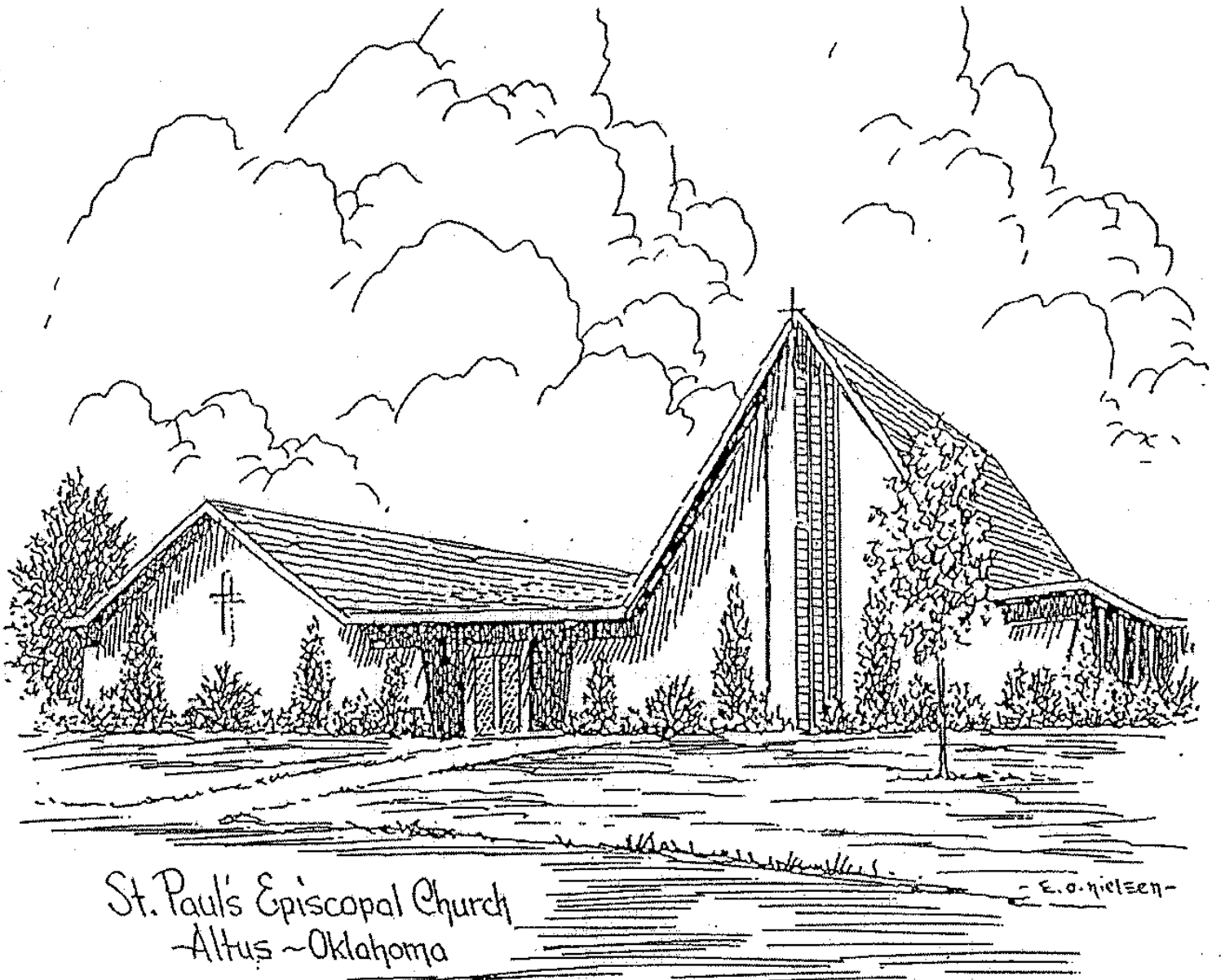


*St. Paul's: Come and worship with us.
A place of rest, peace and love.*



Instructed Eucharist

November 17th, 2024

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The Reverend Suzanne Mollison

