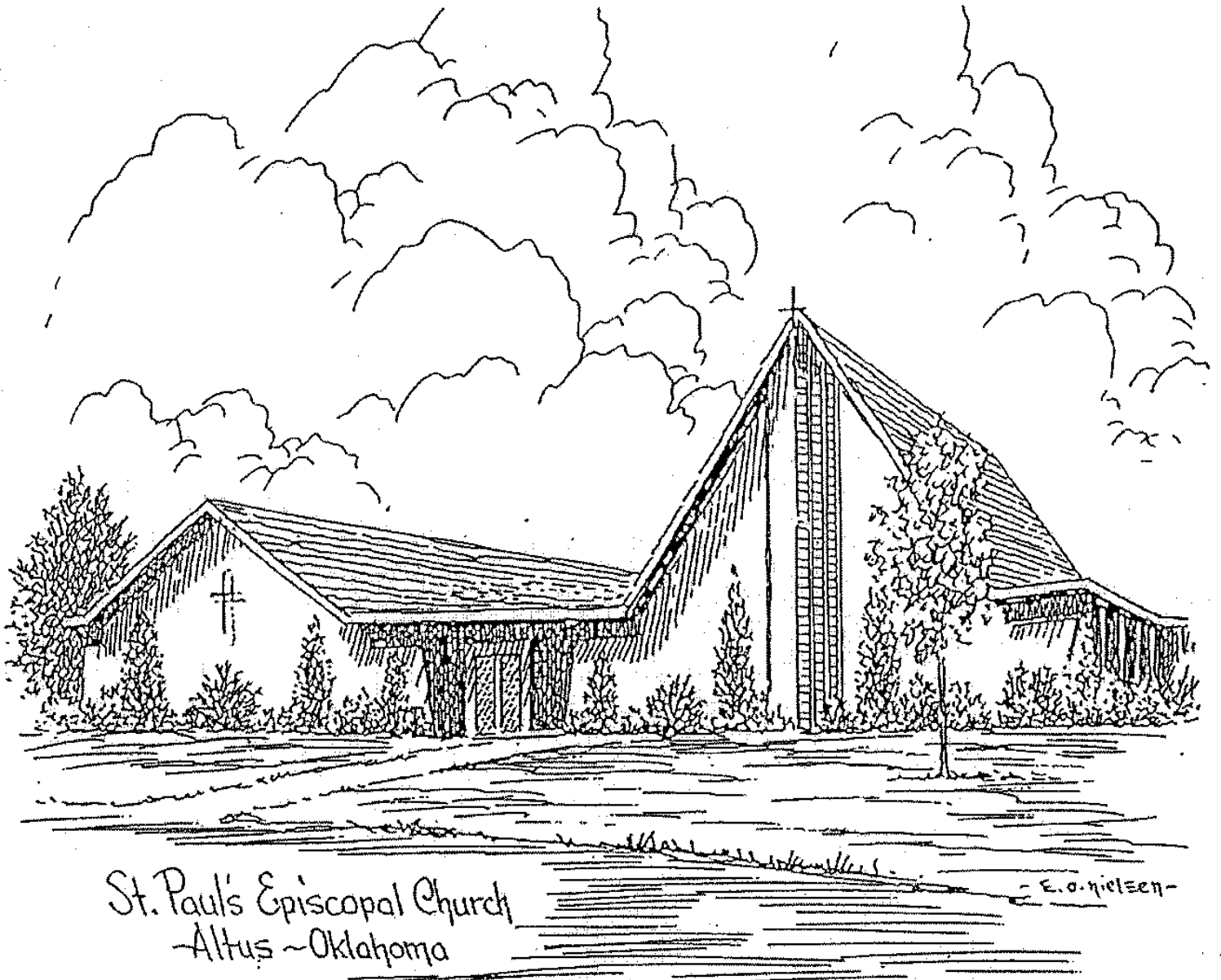


*St. Paul's: Come and worship with us.
A place of rest, peace and love.*



*The Twenty Sunday after Pentecost
October 23rd, 2022*

721 North Thomas Street Altus Ok 73521

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The Reverend Suzanne Mollison

Instructed Eucharist

THE HOLY EUCHARIST RITE II

Prelude

Organist

As we have listened to the musical prelude, we begin our worship as we focus our hearts. The few minutes immediately before the service are an excellent time to quiet our minds and settle into the prayerful environment of worship.

