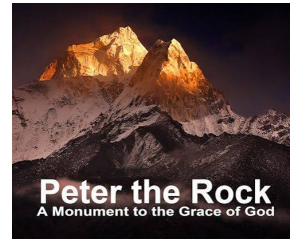


Holy Eucharist
13th SUNDAY after PENTECOST -August 23, 2026, 10:00 a.m.

St. Peter's Episcopal Church
8110 St. Andrew's Church Road
Louisville, Kentucky 40258



BCP refers to the red Book of Common prayer, found in the red cloth holder in front of you.

Hymnal refers to the Hymnal 1982 (blue book), also found in the cloth holder. Insert refers to handout with scripture readings.

*Bold items are said/sung by all. Please stand or kneel as you are able where marked with a **

***Opening Hymn: Hymnal # 518 "Christ is Made the Sure Foundation"**

***The Opening Words: BCP p. 355**

Officiant: Alleluia, Christ is risen.

People: The Lord is risen indeed. Amen

Officiant: 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*

***Gloria in Excelsis Deo Hymnal #S280**

**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.**

Officiant: The Lord be with you

People: And also with you

Officiant: 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.

Officiant: Please be seated for the readings.

Exodus 1:8-2:10

Reader: A reading from the book of Exodus;

Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, “This must be one of the Hebrews’ children,” she said. Then his sister said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?” Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

Reader: **The Word of the Lord**

People: **Thanks be to God**

Psalm 124

Officiant: **Let us read together Psalm 124 found in your insert.**

**1 If the Lord had not been on our side, *
let Israel now say;**

**2 If the Lord had not been on our side, *
when enemies rose up against us;**

**3 Then would they have swallowed us up alive *
in their fierce anger toward us;**

**4 Then would the waters have overwhelmed us *
and the torrent gone over us;**

**5 Then would the raging waters *
have gone right over us.**

6 Blessed be the Lord! *

he has not given us over to be a prey for their teeth.

**7 We have escaped like a bird from the snare of the fowler; *
the snare is broken, and we have escaped.**

**8 Our help is in the Name of the Lord, *
the maker of heaven and earth.**

Romans 12:1-8

Reader: A reading from the letter of Paul to the Romans

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Reader: The Word of the Lord

People: Thanks be to God.

***The Gospel Hymn: Hymnal #508 “Breathe on Me Breath of God”**

Matthew 16:13-20

Officiant: A reading of the gospel according to St. Matthew

People: Glory to you, Lord Christ

(read in Karen first, then English) (Sgaw Karen Language)

**13တုယုၣ်ၵျီၣ်ဒီးအပျီၣ်အဘိၣ်တဖၣ်လဲၣ်တုၤဝဲဆူၣ်ဖံလံးပံၤ ကဲၤစါရံၤအခိၣ်အဃၤဒီး,
အဝဲသံကွၢ်အပျီၣ်အဘိၣ်ဒီးစံးဝဲဒၣ်, “ပုၤစံးလၢပုၤကညိမိခွါအံၤမ့ၢ်မတၤတဂၤလဲၣ်.”**

**14ဒီးအဝဲသ့ၣ်စံးဝဲဒၣ်, “ပုၤတနီၤစံးလၢနမ့ၢ်ပုၤဘျၢတၢ်စီယံၤဟၢၣ်, တနီၤစံးလၢစီအ့ၤလံၤယၤ,
ဒီးအဂၤတနီၤစံးဝဲမ့ၢ်စီယံးရမံၤယၤ, မ့တမ့ၢ်ဘၣ်ဒီးဝံအဂၤတဂၤလဲၣ်.”**

15ယုၣ်ၵျီၣ်သံကွၢ်အဝဲသ့ၣ်, “မ့မ့ၢ်သုဝဲသုစံးလၢယမ့ၢ်မတၤတဂၤလဲၣ်.”

16စီရိန်မိတ်ပွားတရားစံးဆာဝဲ, “နမ့်ခရ်, ကစၢ်ယွၤလၢအမူဝဲတဂၢ်အဖိခွါလီၤ.”

17ယုဒရှုးစံးဆာအီၤ, “စီၤယိၤနီၤအဖိခွါစီရိန်မိတ်, နဘၢ်ဆိၣ်ဂ့ၤနီၤနီၤလီၤ. အဂ့ၢ်ဒ်အံၤ,

တၢ်သ့ၣ်ညါအံၤတဟဲလၢပုၤကညီအအိၣ်ဘၣ်. မ့ၢ်,

ဘၣ်တၢ်လီၢ်ဖျါထီၣ်န့ၢ်နၢ်လၢယၢ်လၢအအိၣ်လၢမူခိၣ်န့ၢ်လီၤ. 18ဒီးယဲဒ်အံၤယစံးလၢနမ့်ပွားတရား,

လၢ်တဖျါ, ဒီးလၢလၢ်အံၤအဖိခိၣ်န့ၢ်, ယကသ့ၣ်ထီၣ်ယတၢ်အိၣ်ဖျါ,

ဒီးတၢ်သံအစိကမီၤဒ်လဲၢ်မၤနၢ်အီၤတန့ၢ်ဘၣ်လီၤ. 19ယကဟ့ၣ်နၢ်လၢမူခိၣ်ဘီမ့ၢ်အနီၣ်တံၢ်ခံတဖၣ်လီၤ.

