

The 25th Sunday after Pentecost, Proper 27, Year B

November 11, 2018

10:30 am Worship

The Holy Eucharist, Rite II (Narrated)

Welcome to

St. Andrew's Episcopal Church

STILLWATER, OKLAHOMA



Organ Prelude

Preludes on “Jesus Shall Reign Where’er the Sun”
– Richard Wienhorst and Michael Burkhardt

An Introduction to a Narrated Eucharist

The drama of the Eucharist has always been the central event in historic Christian worship, and the pattern for all Christian life. But there can be times for all of us when the communion service is not an inspiring worship experience, but a boring, repetitious, and confusing ritual. This can be especially true if we were raised in a part of the Church where the Sacrament was not central to our experience. So, what we have here is the text of the service of Holy Eucharist, with words of explanation. I provide this in the hope that we can all learn a little more deeply to wait for the One who promised to be with us whenever two or three gather in his name.

The form of worship which we Episcopalians call the Holy Eucharist (or, Holy Communion) is the same service that Roman Catholics call the Mass, Protestants call the Lord’s Supper, and Eastern Orthodox call the Divine Liturgy. Christians of all traditions follow their Lord’s command to gather for this perpetual representation and renewal of his New Covenant “until he comes again.”

This act of worship had its beginnings in the common meals which Jesus ate with his disciples, culminating in that Last Supper on the night of his betrayal, when he instituted the Sacrament as a

New Passover for his disciples to remember the mighty acts of God that were to take place through him. The service itself falls into two parts: the Liturgy of the Word of God, beginning on page 355 of the Book of Common Prayer, followed by the Liturgy of Holy Communion, starting with page 361 of the Prayer Book. The two-fold division of the service reflects our Christian understanding of how God communicates with us, both through Word and Action. God's Word to us expresses his will for his people, but it is in his Action that the Word is sealed and made sure. St. John's Gospel says, "the Word became flesh and dwelt among us" — this Word of God is not a book, but it is Jesus Christ himself, perfect God incarnate as perfect man. Here and now in our Eucharist, Christ continues to act for his people as he did then, healing and teaching, forgiving sin, setting us free from whatever oppresses us, and reconciling us to the Father, to make us whole and bring us peace.

The Greek word we translate as church (ecclesia) means literally "assembly." The church is a particular assembly of a particular people. As we assemble, we need to establish who we are and why we are here. The gathering ceremonies actually began as we greeted one another out in the parking lot, in the hallways, in the Narthex, and as we took our places in the assembly. Now we will formally open our Liturgy.

The Processional

We begin our worship with a song, during which several things happen. It is a way for the people

who will assist with the service to get to their places. They process from the back of the sanctuary while we all sing a hymn. The text of the hymn is based upon the theme for the day. Thus, the opening hymn sets the tone and the mood of our celebration.

The Congregation may stand.

Hymn 594

God of grace and God of glory,
on thy people pour thy power;
crown thine ancient Church's story;
bring her bud to glorious flower.
Grant us wisdom, grant us courage,
for the facing of this hour.

Lo! the hosts of evil round us
scorn thy Christ, assail his ways!
From the fears that long have bound us
free our hearts to faith and praise:
grant us wisdom, grant us courage
for the living of these days.

Cure thy children's warring madness,
bend our pride to thy control;
shame our wanton, selfish gladness,
rich in things and poor in soul.
Grant us wisdom, grant us courage,
lest we miss thy kingdom's goal.

Save us from weak resignation
to the evils we deplore;
let the gift of thy salvation
be our glory evermore.

Grant us wisdom, grant us courage,
serving thee whom we adore.

The Opening Salutation

The Celebrant begins by giving a greeting to the congregation, who answer his greeting. The greeting changes during the church year, reflecting our purpose in this gathering.