Introduction

For nearly 2,000 years, Christians have come together Sunday after Sunday, and often during the week. They have come to offer themselves to God and to communicate with God in a very special way. We call it "Eucharist," which is an ancient Greek word meaning "thanksgiving," but sometimes it is called Holy Communion, the Lord's Supper, or Mass. By whatever name, our Sunday Eucharist is the centerpiece of the Church's worship and life together.

Our worship goes beyond us as individual people or an individual church. In truth, worship is not really about or for us at all: worship is for and about God. Worship honors our deep, divinely implanted need to praise and give thanks to God. As The Book of Common Prayer says, "We praise God, not to obtain anything, but because God's Being draws praise from us (BCP, 857)."

In Eucharist, we communicate with God not only with words but with all our senses. Our worship is meant to be a full body experience.

Opening Procession

We stand for the procession of the Cross and the entrance of all the ministers, remembering that the people of God are moving toward God's Kingdom, following the Cross of Christ. We typically sing a hymn to begin our service, which is typically chosen for its resonance with the readings or the nature of the day. Many choose to bow as the Cross passes them, out of reverent respect for the meaning and significance of this sacred symbol.

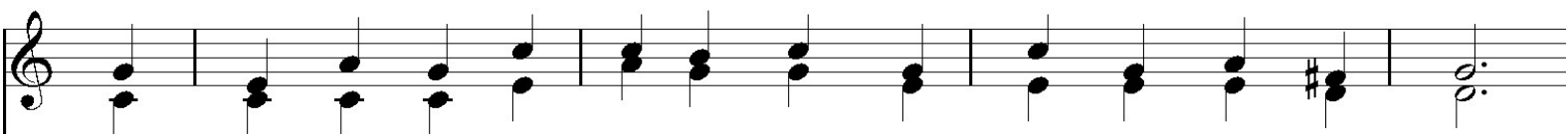
Throughout the service we may kneel for prayer, stand for praise and sit for instruction which is common to do in the Episcopal Church. There is variation of posture and gestures among worshipers. For instance, it has become customary to kneel for the Prayers of the People, but kneeling and standing are both prominent during the Eucharistic prayer or Great Thanksgiving. Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross. Remember that you are welcome to use those gestures that aid your worship, and free to omit those that do not.

Liturgy of the Word


There are two parts to every Eucharist. The first is known as “the Liturgy of the Word,” and it includes several parts: opening prayers, readings from Scripture, a sermon, the Nicene Creed, the Intercessions or the prayers of the people, the Confession of Sin and Absolution, and the Peace.

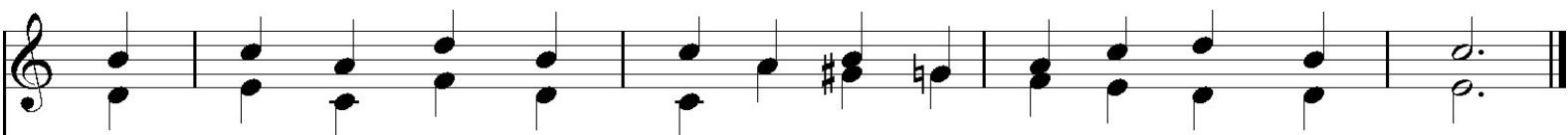
Please stand, if able, for the Processional Hymn and remain standing through the Collect of the Day

Processional Hymn Hymnal 680




1 O God, our help in a - ges past, our hope for years to come,
2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou - sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;





1 our shel - ter from the storm - y blast, and our e - ter - nal home:
2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3 from ev - er - last - ing thou art God, to end - less years the same.
4 short as the watch that ends the night be - fore the ris - ing sun.
5 they fly, for - got - ten, as a dream dies at the o - pening day.



O God, our help in ages past,
our hope for years to come,

be thou our guide while life shall last,
and our eternal home.

Opening Acclamation

We begin with the opening acclamation. These words proclaim what we are here to do, and affirm our conviction that God is gathered with us, too. These opening sentences vary with the seasons of the Church, and we are currently using the most common: “Blessed be God: Father, Son, and Holy Spirit,” to which we respond, “And blessed be his kingdom, now and forever. Amen.” Many Episcopalians make the sign of the cross during the opening acclamation, and other times in the service when we invoke the Holy Trinity: Father, Son, and Holy Spirit.

Collect for Purity

We continue our worship with the Collect for Purity, an ancient prayer that for much of history was said quietly by the priest before the service. In it we ask God to purify our thoughts and hearts, so that our lives may be filled with love and our worship may offer true glory to God.