ဖဲဒ်တၢ်လၢနတြီယာ်တမံၤမံၤလၢပုၤသုတမၤလၢဟီၣ်ခိၣ်ချၢ တဂ့ၤန့ၢ်, ကဘၣ်တၢ်တြီယာ်အီၤလၢမူခိၣ်,

ဒီးဖဲဒ်တၢ်လၢနပျဲတမံၤမံၤလၢပုၤကမၤလၢဟီၣ်ခိၣ်ချၢအံၤ န့ၢ်, ကဘၣ်တၢ်ပျဲမၤအီၤလၢမူခိၣ်လီၤ.”

20ယုဒရှုးတြီအပျီၤအဘီၣ်တဖၣ်သံးသံး, လၢအသုတတဲပုၤနီၤတဂၢ်လၢအဝဲမ့ၢ်ခရ်တဂ့ၤန့ၢ်လီၤ.

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Officiant: **The Gospel of the Lord**

People: **Praise to you Lord Christ**

The Sermon

This sermon is from the Episcopal Church Website and is written by the Rev. Anna Sutterisch, the priest at St. Martin’s Episcopal Church in Chagrin Falls, Ohio.

Every part of the story is important. Every piece of the puzzle, every theme in the narrative, every member of the body. There are so many pieces to our story. Take today’s Exodus reading: Slavery. A jealous Pharaoh. A pair of

possibly lying midwives. A hidden baby. A brave mother. A tar-coated basket. A princess. This origin story rivals any Marvel epic!

All of these details—all these themes and characters and plot-lines—add up to this central claim: God saves.

Consider the midwives. They ought to be terrified—they work for the Pharaoh—and yet they are not afraid. They choose to fear God instead of man, and so they use their power in a courageous act of civil disobedience. What would have happened to the history of not just Israel, but all humanity, had this baby not gone on to oversee the demise of Pharaoh and his armies? The midwives change the course of human history.

Then there is the mother who hides her child, the sister who watches from a distance, the daughter of Pharaoh who refuses to see an enemy and instead sees a baby, and the unnamed hands that build a basket and set it among the reeds. Each action is small. Each action is essential. It is God who brings salvation through these ordinary objects, ordinary people, ordinary decisions. Of course, none of these individuals could see the whole story. In the moment, there is fear, ambiguity, and cost. On the page, the story can seem overly simple, as we know the outcome as we read. But do not be deceived: It is never uncomplicated to be human in a broken world.

This is one gift the midwives offer us. They remind us that we are not called to carry the whole story. We cannot bring about salvation. We are called only to do our part within it. It is not perfection God seeks from us, but faithfulness, relationship, and discernment. We are not responsible for control of the outcome, but for courage in the moment.

In the Gospel, people are still trying to sort out the story—in this case, who is Jesus? So he asks Peter, “But who do *you* say that I am?”

The scene is important. Jesus is in Caesarea Philippi, and the location is an area full of temples and shrines to ancient religions. In such a place, Peter answers the question simply, plainly: “You are the Messiah, the Son of the living God.”

While it is a simple answer, the meaning is deeply confusing. Peter, like all of us, is called to play only a part in the larger story. The large story of salvation arrives with a lot of tragedies. Even our Savior dies a criminal’s death on the cross.

“But who do you say that I am?”

We cannot decide who Christ is solely based on the stories others tell us, or even only based on the traditions we inherit. At some point, the question must become personal: Who is Jesus to you?

The answer is never static—nor should it be. Like any good relationship, our relationship with Jesus deepens over time. It unfolds. It matures. Like anything rooted in living soil, it grows season by season.

We live in a world as complex as the one captured in the book of Exodus—a world marked by fear and oppression and violence, but also by courage, compassion, and unexpected grace.

It can be tempting for us to try to shoulder it all, to try to be the savior. And it can also be a temptation to just run away, to pretend none of it is happening. But Exodus shows us, and the Gospel insists: salvation belongs to God. Christ alone saves. Christ alone leads us out of bondage. Christ alone carries the weight of redemption.

Every piece of the body matters, because Christ is at work through all of us. We may never part the sea. We may never stand before Pharaoh. We may never be named the rock of the Church.

But we might be a parent who makes impossible sacrifices for their children. We might take professional risks in choosing to follow God instead of man. We might keep watch over a basket in a river and discover a calling we never anticipated. And that is enough. As complicated and long and difficult as our story is, God is with us. God alone can save us—we do not have to. Our help is in the Name of the Lord, the maker of heaven and earth. Amen.

***Priest:* Let us say the Nicene Creed together, found on page 358 of the BCP**

***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.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen

The Prayers of the People

The reader leads the Prayers of the People

In the power of the Spirit and in union with Christ, let us pray to the Father, Lord hear our prayer.

