to do just that.

PRESIDENT:

We are the Body of Christ. By the one Spirit we were all baptized into one Body, and have all been made to drink of the one Spirit.

ALL:

Let us then pursue the things that make for peace and build up the common life.

PRESIDENT

The peace of the Lord be always with you.

All: And also with you.

The President and people shall greet one another in the name of the Lord.

Song of Peace: Let There Be Peace

Let there be peace on earth
And let it begin with me.
Let there be peace on earth

The peace that was meant to be.
With God as our Father
Brothers all are we.
Let me walk with my brother
In perfect harmony.

Let peace begin with me
Let this be the moment now.
With every step I take
Let this be my solemn vow.
To take each moment
And live each moment
With peace eternally.
Let there be peace on earth,
And let it begin with me.

OFFERTORY HYMN: 283

1. O Holy Ghost, thy people bless
who long to feel thy might,
and fain would grow in holiness
as children of the light.
2. To thee we bring, who art the Lord,
our selves to be thy throne;
let every thought, and deed, and word
thy pure dominion own.
3. Lifegiving Spirit, o'er us move,
as on the formless deep;
give life and order, light and love,
where now is death or sleep.

4. Great gift of our ascended King,
his saving truth reveal;
our tongues inspire his praise to sing,
our hearts his love to feel.
5. True Wind of Heav'n, from south or north,
for joy or chastening, blow;
the garden-spices shall spring forth
if thou wilt bid them flow.
6. O Holy Ghost, of sevenfold might,
all graces come from thee;
grant us to know and serve aright
one God in Persons Three.



THE PRESENTATION OF THE OFFERINGS

PRESIDENT AND PEOPLE:

Father, we offer you these gifts which you have given us: this bread, this wine, this money. With them we offer ourselves, our lives, and our work, to become through your Holy Spirit a reasonable, holy, and lively sacrifice. As this bread and wine become the Body and Blood of Christ, so may we and all your people become channels of your love; through the same Christ our Lord. **Amen.**

THE OFFERTORY

The Offertory has significance deeper than giving gifts and goods. These are tokens of our lives. Normally, the table is set by a Deacon, if one is available, and prepared for consecration at the altar while an anthem or hymn is being sung and the collection taken. Setting the table involves many symbolic movements and vessels. The table is set in a precise manner that stems from various long-standing traditions.

THE EUCHARISTIC PRAYER

THE CONSECRATION PRAYER

For this prayer, the Celebrant recalls the actions and words of Christ at the Last Supper wherein he Took bread; Gave thanks; Broke the bread; Gave it to his disciples. These four actions, called the Words of Institution, are the heart of the Consecration Prayer.

PRESIDENT: The Lord be with you

All: And also with you

PRESIDENT: Lift up your hearts.

All: We lift them up to the Lord.

PRESIDENT: Let us give thanks to the Lord our God.

All: It is right to give God thanks and praise.

PRESIDENT:

It is right, and a good and joyful thing, always and everywhere to give you thanks, Father almighty, everlasting God:

SAINTS'DAY:

Through Jesus Christ our Lord. For in the saints you have given us an example of godly living; that rejoicing in their fellowship, we may run with perseverance the race that is set before us, and with them receive the crown of glory.

PROPER PREFACE: GENERAL

**For you are the source of light and life; you made us
in your image, and called us to new life in Jesus Christ
our Lord.**

Therefore we praise you, joining our voices with angels
and archangels and with all the company of heaven, who
forever sing this hymn to proclaim the glory of your
Name:

ALL:

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

*The Congregation kneels as the Eucharistic Prayer
continues.*

EUCCHARISTIC PRAYER - FORM E:

PRESIDENT:

Sovereign Lord and Father,
To you be glory and praise for ever.
In your boundless wisdom
you brought creation into being;
In your great love
you fashioned us in your image;
In your tender compassion
you sent your Son, Jesus Christ, our Saviour,

to share our human nature;
In the power of the Holy Spirit,
He overcame the power of sin and death
and brought your people to new birth
as first fruits of your new creation.

