



Holy Eucharist *for the* Fall Clergy Day with the Bishop

7 October 2025

The commemoration of Brigitta of Sweden, 14th century mystic

St. Andrew's Church in Newcastle

Prelude

Hymn in Procession, *To the Name of Our Salvation*, The Hymnal 249

Opening Acclamation and the Collect of the Day

Epistle *1 Corinthians* (14:6-12)

The Psalm *The Book of Common Prayer*, page 597

We say Psalm 12 responsively; odd numbered stanzas by high voices; even numbered ones by low voices.

Hymn before the Gospel, *Fairest Lord Jesus*, The Hymnal 383

Gospel *St. Matthew* (11:2-15)

Sermon

Prayers of the People

The intercessor sings, "in your mercy," we respond "hear our prayer."

Confession & Absolution

Exchange of Peace

Offertory hymn *God the Sculptor of the Mountains*, page three

The Great Thanksgiving *from* ENRICHING OUR WORSHIP

Sanctus *The Hymnal*, S-127

The Lord's Prayer

Fraction Anthem *The Hymnal*, S-167

Postcommunion Prayer

Blessing and Dismissal

Hymn in Procession *My Hope is Built (On Christ the Solid Rock)*, page four



Birgitta Birgersdotter came from a noble Swedish family and was born in 1303. Early in her life she discerned a religious vocation, but was married against her will at the age of 13 to a member of the Swedish nobility. The couple had eight children. Birgitta sought to live a holy, religious life. When her husband was absent, she openly practiced a strict asceticism, and when he was home, she did so secretly. Both she and her husband became members of the Franciscan Third Order, which admitted laypeople. From childhood, Birgitta had experienced visions. Christ, Mary, and the saints spoke with her often in Swedish and shared with her warnings intended for others, which Birgitta would write down or dictate to her confessor. Eventually these messages became increasingly political, which caused her great discomfort. Although Birgitta enjoyed a good relationship with the royal family, she sharply criticized the king, becoming a symbolic leader for the aristocratic Swedish opposition. Birgitta advised popes and rulers throughout Europe, and criticized the extravagant lifestyles of the clergy, monastic orders, and laity, challenging four popes to return to Rome from Avignon. She also tried to persuade the rulers of England and France to negotiate peace and end the war that would later be called the Hundred Years' War. Because of her struggles, she was recognized throughout Europe as an uncomfortable counselor and a visionary. After the death of her husband in 1344, Birgitta devoted herself entirely to the religious life. The Order she founded, the Brigittines, was based on the revelations she had received earlier in her life. Her monastery would always have a women's and men's cloister next to one another, joined by a shared church, in which the monks, nuns, and laity would pray together. The abbess would be in charge of both the men's and women's cloister. To get papal approval for her order's founding, Birgitta traveled to Rome. In 1370, Urban V recognized the new order and allowed its foundation at Vadstena, Sweden. Birgitta was, in fact, not the first abbess there, but rather her daughter Catherine. Except for several pilgrimages, Birgitta remained in Rome for the rest of her life. She ministered to both rich and poor, sheltered the homeless, and worked untiringly for the return of the pope from Avignon to Rome. In 1372, she was spurred by a vision to visit the Holy Land. On the return trip from Jerusalem Birgitta fell ill and entered eternal life on July 23, 1373. In Sweden she is celebrated on October 7, which is the anniversary of her canonization.


Leaders of the Liturgy

Thomas J. Brown, Bishop of Maine, presider and preacher; *J. Ann McAlhany*, deacon at Trinity in Castine, deacon; *Sean Fleming*, St. Andrew's Church, organist; *Myrna Koonce*, transitional deacon at St. Paul's in Brunswick, lector; *Matthew Simpson*, deacon at St. Mary's in Falmouth, and *Kristen Burkholder*, deacon at St. Thomas's in Camden, intercessors; *Andrew D'Angio-White*, rector at St. David's in Kennebunk, cantor.

The clergy community gives God thanks for the rector and staff of St. Andrew's Church, who host us, and to the many parishioners here who welcome us and who worked together to support our worship, work, and fellowship. Thank you, St. Andrew's!