Please silence cell phones

THE HOLY EUCHARIST RITE II

Good morning and welcome to St. Paul's Church. Today's service is an Instructed Eucharist, which means that the sermon will be replaced with short narrations explaining the significance of parts of our liturgy. The word liturgy means "the work of the people," reminding us that worship is not the performance of a few, but the participation of the many. Liturgy refers to those elements in a service that involve the people—actions intended to help us "practice" who we are as followers of Jesus. Through active involvement in the liturgy, the Spirit shapes us more into the likeness of Christ. In a sense, every church does liturgy. What distinguishes Anglican worship from other traditions is its use of a historically tested liturgy, one which has been passed down through the centuries. We hope your appreciation for liturgy will grow through this Instructed Eucharist, but we also recognize that it takes time for the liturgy to "get inside" a person. One of the goals of liturgy is to foster familiarity so that we don't have to think about what we're doing but can rather focus our attention on the Triune God we worship. We encourage everyone to arrive early enough each Sunday to find a seat and quietly prepare to meet with God. As the procession begins, we all stand to sing praises to God. In the Anglican tradition, a good rule of thumb to remember is this: we stand to praise, kneel to pray, and sit for instruction. As the crucifer—the one carrying the cross—leads the procession, you will notice that many people bow as the cross passes their pew. This is done both as a sign of reverence and as a reminder that God's victory comes through death. In the person of Jesus Christ, God enters our suffering, identifies with it, and transforms it through the cross. This is why in every Anglican service the cross and the altar stand front and center: to keep always before us the centrality of Jesus Christ in our worship of the Father in the Spirit.

Prelude

Organist

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

During the procession, the leaders of the liturgy enter the church and get to their places. You will notice that everyone in the procession is wearing religious garb called vestments, which shows they have been “invested” with certain responsibilities. Those serving at the altar are called acolytes. An acolyte assists by carrying the processional cross, lighting candles, holding the Gospel book, and helping a deacon or priest in preparing the Table and washing the vessels, among other things. At St. Paul’s, one acolyte usually serves at each Sunday service, but other churches will have as many as seven acolytes participate. Eucharistic Ministers are confirmed adults trained and licensed by the bishop to help administer communion. Here at St. Paul’s they typically also lead the prayers of the people. A deacon wears a stole over the left shoulder as a symbol of their readiness to serve others. During the service, they assist the priest by reading the Gospel lesson, setting and cleaning up at the altar, and giving the dismissal. The priest wears a stole over both shoulders as a symbol of taking upon himself the yoke of Christ. The priest or bishop presiding over the service also usually wears a large, round piece of cloth called a chasuble to signify his role as the Celebrant, the host or leader of the service. After the procession, the Celebrant invites us to participate with the opening acclamation—a shout of praise to God. This sets the tone for why we’ve gathered: to bless God, Father, Son, and Holy Spirit. You will notice that some people make the sign of the cross at this point. This act is a reminder at the start of the service that one has been marked as Christ’s own at baptism. In response, the first words out of the mouths of the congregation are a grateful acknowledgement of God’s ultimate purpose to bring his kingdom to earth as in heaven.

Processional Hymn

Hymnal 48

1 O day of ra - diant glad - ness, O day of joy and
 2 This day at the cre - a - tion, the light first had its
 3 This day, God's peo - ple meet - ing, his Ho - ly Scrip - ture
 4 That light our hope sus - tain - ing, we walk the pil - grim

light, O balm of care and sad - ness, most
 birth; this day for our sal - va - tion Christ
 hear; his liv - ing pres - ence greet - ing, through
 way, at length our rest at - tain - ing, our

beau - ti - ful, most bright; this day the high and
 rose from depths of earth; this day our Lord vic -
 Bread and Wine made near. We jour - ney on, be -
 end - less Sab - bath day. We sing to thee our

low - ly, through a - ges joined in tune, sing,
 to - rious the Spi - rit sent from heaven, and
 liev - ing, re - newed with heaven - ly might, from
 prais - es, O Fa - ther, Spi - rit, Son; the

“Ho - ly, ho - ly, ho - ly,” to the great God Tri - une.
 thus this day most glo - rious a tri - ple light was given.
 grace more grace re - ceiv - ing on this blest day of light.
 Church her voice up - rais - es to thee, blest Three in One.