Almighty God, our heavenly Father, you promised through your Son Jesus Christ to hear us when we pray in faith. Let us pray to the Father, **Lord hear our prayer.**

Strengthen the worldwide Anglican Communion and our Archbishop Sarah; the Episcopal Church and our Presiding Bishop Sean, the Diocese of Kentucky and our Bishop Terry, this parish and our priest Fine and all deacons and lay ministers. Strengthen all your Church in the service of Christ, that those who confess your name may be united in your truth, live together in your love, and reveal your glory in the world. Let us pray to the Father, **Lord hear our prayer.**

Bless and guide Donald our president, Andy our governor, Craig our mayor, and all who work for justice and peace: give wisdom to all in authority; and direct this and every nation in the ways of justice and of peace; that we may honor one another, and seek the common good. We also pray for all countries at war that the Spirit may lead them to the blessings of peace. Let us pray to the Father. **Lord, Hear our prayer.**

Give grace to us, our families and friends, and to all our neighbors, that we may serve Christ in one another, and love as he loves us. Let us pray to the Father. **Lord, Hear our prayer.**

Comfort and heal all those who suffer in body, mind, or spirit, especially those who suffer from fear, anxiety, mental illness, addiction, and all who lack food, work or shelter. We pray also for those members of our community in any need or trouble, especially **Helen, Roxie, Shirley, Sheila, Debbie, Linda, Janet, Eilene, Ah Peh, Donna, Peggy, John, Kler Htoo, Bill, Debbie, Moe Loe, George, Ted, Valentine, Pah Noe, Gay Ku, Fiona, Michael, Terry, Beverly, Moe Moe, Peh Naw, Paw Khu, Tracy, Liz, Heidi, Nancy, Addison, Peggy, Rebecca, Nate, Kathy, Do Do, Becky, Kayleigh and Harry**; give them courage and hope in their troubles; and bring them the joy of your salvation.

Let us pray to the Father. **Lord, Hear our prayer.**

Hear us as we remember those who have died in the faith of Christ, especially our friends, family, and neighbors who have died in years past: **David Glidewell, Aubrey James Kline, Julie Ann Nicholas, Herman Weiner, Lloyd Baird, Ruth McClure, Myrtle Mathews, Bill Hahn, Bob Stultz and Jack Jeanes.** We also remember, **Thomas Furlong and David Glidewell**, in whose loving memory the sanctuary candle burns today. According to your promises, grant us with them a share in your eternal kingdom.

Let us pray to the Father. **Lord, Hear our prayer.**

Rejoicing in the fellowship of blessed Peter, Paul, John and all your saints, we commend ourselves and the whole creation to your unfailing love. Bless those in isolated and persecuted churches around the world and in refugee camps that people may find fresh strength in the good news of Easter and that the fire of the Holy Spirit may be sent upon his people, so that we may bear faithful witness to his resurrection. Let us pray to the Father. **Lord, Hear our prayer.**

Priest adds a concluding Collect

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.

***The Confession & Absolution: BCP p. 360**

The Priest says

Let us confess our sins against God and our neighbor with the confession found on page 360 of the prayerbook.

Minister and People:

Most merciful God,

We confess that we have sinned against you

in thought, word and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

**we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways
to the glory of your Name. Amen**

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 Priest says to the people

The peace of the Lord be always with you.

***People:* And also with you**

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

Birthdays, Anniversaries, & Celebrations & Announcements

***The Offering**

The Priest Says:

Let us with gladness present the offerings of our life and labor to the Lord.

***The Offering Hymn: Hymnal #362 “Holy, Holy, Holy”**

***The Doxology: Hymnal #380, verse 4**

*Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost.*

***Holy Eucharist, Prayer A: BCP p. 361**

The Holy Communion

***Celebrant:* The Lord be with you**

***People:* And Also with you.**

***Celebrant:* Lift up your hearts.**

***People:* We lift them to the Lord.**

***Celebrant:* Let us give thanks to the Lord our God.**

***People:* It is right to give God thanks and praise..**

Then facing the Holy Table, the Celebrant proceeds:

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

*Holy, Holy, Holy Lord, God of power and might,
Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full, full of your glory.*

Hosanna in the highest.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Hosanna in the highest.

Then the Celebrant continues:

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

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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

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.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died

Christ is risen

Christ will come again.

The Celebrant continues:

We celebrate the memorial of our redemption, O father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. *Amen*

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

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

forever and ever. Amen

***The Breaking of the Bread**

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

Celebrant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

Celebrant: The gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Holy Communion

All baptized Christians are invited to come forward for bread and wine; all people are invited to come forward for a blessing.

All are invited to go to the back of the church for a healing blessing after receiving communion.

***The Post-Communion Prayer: BCP p. 365**

Celebrant: Let us pray the Post-Communion Prayer found on page 365 in the prayerbook

Celebrant and people:

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

***The Blessing**

The Priest blesses the congregation

***Closing Hymn: Hymnal #473 “Lift High the Cross”**

***The Dismissal**

Priest: Go in Peace, to love and serve the Lord. Alleluia. Alleluia.

People: Thanks be to God. Alleluia. Alleluia.