Song of Praise

Building on that prayer we next sing a Song of Praise. Often this is the “Gloria”, an ancient hymn drawn from the song of the angels to the shepherds on the night of Christ’s birth: “Glory to God in the highest heaven and on earth peace among those whom he favors” (Lk 2:14).

Collect of the Day

Then the Celebrant, or presiding priest, offers a final opening prayer, referred to as a collect. A collect is a prayer that brings together or collects our thoughts together in one focus. This opening collect can reference themes from the day’s scriptural readings, or focus upon a central theme or idea. Most of the collects used in our worship are many centuries old, and have been prayed by countless people in countless churches. Before the prayer, and quite often during the service, the celebrating priest greets the people by saying “The Lord be with you.” This really means, “God’s presence is here.” When the people say “And also with you,” we are saying that God’s presence is also found in the Celebrant.

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People And blessed be his kingdom, now and for ever. Amen

The celebrant continues

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 Hymnal S 280

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 of the Day **BCP Page 235**

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Readings

Next we hear readings from the Bible. The word “Bible” comes from the middle-English word that means “book.” In essence, we’re taking down a few books from the shelves of a holy library and sharing sacred stories and teachings with one another. The readings are assigned for each Sunday in a three-year rotating cycle called the “Revised Common Lectionary,” which is also used by many other churches and denominations.

1. First we hear a lesson from Hebrew Scriptures, or “Old Testament.” This was the Bible of Jesus and the earliest church and it still communicates God’s truth to us today.
2. Next we sing or say a psalm. The Psalter was the songbook of ancient Israel and the early church, and psalms remain at the heart of all religious communities who pray multiple times a day.
3. Then we hear a passage from the New Testament, often a letter from Paul or some other leader of the early Church.
4. Finally, we stand to hear a passage from one of the four Gospels telling us a story about the life and ministry of Jesus.

At the end of the Old and New Testament readings, the lector says, “The Word of the Lord.” The congregation responds, “Thanks be to God.”

The word *gospel* literally means “good news,” and the reading of the gospel is a requirement of every Eucharistic service. We have a Gospel Procession, when the Gospel Book is carried from the Altar and into the midst of the congregation during the sequence hymn. We stand out of reverence as we hear the Good News of Jesus Christ.

As the Priest introduces the Gospel, many people make the sign of the cross with their thumb on their forehead, mouth, and chest. This physically signifies a prayer that the gospel would dwell “in my mind, on my lips, and in my heart.” This action is actually one of the earliest known symbols of the Church, dating from the 2nd century.

THE WORD OF GOD

The First Lesson

Joel 2:23-32

O children of Zion, be glad and rejoice in the LORD your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before. The threshing floors shall be full of grain, the vats shall overflow with wine and oil. I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you. You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is no other. And my people shall never again be put to shame. Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit. I will show portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the LORD comes. Then everyone who calls on the name of the LORD shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

Reader The Word of the Lord.

People Thanks be to God.

The people will recite the psalm responsively by the whole verse, or in unison.

Psalm 65

Te decet hymnus

- 1 You are to be praised, O God, in Zion; *
to you shall vows be performed in Jerusalem.
- 2 To you that hear prayer shall all flesh come, *
because of their transgressions.
- 3 Our sins are stronger than we are, *
but you will blot them out.
- 4 Happy are they whom you choose
and draw to your courts to dwell there! *
they will be satisfied by the beauty of your house,
by the holiness of your temple.
- 5 Awesome things will you show us in your righteousness,
O God of our salvation, *
O Hope of all the ends of the earth
and of the seas that are far away.
- 6 You make fast the mountains by your power; *
they are girded about with might.
- 7 You still the roaring of the seas, *
the roaring of their waves,
and the clamor of the peoples.
- 8 Those who dwell at the ends of the earth will tremble at your
marvelous signs; *
you make the dawn and the dusk to sing for joy.
- 9 You visit the earth and water it abundantly;
you make it very plenteous; *
the river of God is full of water.
- 10 You prepare the grain, *
for so you provide for the earth.
- 11 You drench the furrows and smooth out the ridges; *
with heavy rain you soften the ground and bless its increase.
- 12 You crown the year with your goodness, *
and your paths overflow with plenty.
- 13 May the fields of the wilderness be rich for grazing, *
and the hills be clothed with joy.
- 14 May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain; *
let them shout for joy and sing.