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen

The Celebrant then leads the congregation in the Collect of Purity. A collect (pronounced “call-ect”) is a short prayer that sums up, or “collects together,” many petitions into one request by placing it in the context of who God is. The church has been using the Collect of Purity for over 1000 years. Alluding to Psalm 51, this collect is entirely appropriate for the beginning of the liturgy. We come to this place with a host of legitimate worries and concerns, and God knows what we’re thinking. With this prayer, we ask God to calm us, to give us focus, and to enable us to worship him with pure hearts.

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

You might notice at the end of this prayer as the name of Christ is spoken, or at many other points in the service when his name is spoken or sung, some people will slightly bow. This calls to mind the great hymn in Paul’s letter to the Philippians that says, “At the name of Jesus, every knee shall bow” (3:10). Like other ritualistic gestures, these are not rules everyone has to obey, but opportunities to remind oneself with more than words—through bodily action—of the truths they point to. You need not perform them unless you want to or have a reason for doing so. Everyone is encouraged to participate in the worship service in a way that is personally edifying and corporately unifying. With the work of preparation over, we move into a song of praise. The prayer book suggests three songs, but normally we sing what’s known as the Gloria. It begins with words taken directly from Scripture when the birth of Jesus is announced, and the rest was developed in the early centuries of the church. The Gloria is true no matter how we feel, and it challenges us to examine our lives to see whether or not Jesus really is the most high.

Gloria

Hymnal S 280

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - mighty God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

Much of the liturgy is the same each Sunday, but there are various portions that change each week according to the church calendar. The colorful hangings on the altar, pulpit, and lectern remind us which season of the church year it is. Green is for ordinary time, reminding us of our need for personal and corporate growth. At St. Paul's blue is used during Advent as we look for the coming of the King, and during Lent purple is used as we express our sorrow for sin. Red recalls the fire of the Holy Spirit and the blood of the martyrs, and so is used for martyr's feasts, ordinations, and Pentecost. White is the color of purity and joy, and is used during the seasons of Christmas and Easter. The Collect of the Day is one of those elements that changes each week. Usually its subject matter connects with the Scripture readings that follow, especially the Gospel lesson. And these readings are arranged according to the church calendar. Immediately before the prayer, we open with words of mutual greeting that date back to the first centuries of the church. We offer this greeting to one another in the hope that God will be present among us.

The Collect of the Day

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

For two thousand years, the structure of a Christian worship service has consisted of two parts: Word and Sacrament. The first part, the Service of the Word, calls us to reflect upon God through Scripture, confession, and prayer. This half of the service is loosely based on a Jewish synagogue service, which always included the singing of a Psalm and readings from Scripture. The church has continued this tradition adding lessons from the New Testament so that the reading of Scripture has always remained central to Christian worship from the start. You can attend church every Sunday for three years without hearing exactly the same readings twice. Furthermore, at the completion of the three-year cycle, a congregation will have heard excerpts from every book of the Bible and will have heard all four Gospels in their entirety. These readings connect us to the broader story of God and his creation of which we are only a small part; they refresh our imaginations and draw us into living a different kind of life as God's people. At the end of each reading, the lector reminds us of what we just heard: "The Word of the Lord." Our response is just as important: "Thanks be to God." Though we might not feel thankfulness at having heard the demand and call of God's Word upon our lives, the liturgy teaches us that this is the proper response to make as we place ourselves under its authority.

THE WORD OF GOD

The First Lesson

1 Samuel 1:4-20

On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb. Her rival used to provoke her severely, to irritate her, because the LORD had closed her womb. So it went on year by year; as often as she went up to the house of the LORD, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?" After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the LORD. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD. She was deeply distressed and prayed to the LORD, and wept bitterly. She made this vow: "O LORD of hosts, if only you will look on the misery of your

servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head." As she continued praying before the LORD, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, "How long will you make a drunken spectacle of yourself? Put away your wine." But Hannah answered, "No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time." Then Eli answered, "Go in peace; the God of Israel grant the petition you have made to him." And she said, "Let your servant find favor in your sight." Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer. They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the LORD remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, "I have asked him of the LORD."