On the night that He was betrayed
He took bread,
and when He had given thanks to you,
He broke it and gave it to his disciples
and said: "Take this, and eat it:
This is my Body which is given for you,
Do this for the remembrance of me."
And after supper
He 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 shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

President:

Therefore, Father, according to the command
of your dearly beloved Son,

All:

**We remember His death;
We proclaim His resurrection;
We await His coming in glory.**

PRESIDENT:

And we offer you, Father,
our sacrifice of thanks and praise.

Send your Holy Spirit on these gifts of
bread and wine that they may become
the Body and Blood of your Son,
Jesus, our Lord and Redeemer.

As we partake of this holy food of new
and unending life, may your Holy Spirit
establish us as a royal priesthood
with the Blessed Virgin Mary, St. N-
and all your sons and daughters who share
in your eternal inheritance;

Through Jesus Christ our Lord.

With Him and in Him and through Him,
by the power of the Holy Spirit,
we worship you, Father Almighty,
with all who stand before you
in earth and heaven,
in songs of everlasting praise:

All:

**Blessing and honour and glory and power
be yours for ever and ever. Amen.**

THE LORD'S PRAYER

PRESIDENT:

As our Saviour has taught us, so we pray:

**Our Father in heaven,
hallowed be your Name;
your kingdom come;**

your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours now and forever. *Amen.*

THE BREAKING OF THE BREAD

PRESIDENT:

We break this bread to share in the body of Christ.

ALL:

Though we are many we are one body, because we all
share in one bread.

THE AGNUS DEI

Lamb of God, you take away the sin of the world:
have mercy on us.

Lamb of God, you take away the sin of the world:
have mercy on us.

Lamb of God, you take away the sin of the world:
grant us peace.

THE INVITATION

PRESIDENT:

The Gifts of God for the People of God.

ALL: Our souls will feast and be satisfied, and we will
sing glad songs of praise to Him.

THE COMMUNION

When coming to receive, some kneel and some stand. In the early church, communion was always received standing since this is the traditional stance for prayer and praise. Kneeling is common in many of our churches across the Anglican Communion, though both positions are entirely acceptable.

Some make the sign of the cross when coming to take communion. Traditionally, the bread and the wine are taken separately. The bread may be received on the tongue or in the hands. It is helpful when receiving the bread to extend your cupped hands to the minister. Extending the hands is a gesture of giving ourselves to Christ as he so generously gives himself to us. Also, it is helpful to the chalice bearer for the receiver to hold the base of the chalice lightly as you guide it to your lips.

The Sacrament may be received by intinction. The minister dips the bread into the wine and offers it to the communicant.

After receiving the bread and wine, the congregants return to their seats, sitting or kneeling quietly until all are served.

COMMUNION HYMN: 549

Refrain:

*Hear, O Lord, the sound of my call;
hear, O Lord, and have mercy
My soul is longing for the glory of you.
O hear, O Lord, and answer me.*

1. Every night before I sleep
I pray my soul to take,
or else I pray that loneliness
is gone when I awake

Refrain

2. Why do I no longer feel
like I've a place to stay?
O take me where someone will care,
so fear will go away.

Refrain

3. In you, O Lord, I place my cares
and all my troubles, too.
O grant, dear Lord, that someday soon
I'll live in peace with you.

Refrain

HYMN FOR THE BLESSING: 654

1. Jesus, friend of little children,
be a friend to me;
take my hand and ever keep me
close to thee.

2. Teach me how to grow in goodness
daily as I grow;
thou hast been a child and surely
thou dost know.
3. Step by step, O lead me onward,
upward into youth;
wiser, stronger, still becoming
in thy truth.
4. Never leave me nor forsake me,
ever be my friend,
for I need thee from life's dawning
to its end.

After the remainder of the consecrated bread and wine is consumed, and the Eucharistic vessels are cleansed and put away, we will pause to thank God for the gift of new life in Christ. Jesus. Various versions of the post-communion prayer have been used by the Church since the fourth century.