The Epistle

2 Timothy 4:6-8,16-18

I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

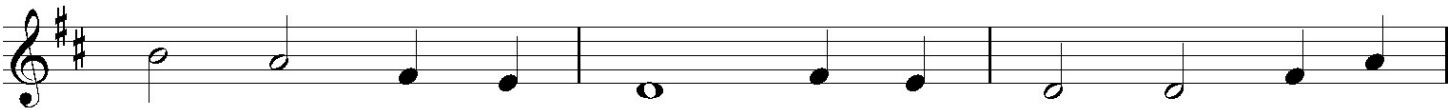
At my first defense no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

Reader The Word of the Lord.

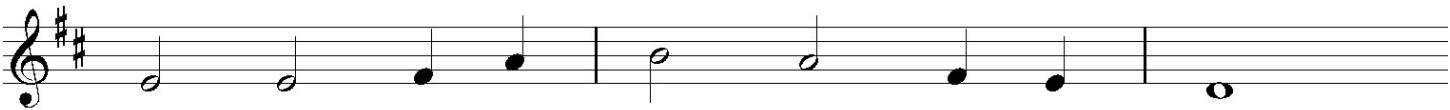
People Thanks be to God.



1 Come, thou fount of ev - ery bless - ing, tune my
2 Here I find my great - est trea - sure; hith - er,
3 Oh, to grace how great a debt - or dai - ly



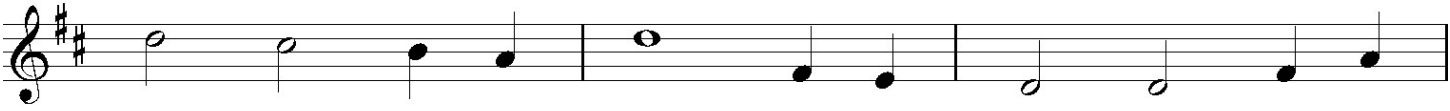
heart to sing thy grace! Streams of mer - cy nev - er
by thy help, I've come; and I hope, by thy good
I'm con - strained to be! Let thy good - ness, like a



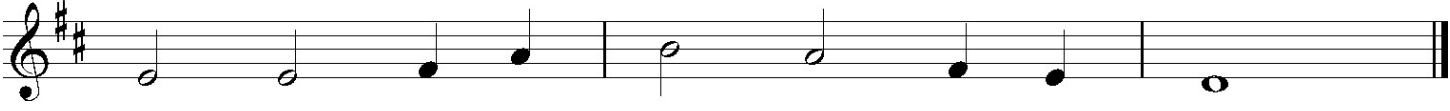
ceas - ing, call for songs of loud - est praise.
plea - sure, safe - ly to ar - rive at home.
fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by
Je - sus sought me when a stran - ger wan - dering
prone to wan - der, Lord, I feel it, prone to



flam - ing tongues a - bove. Praise the mount! Oh, fix me
from the fold of God; he, to res - cue me from
leave the God I love; here's my heart, oh, take and



on it, mount of God's un - chang - ing love.
dan - ger, in - ter - posed his pre - cious blood.
seal it, seal it for thy courts a - bove.

***Priest* The Holy Gospel of our Lord Jesus Christ according to Mark.**

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

Jesus told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.' But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

***Priest* The Gospel of the Lord.**

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

Sermon

After the readings, a preacher attempts to make connections between God's Word and our everyday lives. Sermons are intended to help us live more faithfully as disciples of Jesus, and so they can variously seek to inspire, challenge, or offer comfort.

Sermon

The Instructed Service is the Sermon for today.

The Nicene Creed

Following the sermon, the congregation stands to affirm the core, ancient beliefs of our faith in what is known as the Nicene Creed. There are two major Christian creeds, the Apostles' and Nicene, and they are some of the Church's earliest formal attempts to articulate God's identity as Father, Son, and Holy Spirit. Notice how we say, "We believe" throughout the Creed, because our Christian heritage is grander, richer, and more mysterious than any one of us understands, so we must share it with those around us, as well as all who have gone before and will come after.

Prayers of the People

After the Creed, we prayerfully intercede on behalf of Christ's Church and the world. Often spoken but occasionally sung, these prayers usually include special intention for:

- the universal Church;
- the nation and all in authority;
- the welfare of the world;
- our local community;
- those who suffer and those in trouble; the departed and any other special concerns or needs present in the life of our community

These prayers are called "Prayers of the People" because they represent our deepest longings as God's people at prayer.

(The People Stand, if able)

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 Form III (kneeling or standing)

The Leader and People pray responsively

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and
humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
*That they may be faithful ministers of your Word and
Sacraments.*

We pray for all who govern and hold authority in the nations
of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or
trouble;
That they may be delivered from their distress.