During the salutation the Celebrant leads the people in making the sign of the cross. This signing symbolizes two beliefs central to Christianity: God is one, Father, Son, and Holy Spirit, and we are his people, saved in, with and through Christ. Our signing ourselves with the cross proclaims our belonging to Christ and our faith in Christ as the way to share in the life of God and the way to establish a true human community on earth, the kingdom of God.

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

The Collect for Purity

The Collect for Purity “collects” and expresses our desire to properly offer our worship to God.

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.**

The Gloria

This ancient hymn of praise, which originated in the fourth century, is full of joy and life. Its theme is the reconciliation of God and humankind in peace and love. The Gloria is not said or sung during Advent or Lent. Its absence during these two seasons is meant to deepen our preparation and anticipation of the coming of Christ into our lives at the joyous time of Christmas and Easter.

“Glory to God”

– Lance Massey

Priest
People

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.

The Liturgy of the Word

We have completed the introductory part of our worship. We are now ready to begin the Liturgy of the Word, readings from the scriptures and our responses to them. The collection of books called “scripture” is a treasure to be cherished and applied to life. The Bible is not merely a book of past facts, but the focal point of an event: God entering our lives today. The aim of the Liturgy of the Word is to proclaim the word of God and to elicit a response of faith from the people, for by responding to the spoken word we respond to Christ.

The Collect of the Day

The first part of the Liturgy of the Word is this prayer, which focuses on the content of the scripture lessons we shall hear. Different collects are appointed for each Sunday and Holy Day.

The Lord be with you.

And also with you.

Let us pray.

The Congregation may kneel.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with

you and the Holy Spirit, one God, for ever and ever.
Amen.

The Congregation may be seated.

The First Reading: from the Old Testament

From the earliest days, the Church has believed in the continuity between the Old and New Testaments. Both focus on the kingdom of God: the reign of God active in the world which will be realized in all its perfection at the end of time. The connection between the Old and New Testaments is so close that Christians cannot fully understand the New Testament presentation of Jesus unless they reflect first upon the Old. The Old Testament reading is an essential component of the Liturgy of the Word. Only during the Season of Easter is the Old Testament lesson replaced by one from the Acts of the Apostles.

RUTH 3:1-5; 4:13-17

A reading from the book of Ruth.

Naomi her mother-in-law said to Ruth, “My daughter, I need to seek some security for you, so that it may be well with you. Now here is our kinsman Boaz, with whose young women you have been working. See, he is winnowing barley tonight at the threshing floor. Now wash and anoint yourself, and put on your best clothes and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

When he lies down, observe the place where he lies; then, go and uncover his feet and lie down; and he will tell you what to do.” She said to her, “All that you tell me I will do.”

So Boaz took Ruth and she became his wife. When they came together, the Lord made her conceive, and she bore a son. Then the women said to Naomi, “Blessed be the Lord, who has not left you this day without next-of-kin; and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him.” Then Naomi took the child and laid him in her bosom, and became his nurse. The women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed; he became the father of Jesse, the father of David.

The Word of the Lord.

Thanks be to God.

The Second Reading: from the Psalms

The Book of Psalms is one of the more important books in the Old Testament and, according to Luke, was quoted often by Jesus. Luke also believes that words contained in the Book of Psalms are fulfilled in the life of Jesus, and his disciples had to obey orders given in it. Probably the first Christian congregations sang hymns from the Psalter in their public services. Psalms were sung also for private religious edification. This practice follows the example given by the services in the Jerusalem temple, where the Levites sang every week from the

Book of Psalms. Traditionally interpreted, the Psalms are held to cover the whole range of relations between God and man.

PSALM 127



1. Unless the Lord builds the | **house**,
their labor is in vain who | **build it**.
2. Unless the Lord watches over the | **city**,
in vain the watchman keeps his | **vigil**.
3. It is in vain that you rise so early
and go to bed so | **late**;
vain, too, to eat the bread of toil,
for he gives to his beloved | **sleep**.
4. Children are a heritage from the | **Lord**,
and the fruit of the womb is a | **gift**.
5. Like arrows in the hand of a | **warrior**
are the children of one's | **youth**.
6. Happy is the man
who has his quiver | **full of them!**
He shall not be put to shame
when he contends with his enemies
in the | **gate**.