Hymn in Procession, *God the Sculptor of the Mountains*

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1. God the sculp-tor of the moun-tains, God the mil-ler of the sand,
2. God the nui-sance to the Pha-raoh, God the cleav-er of the sea,
3. God the un-ex-pect-ed in-fant, God the calm, de-ter-mined youth,
4. God the dress-er of the vine-yard, God the plant-er of the wheat,



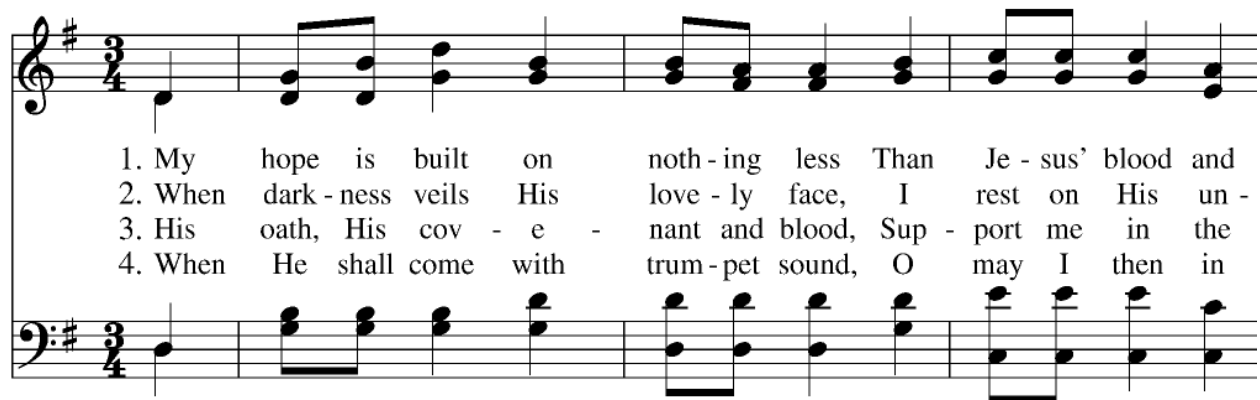
God the jewel-er of the heav-ens, God the pot-ter of the land:
God the pil-lar of the dark-ness, God the bea-con of the free:
God the ta-ble turn-ing pro-phet, God the res-ur-rect-ed Truth:
God the reap-er of the har-vest, God the source of all we eat:



you are womb of all cre-a-tion, we are form-less; shape us now.
you are gate of all de-liv'-rance, we are sight-less; lead us now.
you are pres-ent ev-ery mo-ment, we are search-ing; meet us now.
you are host at ev-ery ta-ble, we are hun-gry; feed us now.

Hymn in Procession, *My Hope is Built (On Christ the Solid Rock)*

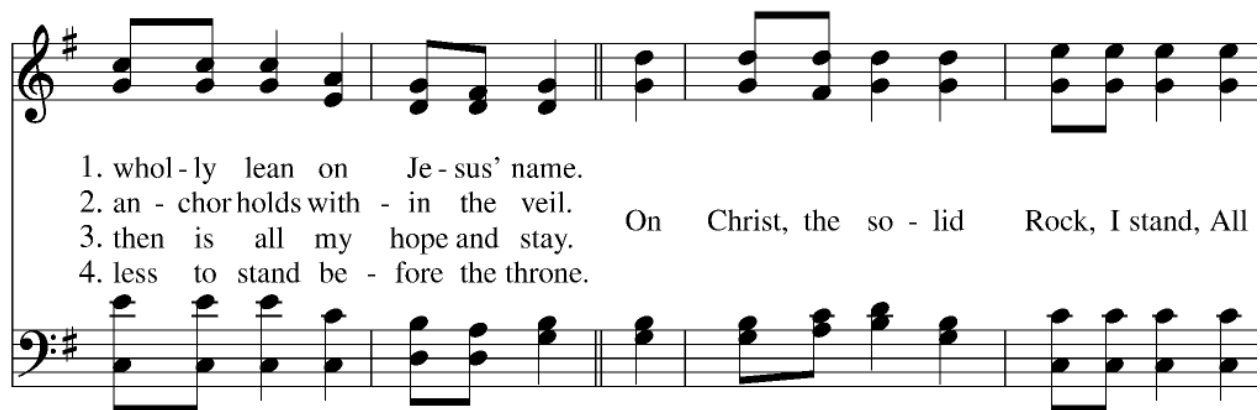
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1. My hope is built on noth - ing less Than Je - sus' blood and
2. When dark - ness veils His love - ly face, I rest on His un -
3. His oath, His cov - e - nant and blood, Sup - port me in the
4. When He shall come with trum - pet sound, O may I then in



1. right - eous - ness; I dare not trust the sweet - est frame, But
2. chang - ing grace; In ev - 'ry high and storm - y gale, My
3. whelm - ing flood; When all a - round my soul gives way, he
4. Him be found; Dressed in His right - eous - ness a - lone, Fault -



1. whol - ly lean on Je - sus' name.
2. an - chor holds with - in the veil. On Christ, the so - lid Rock, I stand, All
3. then is all my hope and stay.
4. less to stand be - fore the throne.



oth - er ground is sink - ing sand, All oth - er ground is sink - ing sand.