Give to the departed eternal rest;
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

In our Anglican cycle of Prayer: Pray for the Province of the Extra-Provincial Churches.

In our Diocesan cycle of Prayer: Pray for retired clergy, spouses, widows and widowers.

Let us pray for The Rev. Otto Anderson, The Rev. George Back and his wife Margaret and The Rev. Kirsten Baer and her husband Tim.

In our Parish cycle of Prayer: Prayer for David Braddock and Andy Bowers as they pursue Holy Orders. Pray for John and Paula Womack and Joe and Romanita Alcorta.

Give Thanks for the birthdays of Vanessa Bowers and The Rev. Suzanne Mollison.

(Your own petitions and intercessions may be added at this time either silently or aloud).

Celebrant concludes with

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

Confession of Sin

Following our prayers, we kneel to confess our sins and receive God's forgiveness. Before speaking the words of the confession together, we experience a time of quiet to allow space for remembering those things from which we repent. True confession is not rote or thoughtless, but earnest and deeply felt. Then we recite together the words of confession. Notice that, as with the Nicene Creed, we use plural language: "We confess that we have sinned..." This is what is called a "general confession," because we are confessing generally our sins and our need for God's forgiveness. Sin does not happen alone or in a vacuum. Sin is like a web that connects us to one another, and so our confession is similarly communal. Individual confession is also encouraged, and our prayer book contains a separate rite for individual use with a priest.

The Absolution

After we have confessed our sins, a Priest stands and declares that all our sins have been put away by the mercy of Jesus Christ. God forgives without condition, but our repentance and commitment to righteous living closes the loop of reconciliation.

The Peace

The Liturgy of the Word and the first half of the service concludes with the passing of the Peace. The resurrected Jesus' first words to his friends were "Peace be with you," and here we speak that holy greeting to one another. But contrary to the way it might look, the Peace is not simply a time to greet our family and friends. It has its origins in a line from Jesus' Sermon on the Mount: "When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift (5:23)." This is far more than a time of casual politeness. It is a sacred time immediately before communion for us to show our reconciliation with each other, and especially with those from whom we have been estranged.

The Offertory

During the Offertory, the Priest "sets the table" preparing the paten with the communion bread, and filling the chalice with wine and a little water. Adding a little water to the wine is an ancient Middle Eastern tradition, dating back before the time of Jesus, and also harkens to the moment in John's gospel when the crucified Christ is pierced in the side, and out came blood mixed with water. As the Priest prepares the Altar with the offerings of bread and wine, the Ushers collect the People's offerings.

The Confession (kneeling)

Celebrant/ Deacon: Let us confess our sins against God and our neighbor.

Silence may be kept.

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 Absolution

The Celebrant 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)

Celebrant 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.

Announcements (seated)

Birthdays and Anniversaries

(in unison)

O God, our times are in your hand: Look with favor, we pray, on your servant(s) N. as *he/she/they* begins another year. Grant that *he/she/they* may grow in wisdom and grace, and strengthen *his/her/their* trust in your goodness all the days of *his/her/their* life/lives; through Jesus Christ our Lord. Amen.

Offertory (seated)

For this Sunday undesignated checks or cash in the plate offering is designated for outreach.

The Doxology (stand)

Hymnal 380; vs. 3

(sung)

"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. Amen"

THE HOLY COMMUNION

The Great Thanksgiving

After the Peace, we move into the second half of the service, known as the Great Thanksgiving or Holy Communion, and it begins as we make an offering to show our thankfulness for all we have and all we are. Scripture directs that this offering should be a "sacrifice," that is, a significant portion of our life and labor, and though today we commonly give money, in ancient times people gave produce from their fields, animals from their herds, or other objects of their livelihood. Here at the Consecration, our presentation of offerings comes in two parts: first the bread and wine, and then later the collection in the plates. We stand in reverent quiet as both are carried and presented at the altar, because these offerings represent our entire lives, everything we are offering to be blessed, broken, and transformed by God.

Sursum Corda

When the Altar has been prepared, the Great Thanksgiving begins with a piece of sacred dialogue between the Celebrant and People. It is called the "Sursum Corda," a Latin phrase meaning "lift up your hearts." In these few phrases we declare our shared desire to lift our hearts to God, remembering all of God's works of love and redemption. Here at the Consecration, we sing the Sursum Corda and much of the Eucharist to an ancient setting, because singing adds an additional dimension to our act of prayer. It heightens the emotion and devotion of our whole act.