The Third Reading: from the New Testament Epistles

This reading is often called the "epistle" because it is usually a part of a letter written to the early Christian communities or to individual persons in

order to strengthen their faith, to instruct, to guide, to admonish, or correct errors. This reading performs a similar function today, motivating us to deepen our appreciation of the mystery of Christ.

HEBREWS 9:24-28

A reading from the letter to the Hebrews.

Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

The word of the Lord.

Thanks be to God.

The Gradual Hymn

Sung before and after the Gospel reading, those in the Gospel procession are accompanied by our voices as we prepare for this reading through music.

The Congregation may stand.

Hymn 656, v1-3

Stanzas 1-3 before the Gospel; stanza 4 afterwards.

Blest are the pure in heart,
for they shall see our God;
the secret of the Lord is theirs,
their soul is Christ's abode.

The Lord, who left the heavens
our life and peace to bring,
to dwell in lowliness with us,
our pattern and our King;

he to the lowly soul
will still himself impart
and for his dwelling and his throne
will choose the pure in heart.

The Fourth Reading: the Gospel

At this point in the service we stand, as we do when an important person comes into a room. In this way we acknowledge the presence of Christ in his Holy Word. The Bible is taken by a deacon or priest and carried in procession with the acolytes carrying the cross and perhaps even candles (symbolizing the risen Christ as the Light of the World). The Gospel book is carried to the middle of the church as a symbol of the centrality of the life and teachings of Jesus to our gathering. Three signs of the cross are made as the Gospel is announced, traced upon the forehead, lips and heart by everyone in the assembly, so that the words we are about to hear

may be found “in our minds, on our lips, and in our hearts.” The reading of the Gospel is the focal point of the Liturgy of the Word. It is a reading from one of the four accounts of Jesus’ life, death and resurrection. Here is the Good News of Jesus Christ: the incredible story upon which we base our lives. It’s reading is attended by all the solemnity and attention we can bring to bear.

MARK 12:38-44

The Holy Gospel of our Lord Jesus Christ according to Mark

Glory to you, Lord Christ.

✚ As Jesus taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets! They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, “Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Hymn 656, v 4

Stanzas 1-3 before the Gospel; stanza 4 afterwards.

Lord, we thy presence seek;
may ours this blessing be;
give us a pure and lowly heart,
a temple fit for thee.

The Sermon

Central to the Christian tradition is the belief that “faith comes through preaching” (Romans 3:13-15). This belief has its roots in the Jewish faith and in the creative power of the word of God to transform human life. In the Jewish synagogue service, the Scriptures were read, followed by instruction. Jesus and Paul were invited to speak during one of these services (Luke 4:16ff; Acts 13:15). The earliest Christians were Jewish converts who, accustomed to this practice, very naturally continued it in their own Eucharistic gatherings. The sermon is a response to the scripture lesson just read.

Once the Minister has entered the pulpit and invoked the Holy Trinity, the Congregation may be seated.

Following the Sermon, a few moments of silence are observed.

The Nicene Creed

In response to the Word, we now stand and rehearse the ancient articles of faith set forth in the Nicene Creed, a statement of faith to which the holy catholic church has subscribed since the fourth century.

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.

Prayers of the People

Our prayer book offers us a wide choice of styles and forms of prayers. Through our prayers we petition God for the needs of the Church, society, our parish, persons in need, the sick and suffering, and those who have died. Our prayers also include thanksgiving for our joy and for opportunities for ministry. Our response to the Word of God is made in an attitude of eagerness to do the Church's business: to serve the world, to offer ourselves, and to glorify God's name.

Intercessor: "The Prayers of the People are taken from Form 3, which is found on page 387 of the Book of Common Prayer."

