

*The 21<sup>st</sup> Sunday after Pentecost, Proper 23, Year B*  
*October 14, 2018*

*8:00 AM Worship*

*The Holy Eucharist, Rite One*

*Welcome to*

**St. Andrew's**

**Episcopal Church**

**STILLWATER, OKLAHOMA**



# About This Worship Service

**W**orship in the Episcopal Church is liturgical in nature; that is, we used a fixed “script” to guide us through a worship experience in which all are participants.

Although you may be new to a liturgical form of worship, much of the liturgy we use is ancient, some parts dating back to the first centuries following the life and ministry of Jesus; other parts, such as the Lord’s Prayer and parts of the Prayer of Consecration are original to Jesus himself.

This worship booklet contains everything you need to participate fully in this worship service, including suggestions for when it would be appropriate to stand, sit, or kneel; when it would be appropriate to “cross” oneself, etc. However, these are only suggestions and we don’t want you to do anything you’re uncomfortable doing or incapable of doing. Additionally, the responses which the congregation makes are shown in **bold text**.

Brief introductions to the Bible readings can be found on the last page.

**If you have any questions** about anything you see going on, please don’t hesitate to ask anyone sitting near you. Or, you can call the church office at (405) 372-3357. You can also call or text Fr. Jim Cook at (405) 780-5316. Or, you can visit our website:

[www.SaintAndrewsChurch.org](http://www.SaintAndrewsChurch.org)

**Childcare** is provided from 9:15 AM through to the end of the 10:30 AM worship. You may ask an usher or greeter for directions to the nursery.

**Bathrooms** are available in both the Parish Hall and the Admin/Ed Building. You may ask an usher or greeter for directions.

Make no mistake, we're glad you've joined us for worship! While you're waiting for the service to begin, please take a moment to silence your cell phones and other electronic devices. Thanks!

---

# The Holy Eucharist: Rite One

## The Entrance of the Ministers

The Congregation may stand.

### Opening Sentences

BCP 323

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

### The Collect for Purity

**A**lmighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

## Summary of the Law

**H**ear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

“Glory be to God on High”

**G**lory be to God on high, and on earth  
peace, good will towards men.

**We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.**

**O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.**

**For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the + glory of God the Father. Amen.**

# Collect of the Day

The Lord be with you.

**And with thy spirit.**

Let us pray.

The Congregation may kneel.

**L**ord, we pray thee that thy grace may always precede and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

The Congregation may be seated.

## Readings from Holy Scripture

JOB 23:1-9, 16-17

A reading from the book of Job.

**J**ob said: "Today also my complaint is bitter; his hand is heavy despite my groaning. Oh, that I knew where I might find him, that I might come even to his dwelling! I would lay my case before him, and fill my mouth with arguments. I would learn what he would answer me, and understand what he would say to me. Would he contend with me in the greatness of his power? No; but he would give heed to me. There an upright person could reason with him, and I should be acquitted forever by my judge. "If I go forward, he is not there; or backward, I cannot perceive him; on the left he hides, and I

cannot behold him; I turn to the right, but I cannot see him.

God has made my heart faint; the Almighty has terrified me; If only I could vanish in darkness, and thick darkness would cover my face!”

The word of the Lord.

**Thanks be to God.**

### PSALM 22: 1-15

**Lector:** That portion of the psalter appointed to be read is from Psalm 22. Let us recite it responsively by the whole-verse.

1. My God, my God, why have you forsaken me? and are so far from my cry and from the words of my distress?
2. **O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest.**
3. Yet you are the Holy One, enthroned upon the praises of Israel.
4. **Our forefathers put their trust in you; they trusted, and you delivered them.**
5. They cried out to you and were delivered; they trusted in you and were not put to shame.
6. **But as for me, I am a worm and no man, scorned by all and despised by the people.**
7. All who see me laugh me to scorn; they curl their lips and wag their heads, saying,

**8. “He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him.”**

9. Yet you are he who took me out of the womb, and kept me safe upon my mother’s breast.

**10. I have been entrusted to you ever since I was born; you were my God when I was still in my mother’s womb.**

11. Be not far from me, for trouble is near, and there is none to help.

**12. Many young bulls encircle me; strong bulls of Bashan surround me.**

13. They open wide their jaws at me, like a ravening and a roaring lion.

**14. I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax.**

15. My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of the grave.

#### HEBREWS 4:12-16

A reading from the letter to the Hebrews.

**T**he word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

The word of the Lord.

**Thanks be to God.**

The Congregation may stand.

MARK 10:17-31

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

**Glory be to thee, O Lord.**

 As Jesus was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good but God alone. You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’” He said to him, “Teacher, I have kept all these since my youth.” Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” They were greatly astounded and said to one another, “Then who can be saved?” Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

Peter began to say to him, “Look, we have left everything and followed you.” Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first.”

The Gospel of the Lord.

**Praise be to thee, O Christ.**

## The Sermon

The Congregation may be seated.

## The Nicene Creed

BCP 326

Let us reaffirm our faith.

The Congregation may stand.

**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 Congregation may kneel.**

Let us pray for the whole state of Christ's Church and the world.

**A**lmighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers — especially Michael our Presiding Bishop, and Edward our Bishop — that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land — especially the President of the United States, the Members of Congress, and the Justices of the Supreme Court — that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants + departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Blessed Andrew and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Finally, we pray for our own needs, and those of others:

We pray for those in need of healing, especially [Names] and any others we might name in our hearts or aloud.

We pray for those with other cares and concerns, especially [Names] and any others we might name in our hearts or aloud.

We pray for those who have + died, especially [Names] and any others we might name in our hearts or aloud.