For much of the Eucharistic Prayer, the Celebrants holds his or her hands out with palms up. This is called the orans position, and it traces back to ancient Judaism and the words of the Psalmist, who

says, “I will bless you as long as I live; I will lift up my hands and call on your name (63:4).”

In the early Church, everyone in the congregation stood for all prayers, and not only because there were no pews for sitting or kneeling. They stood to honor the way that in the sacrifice of Jesus on the cross, we have been made “worthy to stand before God.” Some choose to kneel during the prayer, as a demonstration of humility and reverence. The prayer book is clear that you may choose either posture, though sitting is discouraged unless you are unable to stand or kneel.

Sanctus

After the Sursum Corda we sing the Sanctus:

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

In the Book of Isaiah, these are the words used by the seraphim to offer eternal praise to God (6:3). The Sanctus reminds us that our act of praise and thanksgiving occurs mystically together with all the faithful throughout time who eternally praise and worship God. Many choose to bow low while singing these words, to demonstrate awe and humility before the holiness of God.

After we sing the Sanctus, an acolyte rings a bell three times. This bell is called the Sanctus Bell, because it is traditionally rung three times at the Sanctus, and to call attention to other important moments in the liturgy.

Institution

After the Sursum Corda, the prayer focuses on remembering:

- we remember how God has loved us since the beginning of creation;
- we remember how we have turned away from God;
- and we remember that God came to us as Jesus Christ to share our human nature so that we might be brought back to God.

The culmination of our remembrance is when we remember Jesus’ last meal with his friends and the words he spoke over the bread and the wine. These words are called “the words of institution.” At the time of the words of institution, the celebrating priest is required to touch the bread and the wine as an act of blessing.

Invocation

Twice during the Eucharistic Prayer, we ask for God to send the presence of the Holy Spirit, in what is formally titled the “invocation.” First we ask the Holy Spirit to descend upon the gifts of bread and wine and spiritually transform them into the body and blood of Christ. Then, we ask the Holy Spirit to descend upon us also, and at this point, we make the sign of the cross on ourselves. In both places, we are asking God to sanctify, or make holy, the gifts that we have brought to this place: the gifts of bread and wine, and the gifts of our souls and bodies.

The Great Amen

As with most prayers, the Eucharistic Prayer concludes with a final Amen, but the importance of this Amen is so great that it is known as the “Great Amen” —something signified in the prayer book by the way it is printed in all-capital letters. The word “Amen” is simply an ancient statement of affirmation. It’s sort of like saying, “Yes, I believe that. Those words are my words, too.” The Great Amen is so important that the Eucharist cannot take place without it. Traditionally, there must be at least one person present at a Eucharist besides the Celebrant.

The Lord’s Prayer

Following the Eucharistic Prayer, we recite together the Lord’s Prayer. This is the only prayer that we say in every public act of worship in the Episcopal Church.

The Celebrant continues

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 him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Sanctus

Hymnal S130

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.

Sanctus bells are rung.

The people stand or kneel. 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."
(bells)

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." (*bells*)

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 for ever. *AMEN.*

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

People and Celebrant

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,
for ever and ever. Amen.

The Fraction

Then the Celebrant breaks the bread, in what is known as the “Fraction.” It calls to mind not only Christ being broken on the cross for us, but also the story from Luke’s Gospel of the disciples recognizing the risen Jesus at supper in Emmaus only when they broke the bread.

Following the Fraction, there is a significant period of silence, one that may at times feel uncomfortably long. It echoes the great silence that the gospels say came over the whole earth in the moments after Christ’s death. It is a moment of deep holiness, reverence, and awe. Sometimes silence communicates more truthfully than even our best words.

Finally, we sing a fraction anthem, which is our way of summing up what happens in the breaking of the bread. Often this is the phrase, “Alleluia, Christ our Passover is sacrificed for us / Therefore let us keep the feast.” Passover was the night of Israel’s deliverance from slavery in Egypt, and the Passover meal was the meal Jesus shared with his friends in the Last Supper. But since the early days of the church, Christians have understood the crucifixion of Christ to be the final Passover, and have compared Jesus to the Passover lamb. We occasionally sing other Fraction Anthems, depending on the season or theme of the day, but they all draw our minds to the mystery of Christ’s presence and sacrifice.

Communion of the People

All baptized Christians are invited to receive communion, regardless of age or church membership. Those who have not been baptized are welcome at the Altar rail in order to receive a blessing, a desire signified by crossing your arms over your chest. You may stand or kneel at the altar rail, for the same reasons you may stand or kneel during the Eucharistic Prayer.