Reader The Word of the Lord.

People Thanks be to God.

The people will recite the canticle in unison.

Hannah prayed and said,

“My heart exults in the LORD;
my strength is exalted in my God.

My mouth derides my enemies,
because I rejoice in my victory.

“There is no Holy One like the LORD,
no one besides you;
there is no Rock like our God.

Talk no more so very proudly,
let not arrogance come from your mouth;
for the LORD is a God of knowledge,
and by him actions are weighed.

The bows of the mighty are broken,
but the feeble gird on strength.

Those who were full have hired themselves out for bread,
but those who were hungry are fat with spoil.

The barren has borne seven,
but she who has many children is forlorn.

The LORD kills and brings to life;
he brings down to Sheol and raises up.

The LORD makes poor and makes rich;
he brings low, he also exalts.

He raises up the poor from the dust;
he lifts the needy from the ash heap,
to make them sit with princes
and inherit a seat of honor.

For the pillars of the earth are the LORD's,
and on them he has set the world.

“He will guard the feet of his faithful ones,
but the wicked shall be cut off in darkness;
for not by might does one prevail.

The LORD! His adversaries shall be shattered;
the Most High will thunder in heaven.

The LORD will judge the ends of the earth;
he will give strength to his king,
and exalt the power of his anointed."

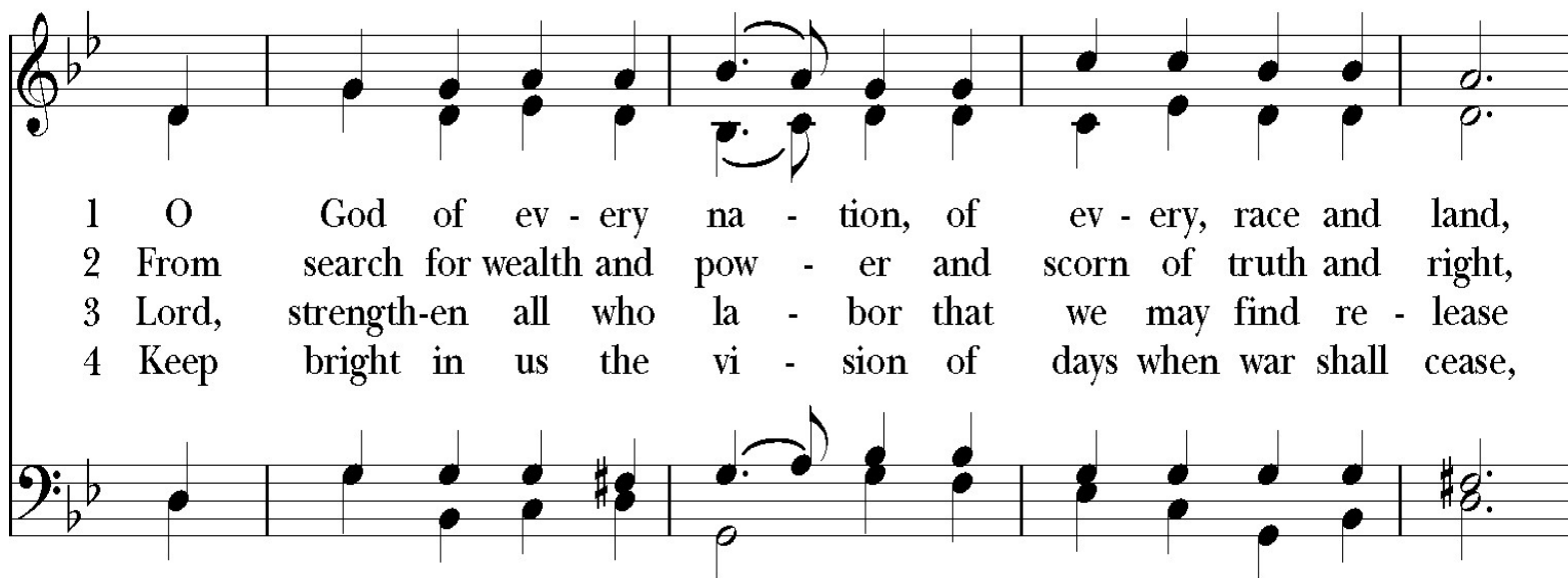
The Epistle

Hebrews 10:11-14 (15-18) 19-25

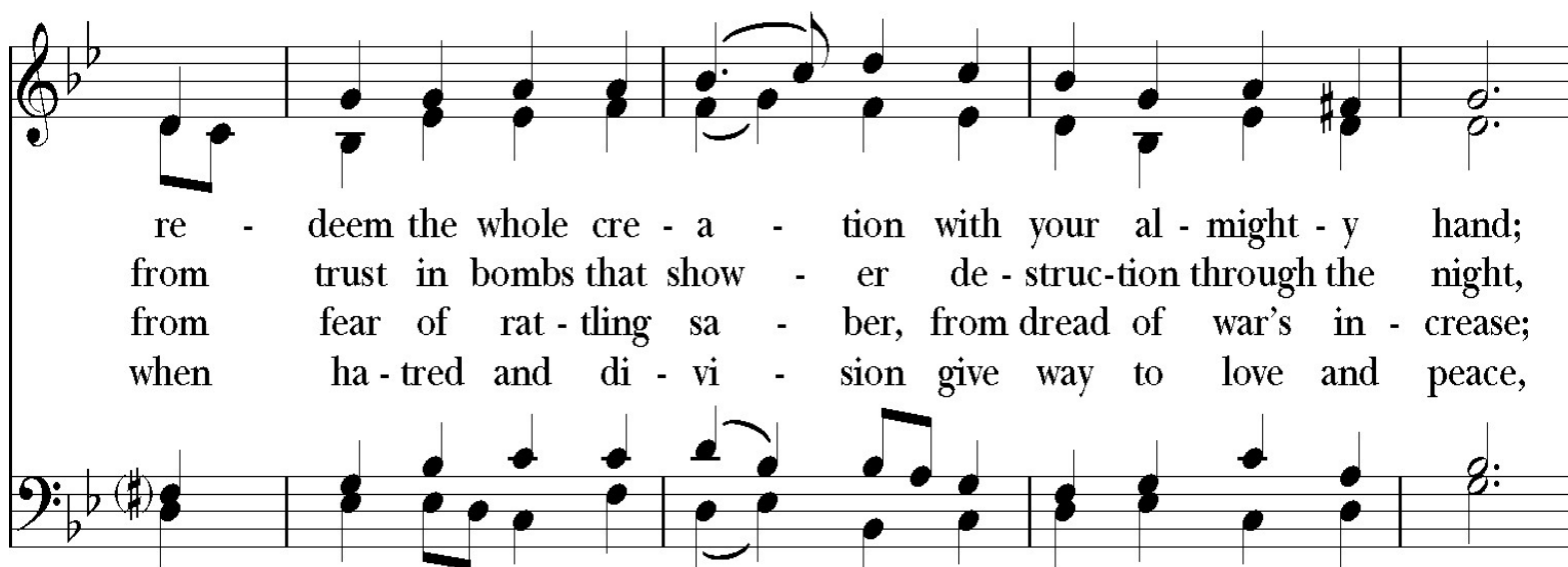
Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader The Word of the Lord.

People Thanks be to God.



1 O God of ev - ery na - tion, of ev - ery, race and land,
 2 From search for wealth and pow - er and scorn of truth and right,
 3 Lord, strength-en all who la - bor that we may find re - lease
 4 Keep bright in us the vi - sion of days when war shall cease,



re - deem the whole cre - a - tion with your al - might - y hand;
 from trust in bombs that show - er de - struc-tion through the night,
 from fear of rat - tling sa - ber, from dread of war's in - crease;
 when ha - tred and di - vi - sion give way to love and peace,



where hate and fear di - vide us and bit - ter threats are hurled,
 from pride of race and na - tion and blind-ness to your way,
 when hope and cour - age fal - ter, your still small voice be heard;
 till dawns the morn-ing glo-rious when truth and jus - tice reign



in love and mer - cy guide us and heal our strife - torn world.
 de - liv - er ev - ery na - tion, e - ter - nal God, we pray!
 with faith that none can al - ter, your ser - vants un - der - gird.
 and Christ shall rule vic - to - rious o'er all the world's do - main.