We pray for those serving in the Armed Forces, especially [Names] and any others we might name in our hearts or aloud.

We pray for those who travel, especially [*Names*] and any others we might name in our hearts or aloud.

In the Diocesan Cycle of Prayer, we pray for: our Diocesan Seminarians, and for the Iona School of Formation and Aspirancy Program.

In the Anglican Cycle of Prayer, we pray for: The Church in Wales, The Most Rev'd John Davies, Archbishop of Wales & Bishop of Swansea & Brecon.

And we give thanks for the many blessings of this life:

We join in thanksgiving with [*Names*], and any others we might name in our hearts or aloud.

And in thanksgiving for [*Names*], and any others we might name in our hearts or aloud.

We pray for those celebrating a birthday or wedding anniversary this week and invite them to come forward for a special prayer.

The birthday tradition at St. Andrew's is that when you come forward for your prayer, if you wish, you may place in the birthday cross an amount of money in coins equal to your age. The funds contributed are added to the clergy discretionary fund.

The Celebrant concludes with the following collect.

**G**rant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate.  
**Amen.**

Let us humbly confess our sins unto Almighty God.

**M**ost merciful God, we confess that we have sinned against thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the glory of thy Name. Amen.

**A**lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, + pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

## The Comfortable Words

**H**ear the Word of God  
to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

The Congregation may stand.

## The Peace

BCP 332

The peace of the Lord be always with you.  
**And with thy spirit.**

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

Afterwards, the Congregation may be seated.

## Greetings & Announcements

### The Offertory

**A**scribe to the Lord the honor due his name;  
bring offerings and come into his courts.

The Congregation may stand for the Presentation.

# The Presentation of Our Alms

**All things come of thee, O Lord,  
And of thine own have we given thee.  
Amen.**

## The Great Thanksgiving

BCP 340

Eucharistic Prayer II

The Lord be with you.  
**And with thy spirit.**

Lift up your hearts.  
**We lift them up unto the Lord.**

Let us give thanks unto our Lord God.  
**It is meet and right so to do.**

**I**t is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Proper Preface for The Lord's Day **Creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.**

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

**Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. + Blessed is he that**

## **cometh in the name of the Lord. Hosanna in the highest.**

The Congregation may kneel.

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, “Take, eat, this is my Body, which is given for you. Do this in remembrance of me.”

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.”

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious

ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled + with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

**B**y whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.  
**AMEN!**

## The Lord's Prayer

BCP 336

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

**O**ur 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 Breaking of the Bread BCP 337

Alleluia. Christ our Passover is sacrificed for us;  
**Therefore let us keep the feast. Alleluia.**

### The Invitation to Communion

**T**he 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 Communion of the People

- ❖ All persons who seek God are invited to receive Holy Communion.
- ❖ To receive the Bread, extend your palms, one crossed over the other, upwards towards the Minister, and a wafer will be placed into your hands. **Gluten-free wafers are available;** make your request known to the Minister administering the Bread.
- ❖ To receive the Wine, please assist in guiding the cup to your lips. Alternately, you may dip the wafer in the wine and place it in your mouth.
- ❖ If you wish to receive only a Blessing, cross your arms over your chest while kneeling or standing at the altar rail.

- ❖ If mobility-issues prevent you from coming to the Altar, Communion can be brought to you. Please alert the Greeter to your situation.
- ❖ Finally, it would be helpful if you blotted your lips of any lip balm or lipstick, as it leaves an oily and/or waxy residue on the linens that is difficult to remove.

## Sending out our Lay Eucharistic Visitors

**In the Name of God, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood; for though we are many, we share one Bread and one Cup. Amen.**

## The Prayer of Thanksgiving BCP 339

Let us pray.

The Congregation may kneel.

**A**lmighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy

**fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

## The Blessing

**T**he peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, + the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

## The Dismissal

Go in peace to love and serve the Lord.  
**Thanks be to God.**

## The Departure of the Ministers.

---

## Introductions to the Bible Readings

### **Job 23: 1-9, 16-17**

In the continuing saga the much-besieged Job longs for a divine court from which he might seek redress and justice. He casts about on every side for God, but is met with a devastating absence of God's presence. Though this reflection comes as a response to Job's accusatory "friend" Eliphaz, it is in the nature of an interior monologue as his distress mounts and he is subjected to a pervading sense of isolation. Job believes in God's justice, but is so bereft of any signs

of its dawning that he thinks he would prefer entire darkness.

### **Psalm 22: 1-15**

A psalm of lamentation and a plea for deliverance by one who feels deserted and pressed in on every side.

### **Hebrews 4: 12-16**

The reading reminds us that the Lord's word is active, probing the human heart and all creation, while we can yet boldly approach God's throne because Jesus, our great high priest, has known our weaknesses and temptations. The first statement is a warning: God's word, which God has spoken at the creation, through the scriptures, and personally in Jesus, is everywhere and makes judgment. But we now have a heavenly high priest, our brother, who knows all about our life, and helps us to find God's mercy. The insistence that Jesus was without sin relies not on extensive knowledge of what he did not do, but on the memory of his positive dedication to God's will.

### **Mark 10: 17-31**

In the gospel Jesus counsels a man to sell all for the benefit of the poor and follow him, and he then teaches how hard it is for those with riches to enter the kingdom. Disciples who now surrender much will receive back all manner of new relationships in the age to come. Jesus first refuses to let himself be called good since that description belongs to God alone. He then finds that the man has tried to live out his duties toward his neighbors in response to divine love. But the decision for discipleship must go beyond this. If the heart is divided by desires for worldly security, there is no way one can enter into

the kingdom's loving justice. Yet by the power of God  
people can be converted and saved.