In the Episcopal Church we administer both bread and wine to everyone, as Jesus did with his disciples, and you are encouraged to receive both kinds.

To receive communion at the altar rail you may kneel or stand. To receive the bread (wafer) place one hand on top of another, palms up, and the celebrant will place the bread in your hand.

You may eat the bread or you can leave the bread in your hand and the Lay Eucharistic Minister (LEM) will dip the bread into the chalice (intinction) and place it your mouth.

If you eat the bread before the chalice is offered to you, then please guide the chalice to your mouth by gently touching the base of the chalice. The chalice is wiped and rotated after each person consumes wine from it.

If for any reason you cannot or do not want to drink the wine place arms across chest and remain in place at the altar rail until the Chalice bearer has stated before you the words of administration, then you may leave.

The shared cup is one of the most powerful symbols of communion. It is a sign of unity, thanksgiving, and our common life together. When Communion is finished, the remaining bread and wine are reverently consumed or returned to the elements, or else they are reserved in the Ambry near the Altar. The candle in the Lamp above the Ambry burns constantly as a sign of Christ's presence in this special way.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

<i>Celebrant</i>	Alleluia. Christ our Passover is sacrificed for us;
<i>People</i>	Therefore let us keep the feast. Alleluia.

Agnus Dei (Sing)	Hymnal S 164
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Jesus, Lamb of God have mercy on us
Jesus, bearer of our sins: have mercy on us.
Jesus, redeemer, redeemer of the world

give us your peace, give us your peace

The celebrant then adds

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.

The ushers then begin to lead worshippers to the altar rail

All baptized individuals are invited to communion.

Communion Hymn (*seated or kneeling*)

Hymnal 654

Day by day, dear Lord, of thee three things I pray:

to see thee more clear - ly, love thee more dear - ly,

fol - low thee more near - ly, day by day.

Post Communion Prayer

After everyone has received communion and the table is cleared, we say together the post communion prayer, in which we give thanks for what we have just received, and we ask Christ's presence to strengthen us for service in the world.

The Blessing

After this, the Celebrant pronounces God's blessing and we are sent out. This reminds us that the Eucharist is the work of the people of God together. It is not a service confined to Sunday morning; rather, it is a way of life. It is the essence of life itself.

The Dismissal

In fact, the word "Mass" comes from the Latin word for dismissal. We are not allowed to linger; we are called to go back out into the world and do the work we have been given by God to do. He has fed us with spiritual food and strengthened us to follow Christ wherever we may go. Worship is over.

Post Communion Prayer (*kneeling or standing, if able*)

After Communion, the Celebrant says

Let us pray.

Celebrant and People

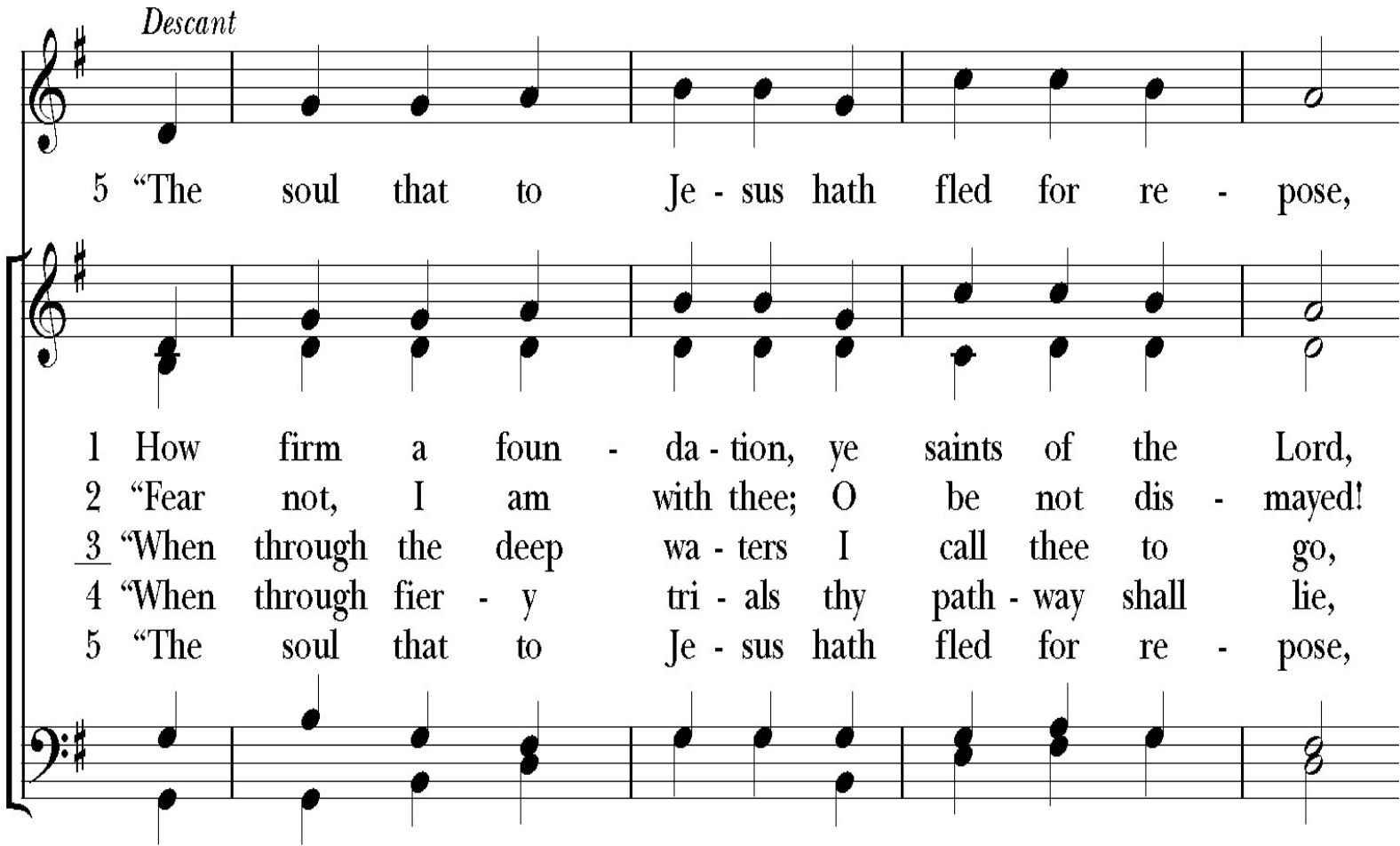
Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness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

