



Order of Service for August 9, 2026
11th Sunday after Pentecost
Celebration of Holy Eucharist 10 a.m.
Celebrating: The Rev'd Sean Devlin
Assisting: The Rev'd Deacon Betty Nadurak



**St. Paul's
Anglican Church**
Opening Hearts and Minds to God's Grace

**Everyone who calls on the name
of the Lord shall be saved
ROMANS 10:13**



Pre-Service Music: We Have Come into His House (Please join in this time of worship, as we prepare for the Service.)

Welcome and Opening Prayer

Processional Hymn: Pass it On (screens)

Greeting p 185 (Book of Alternative Services - Green book) (screens)

The Collect for Purity . . . p. 185 (screens)

Glory to God . . . p. 186 (screens)

Kyrie Eleison . . . p. 186 (screens)

Collect of the Day p. 373 (screens)

The Proclamation of the Word

The First Reading

A reading from the book of Genesis

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob. Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him. Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So, he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron. He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So, Joseph went after his brothers and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become

of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him" - that he might rescue him out of their hand and restore him to his father. So, when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it. Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

Genesis 37:1-4, 12-28

Reader: The word of the Lord.

People: *Thanks be to God.*

Psalms 105:1-6, 16-22, 45c... p.845 (screens)

The Epistle Reading

A reading from the letter of Paul to the Romans

Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how

are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

Romans 10:5-15

Reader: The word of the Lord.

People: *Thanks be to God.*

Gradual Hymn: It is Well with My Soul (screens)

The Holy Gospel

Leader: The Lord be with you.

People: *And also, with you.*

Leader: The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

Gospel Acclamation: The Alleluia (sung)

Immediately Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So, Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, "Truly you are the Son of God."

Matthew 14:22-33

Leader: The Gospel of Christ.

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

Gospel Acclamation: The Alleluia (sung)

Homily

The Apostles Creed . . . p. 189 (screens)

The Prayers of the People (screens) (The people sit or kneel for the prayers)

Confession and Absolution ... p.191 (screens)

The Peace: p. 192 (screens)

The Celebration of the Eucharist

Offertory Hymn: CP # 430 Will You Come and Follow Me? (screens)

Prayer over the Gifts. . . . p. 373 (screens)

Eucharistic Prayer 3 (screens).... p. 198

Proper Preface for Lord's Day 3... 218 (screens)

The Lord's Prayer form 1. p. 211 (screens)

The Breaking of the Bread, 1. p. 212 (screens)

Agnus Dei (screens)

The Communion p. 213 (screens)

Communion Hymns: (screens)

Give Thanks

Blessed are You Lord

Spirit Song

Hymn after Communion (Please stand) I am the Bread of Life (screens)

Prayer after Communion ...p. 374 (screens)

Doxology p. 214 (screens)

The Blessing

Announcements (screens)

Closing Hymn: The Heart of Worship (screens)

Sending

You're invited to join us for Coffee, right after the Service, in the Hall.

Traditional Land Acknowledgement

Creator, you made all people of every land. In the spirit of respect and truth, we honour the traditional Treaty 7 territory of the Blackfoot Confederacy, including the Siksika, Kainai, and Piikani Nations, the Stoney Nakoda, including the Chiniki, Bearspaw, and Wesley Nations, and the Tsuu T'ina Nation. We acknowledge the Métis Nation of Alberta, Region Three. In the spirit of reconciliation and because we are all treaty people, we also acknowledge all people who make their homes in the traditional Treaty 7 territory of Southern Alberta.

Prayers for this Week

(bold italics indicate new or special emphasis this week)

In the Anglican Cycle of Prayer, we pray for ***the Episcopal Church***. In the Anglican-Lutheran Prayer Cycle, we pray for ***The Rt. Rev. Helen Kennedy, Bishop, and the clergy and people of the Diocese of Qu'Appelle***. In the Lutheran Church, we pray for ***the dean, council, and congregations of the Northern Area of the Synod of Alberta and the Territories***. In the Moravian Church we pray ***Remembering August 13 – in 1727, this was the day when the young community in Herrnhut, Germany, nearly torn apart by internal theological conflict, was bonded together by the power of the Holy Spirit. Some call it our Moravian “Pentecost.”***

In our Diocesan Cycle, we pray for ***St. Andrew, Calgary and their clergy The Rev. John Chuol and The Rev. Deacon Pat Kover, also for Diocesan First Nations Ministries***. We lift to you our friends in our Companion Diocese, the Windward Islands. We pray for ***Holy Trinity, Castries with St. Mary, La Caye, on St. Lucia and their Incumbent The Ven. Christian Glasgow. We pray also for Mother's Union Diocesan President – Mrs. Hermione St. Bernard***

In our Parish Cycle, we pray today for our clergy Tony Hilling, Betty Nadurak, Cyril Haynes, Sean Devlin, Garry MacDowall and their families. ***Heavenly Father***, giver of life and health, comfort and strengthen those of our parish who are sick, injured or distressed, and those approaching or recovering from surgery, especially we lift up to you: Wanda; Ari & Valma; Andrea; Dorothy Ann; Robbie; Patrick; Josh; Bob & Joanne; Michael; Scott; Kerin; Obiageli Gloria.

For those grieving: the Brisbin family, the family of Iona Shaw. ***We thank you*** for your healing touch which sustains us every day; and for the many healings that have taken place in our parish, and your unending mercy as you hear our prayers.

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We pray especially for the work of Alongside Hope and its partners in Canada and around the world.

We pray for all those whose lives have been thrown in turmoil by storms, floods, fires, famine, or other climate disasters. We remember all who are struggling economically. Please help us all to stand together in hard times.

We pray for the Indigenous Peoples of this land. We give thanks for the immeasurable privilege of sharing the journey of life together. ***We pray for*** forgiveness for the terrible harm inflicted by Residential Schools, for the racism that still infects our hearts and is an open wound in our country; for an end to all forms of prejudice and bigotry; for justice; for reconciliation, and new paths forward that honour all God's precious children.

We pray for peace and justice in our own country and throughout the world. We remember the people of Ukraine, the Holy Land, USA, Nigeria, and all whose lives have been torn apart by violence. We pray for safe haven for over 80 million people in the world whom violence has forced to flee their homes.

We stand in solidarity with all whose lives have been devastated by human evil, and all seeking to make the world as it ought to be. ***We pray for*** protection and guidance for all in law enforcement or our military in danger at home or overseas. May your Holy Spirit guide world leaders to seek just resolutions to all conflicts, that all people may come to know your peace that passes all understanding and war be no more.



The flowers on the altar are given to the glory of our Risen Lord by Zemen and Dolor Ekomwenrenren in celebration of their parents' 20th wedding anniversary, and in thanksgiving for God's abundant love, protection, and countless blessings.