Let us pray.

The Congregation may kneel.

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.

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 St. Andrew's Cycle of Prayer, we pray for: our Acolytes, led by Brad Rickelman; our Altar Guild, led by Renee Bodine; our Choir, led by Gerry Frank and Blake Watson; and our Daughters of the King chapter, led by Vina Spickler.

In the Diocesan Cycle of Prayer, we pray for: our Grace Church in Ponca City.

In the Anglican Cycle of Prayer, we pray for: The Episcopal Church of Cuba (Iglesia Episcopal de Cuba), The Rt Rev'd Griselda Delgado Del Carpio, Bishop of Cuba.

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.

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 of Sin & Absolution

The Eucharist celebrates the love and forgiveness by which Jesus destroyed the power of sin and death and united all people to himself. In an act of thanksgiving for love and as an admission of our need for continual conversion, we all join in the General Confession of our sins, asking God for mercy, forgiveness and healing. Absolution is pronounced by the priest.

Let us confess our sins against God and our neighbor.

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.**

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

The Peace concludes the Liturgy of the Word with a positive, emphatic act of the community. It expresses and celebrates the reconciliation we experience after hearing God's Word, praying, and confessing our sins. The Peace also signifies our preparation for Holy Communion. Unless our relationship with one another is right, our relationship with God is not right. And so it is at this point that we act out, in the liturgy, that reconciliation with one another and greet one another in the power of God's Holy Spirit by reaching out in love and acceptance with the age-old Christian greeting: "The Peace of the Lord be with you!" This is not "Good morning, how are you?" This is an act of liturgical work which needs to be done by each one of us, symbolically. During the Peace we reach out to the person next to us or behind us or across the aisle — to affirm that person in the Lord. The Peace confirms our need to be reconciled to our brother and sister before we come with our gift of Bread and Wine to the Altar.

The Congregation may stand.

The peace of the Lord be always with you.

And also with you.

The Minister and People may greet one another in the name of the Lord. Afterwards, they may be seated.

Greetings & Announcements

The Holy Communion

After the Peace, we move into the second half of the liturgy. This is the part of the service which originated with the religious meals of the Jewish people. Jesus gave such meals a new meaning through meals which he ate with his disciples, and especially at the Last Supper.

The Offertory

The Offertory is the congregation's presentation of the alms and offerings. Offering bread and wine as our offering involves the entire structure of our society: the agricultural enterprise, industry (in the manufacturing of what is used to harvest and process wheat and grapes), and the system of transportation and distribution. In giving our money, we present to God our very life and work. In addition to our material offerings, we also offer beauty to God, in the form of music. The choir sings an anthem, and then the entire congregation "lifts its voice to heaven." All of these are attempts to offer God what is pleasing and suitable. During the Offertory, the celebrant prepares the altar for the Holy Communion. In pouring the wine into the chalice, the celebrant puts a few drops of water into

the wine. This mingling symbolizes the mystery of Christ: water signifying Christ's humanity, and the wine his divinity. Finally, the celebrant washes his hands in preparation for the Holy Communion.

Ascribe to the Lord the honor due his Name;
bring offerings and come into his courts.

Offertory Anthem

“Hide Not Thy Face from Us, O Lord”
– Richard Farrant (1525-1580)

Hide not thou thy face from us, O Lord,
and cast not off thy servant in thy displeasure;
for we confess our sins unto thee
and hide not our unrighteousness.
For thy mercy's sake,
deliver us from all our sins.

The Congregation may stand.

The Presentation of Our Alms

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

The Great Thanksgiving

With our offerings on the altar, we join in the great prayer of Thanksgiving. The Celebrant begins the prayer by greeting the congregation and inviting them to participate in the offering and the prayer. This invitation is called the Sursum corda (“The Lord be with you...”). Words and phrases as old as the Church itself are fresh and immediate as we “lift up our hearts” and acclaim God’s glory in the ancient hymn of the seraphim (“Holy, holy, holy...”) called the Sanctus. The prayer book provides a choice of several Eucharistic prayers, each with its own special flavor. They all contain the same basic elements: praise and thanksgiving; recalling the saving work of Christ; Jesus’ words at the Last Supper; the offering of ourselves; and, invoking the blessing of the Holy Spirit upon bread, wine, and congregation.