POST COMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us
with the spiritual food
of the most precious Body and Blood
of your Son our Saviour Jesus Christ;

and for assuring us in these holy mysteries
that we are living members
of the Body of your Son,
and heirs of your eternal kingdom.

And now, Father, send us out
to do the work you have given us to do,
to love and serve you as faithful witnesses
of Christ our Lord.

To Him, to you, and to the Holy Spirit,
be honour and glory, now and for ever. ***Amen.***

THE BLESSING

God give you grace to follow His Saints in faith and hope and love; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always.

All: Amen

The Spirit of truth lead you into all truth, give you grace to confess that Jesus Christ is Lord, and to proclaim the word and works of God; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always.

All: Amen

THE DISMISSAL

The Dismissal in the Eucharist is the very last part of the Liturgy. While it might feel like a divine green light to beat the traffic, or to rush home, it has a deep theological meaning. It is a sending forth into the world. When the Deacon or Celebrant says "Go in peace to (love) and serve the Lord," and the congregants say "Thanks be to God," its means "we accept this mission. By speaking back, we reclaim our active role. It is a collective, energetic shout of agreement from the entire body. It transforms the dismissal from a passive exit into a unified launch.

If the dismissal is the "sending forth," then "Thanks be to God" is the "Let's go!" it is the congregation's eager "Amen" to being sent out as missionaries of peace, love, and service into a world that sorely needs it.

THE DISMISSAL

PRESIDENT: Go in peace and serve the Lord

ALL: In the name of Christ. Amen

RECESSIONAL HYMN: 823

1. Who are these like stars appearing,
these, before God's throne who stand?
Each a golden crown is wearing;
who are all this glorious band?

Alleluia! Hark, they sing,
praising loud their heavenly King.

2. Who are these in dazzling brightness,
clothed in God's own righteousness?
These, whose robes of purest whiteness,
shall their lustre still possess,
still untouched by time's rude hand?
Whence came all this glorious band?
3. These are they who have contended
for their Saviour's honour long,
wrestling on till life was ended,
following not the sinful throng;
these, who well the fight sustained,
triumph by the Lamb have gained.
4. These are they whose hearts were riven,
sore with woe and anguish tried,
who in prayer full oft have striven
with the God they glorified;
now, their painful conflict o'er,
God has bid them weep no more.
5. These, the Almighty contemplating,
did as priests before him stand,
soul and body always waiting
day and night at his command:
now in God's most holy place
blest they stand before his face.

ORGAN POSTLUDE

*Please feel free to depart during the postlude,
mindful of those who remain to listen.*

NOTICES AND ANNOUNCEMENTS

- *The St. James' Church Family would like to extend a blessed welcome to all today. A very special welcome to our visitors. May this service be an inspiration to all.*
- *Best wishes are extended to all celebrating your birthday or anniversary this week. We wish you many more.*

IN MEMORY OF...

Today we remember our beloved sister in Christ, Megan Applewhaite. Though five years have passed since she departed this earthly life, her spirit remains with us.

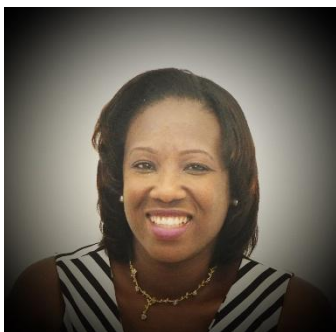
Megan, or Peggy to many, was a faithful member of this church whose kindness, devotion, and gentle presence enriched this fellowship. We give thanks for the love she shared, the example she set, and the memories that continue to inspire us. May her soul rest in eternal peace, and may we honor her legacy by living with the same grace and faith she embodied

BIRTHDAY GREETINGS:

Our records indicate that the following members are celebrating their birthdays this week. Special greetings are extended to them.

Greenidge, Violet (Mrs.)

July 27



Broomes, Rashina (Miss)
July 30

St. James Parish Church



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