The Blessing

Celebrant continues

The blessing of God Almighty, the Father, the Son, and the Holy Spirit,
be upon you and remain with you for ever. *Amen*

Descant



5 "The soul that to Je - sus hath fled for re - pose,

1 How firm a foun - da - tion, ye saints of the Lord,
2 "Fear not, I am with thee; O be not dis - mayed!
3 "When through the deep wa - ters I call thee to go,
4 "When through fier - y tri - als thy path - way shall lie,
5 "The soul that to Je - sus hath fled for re - pose,



5 I will not, I will not de - sert to its foes;

1 is laid for your faith in his ex - cel - lent word!
2 For I am thy God, and will still give thee aid;
3 the riv - ers of woe shall not thee o - ver - flow;
4 my grace, all suf - fi - cient, shall be thy sup - ply;
5 I will not, I will not de - sert to its foes;

5 soul, _____ to shake, no,

1 What more can he say than to you he hath said,
 2 I'll strength - en thee, help thee, and cause thee to stand,
 3 for I will be with thee, thy trou - bles to bless,
 4 the flame shall not hurt thee; I on - ly de - sign
 5 that soul, though all hell shall en - deav - or to shake,

5 I'll nev - er, no, nev - er, no, nev - er for - sake."

1 to you that for ref - uge to Je - sus have fled?
 2 up - held by my right - eous, om - ni - po - tent hand.
 3 and sanc - ti - fy to thee thy deep - est dis - tress.
 4 thy dross to con - sume, and thy gold to re - fine.
 5 I'll nev - er, no, nev - er, no, nev - er for - sake."

Dismissal

Officiant Go in Peace to love and serve the Lord, and make a difference in the world.

People We will -- Thanks be to God.

Closing Voluntary

Organist

CELEBRANT:	The Reverend Suzanne Mollison
LAY EUCHARISTIC MINISTER:	David Braddock
LECTORS:	First Lesson: David Braddock
	The Epistle: Jessie Craighead
USHERS:	Lynn Sharp and Cassy Howard
CRUCIFER:	Bowers
ALTAR GUILD:	Iva Nell Templer
HOSPITALITY:	
LOCK-UP:	Cassy Howard

This week at St. Paul’s:

<i>Tuesday, October 25th</i>	12:00 p.m. Noonday Prayer
<i>Wednesday, October 26th</i>	5:30 p.m. Evening Prayer
<i>Sunday, October 30th</i>	10:30 a.m. Holy Eucharist Rite II

Flowers that adorn the Altar
are given in memory
of Ann Braddock
By David and Candace Braddock