The Great Thanksgiving

BCP 361

Eucharistic Prayer A

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
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.

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

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”

– Lance Massey

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of you glory;
Hosanna in the highest.
✝ Blessed is he who comes in
the name of the Lord.
Hosanna in the highest.**

The Congregation may kneel.

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:

Christ has died.

Christ is risen.

Christ will come again.

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!** 🇺🇸

The Lord's Prayer

The Lord's Prayer summarizes the purpose of the life and ministry of Jesus, namely to share with humankind the special relationship he has with God, a relationship so intimate that we can now also address God as "Abba" or "Father." We say this most important Christian prayer in the Eucharist at a climactic point, emphasizing the petitions for daily bread in the expectation of the coming kingdom of God, for forgiveness and deliverance from evil.

The Lord's Prayer

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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, for ever and ever. Amen.

The Breaking of the Bread

In silence, the consecrated bread is broken. The action reminds us that all participants receive from one loaf of bread. They are made one by their

participation in the one Christ. The breaking of the single loaf is a sign of the unity of Christians in their Lord.

Breaking of the Bread

& “Lamb of God” – Lance Massey

Priest Alleluia. Christ our Passover
is sacrificed for us;

People **Therefore let us keep the feast.
Alleluia.**

Priest Lamb of God,

People **you take away the sins of the world;
have mercy on us.**

Lamb of God,

**you take away the sins of the world;
have mercy on us.**

Lamb of God,

**you take away the sins of the world;
Grant us peace.**

The Communion of the People

The celebrant now invites the communicants (all baptized Christians) to come forward with the words, “The Gifts of God for the People of God.” The receiving of Christ through the sacramental elements of bread and wine is both a personal and a corporate action of the church. We come forward together, kneeling at the altar—this is our corporate action. We receive the bread and wine individually, and the prayer and reflection which we make upon

returning to our pew reflects the personal dimension of communion. As bread supports and nourishes life, so Christ gives himself as heavenly food to his people. As wine is the beverage of conviviality and shared joy, so our Lord brings us joy in the inheritance of his kingdom. During the distribution of the elements, the priest puts aside a certain amount of the consecrated bread in order to reserve it for the homebound and/or sick of the parish. This practice emphasizes the reality that the homebound and the sick are truly members of the parish community and that those who are able to participate in the parish liturgy are dearly concerned about them.

Invitation to Communion

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.

Communion of the People

❖ All persons who seek God are invited to receive Holy Communion. ❖ To receive the Bread, raise your palms, one crossed over the other, 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.

Choral Anthem

“All Praise to God our Heavenly Father”

– George F. Handel (1685-1759)

All praise to God our heavenly father.
With joyful hearts to him we sing.
With love we worship and adore Him;
our grateful thanks to Him we bring.

Hymn 705

As those of old their first fruits brought
of vineyard, flock, and field
to God, the giver of all good,
the source of bounteous yield;
so we today our first fruits bring,
the wealth of this good land,
of farm and market, shop and home,
of mind, and heart, and hand.

A world in need now summons us
to labor, love, and give;
to make our life an offering
to God that all may live;
the Church of Christ is calling us
to make the dream come true:
a world redeemed by Christ-like love;
all life in Christ made new.

With gratitude and humble trust
we bring our best to thee
to serve thy cause and share thy love

with all humanity.
O thou who gavest us thyself
in Jesus Christ thy Son,
help us to give ourselves each day
until life's work is done.

Post-communion Prayers

After the Eucharistic vessels are washed (the "ablutions"), the celebrant bids the congregation to come together again after its period of private devotion. The final prayer expresses our appreciation and thanks for God's gracious acceptance of us, and asks for his help to serve him in the world.

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.

Prayer of Thanksgiving

BCP 365

Let us pray.

The Congregation may kneel.

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

Actually, the entire celebration of the Eucharist has been a blessing – an act of faithful gratitude to God for the gift of himself to humankind in and through Jesus Christ. Now this blessing is re-echoed as the celebrant pronounces the Blessing, as a pastoral concern for his people. We once again sign ourselves with the sign of the cross and conclude the celebration as we began, that is, in the name of the Father, and of the Son, and of the Holy Spirit.

The Blessing

The peace of God which passes 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 Spirit, be among you, and remain with you always. **Amen.**

The Congregation may stand.

The Recessional

This is the final hymn by which the ministers helping with the worship service can leave the places they took during the Processional, or Entrance Hymn. We sing because we need to “make

a joyful noise unto the Lord,” having been a participant in the resurrected life of Christ!

Hymn 544

Jesus shall reign where'er the sun
doth his successive journeys run;
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.

To him shall endless prayer be made,
and praises throng to crown his head;
his Name like sweet perfume shall rise
with every morning sacrifice.

People and realms of every tongue
dwell on his love with sweetest song;
and infant voices shall proclaim
their early blessings on his Name.

Blessings abound where'er he reigns:
the prisoners leap to lose their chains,
the weary find eternal rest,
and all who suffer want are blest.

Let every creature rise and bring
peculiar honors to our King;
angels descend with songs again,
and earth repeat the loud amen.

The Dismissal

The service ends with a dismissal. Through the Dismissal, the congregation is sent forth to do God's work in God's world. It is an act of “sending” or

“mission.” Both dismissal and mission are derived from the same Latin verb, mittere, which means “to send.” The dismissal marks the Eucharist as a missionary service, commissioning and empowering all of us to be missionaries and ministers of the Gospel of Christ.

The Dismissal

Grant, O Lord God, that what we have heard with our ears, and said and sung with our lips, we may believe in our hearts, and practice in our lives; for Jesus Christ’s sake. Amen.

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

Organ Postlude

Prelude on “Jesus Shall Reign Where’er the Sun”
– Robert Hobby

Introductions to the Bible Readings

Ruth 3:1-5; 4:13-17

In this reading we hear how Naomi helps Ruth to secure her future as she gives instruction as to how she may make herself attractive and available to her rich and well-connected kinsman Boaz. The success of Naomi’s intercession comes in Ruth’s marriage to Boaz, and in her subsequent delivery of a son. God’s providential inter-cession is seen in this conception and in the birth of a male, who will one day become

the grandfather of the future king David. Ruth the foreigner is now in every way incorporated into the people and community of Israel

Psalm 127

The Lord is the source and foundation for all successful human endeavor, and a growing family is a blessing from the Lord.

Hebrews 9:24–28

This reading tells how Christ, the eternal high priest, has entered into the heavenly sanctuary to present the ultimate and perfect sacrifice of himself for sins. It is the author's theme that Jesus has superseded the need for all other priestly offerings such as were made annually on the Day of Atonement. These were never more than foreshadowings of what Christ was to accomplish. The earthly temple, which was but a copy of the true sanctuary in heaven, is no longer of significance. As the end of the ages draws near, our brother Jesus, who died like we must, appears before God on our behalf and will appear once more to save those who wait for him.

Mark 12:38–44

In the gospel lesson Jesus warns against religious officials who love honors and flattery, and he then points out a poor widow who makes an offering of what little she possesses. Together the two stories stress a theme found often in the gospels: those who think themselves religious are in great danger of living a life of hypocrisy, while genuine trust in God may be found among the least obvious. The religious officials take advantage of people like widows, and wealthy persons make a show of giving large sums of money, but the woman herself is an example of the

greatest generosity. Her gift of all she has points forward to Jesus' self-offering