The reading of the Gospel is the climax of this portion of the liturgy. It is called the Gospel because it always comes from the Gospel according to Matthew, Mark, Luke, or John. There is only one Gospel, but there are four accounts of the one Gospel. The Old Testament reading anticipates the Gospel, the Epistle expounds upon it, but now we finally get to hear it directly proclaimed. The Gospel is the story of Jesus as the fulfillment of the story of Israel; it tells us how God through Jesus of Nazareth came to live among us, to inaugurate God's promised kingdom, to break the power of sin and death through the cross, and to launch the first fruits of God's new creation through the resurrection of Christ. Because of the importance of the Gospel reading, it is often surrounded with elaborate ceremony. After the Epistle is read, we all stand for the hymn that echoes the day's readings. During this time a small procession is formed at the altar consisting of the crucifer, the priest and the LEM holding the Gospel book, and a deacon or priest. The procession moves into the nave among the people as a symbol of God sending Jesus into the world. When the Gospel is announced, many Anglicans make the sign of the cross with their thumb on their forehead, mouth, and heart, signifying their desire that the Gospel constantly be on their mind, lips, and affection.

The Holy Gospel

Mark 13:1-8

Priest The Holy Gospel of our Lord Jesus Christ according to Mark.
People Glory to you, Lord Christ.

As Jesus came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down." When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" Then Jesus began to say to them, "Beware that no one leads you astray. Many will come in my name and say, 'I am he!' and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs."

Priest **The Gospel of the Lord.**

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

Following the Gospel, a sermon or homily is preached. Preaching has an important place in the Anglican tradition, but it is not the primary focus of the service. The sermon is meant to connect the readings, and in particular the Gospel, to our lives and present-day situation, calling us to be faithful to God's story in today's context. After the sermon, we all stand and reaffirm our faith in the words of the Nicene Creed, so called because it emerged from the Council of Nicaea in 325. The creed is arranged around the three persons of the one God: Father, Son, and Holy Spirit. It begins by affirming the Father as the source of all things. The creed spends most of its time on the person of Jesus, first setting out both his divine and human natures, and then declaring his redemptive suffering, death, resurrection, and ascension. The creed concludes with the Spirit's work in the church, our baptism, and our hope of the world to come. You will notice some Anglicans bowing when these words are spoken: "For us and for our salvation, he came down from heaven... and was made man." This is done out of reverence for the great miracle of God entering creation by becoming man in the person of Jesus. Some also bow when we say of the Spirit, "With the Father and Son he is worship and glorified." At the end of the creed, as we say, "We look for the resurrection of the dead," many make the sign of the cross as a comforting reminder that they will be marked by Christ when he returns. This gesture is often made when speaking of Christ coming or returning, as in "Blessed is he who comes in the name of the Lord." All major branches of Christianity affirm the Nicene Creed, and so when we declare it, we affirm what the church believes, past and present.

The Sermon

The Homily or Sermon follows the Gospel with no interruption and is intended to be an exposition of the Word that has just been read. It is to help us make the Word a living and transforming reality in our lives. Today, commentary on the liturgy takes the place of the sermon, but normally one hears a sermon at every Eucharist. The Sunday sermon is sometimes preceded by a Children's Homily.

(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 have followed both the readings and the sermon at least as early as the second century. To offer intercessory prayers is a fitting response to what we've learned about God through the Scriptures, sermon, and creed. In prayer, as with the Sacraments, we find ourselves at the intersection between heaven and earth, asking God to bring the glories of heaven to bear upon the pains of this earth. Though there are many different forms provided in the Book of Common Prayer, they all share certain similarities. Intercessions are always made for the universal church, the nation and those in authority, the welfare of the world, the concerns of the local community, those who suffer, and the departed. Furthermore, we pray by name, aloud, and as a group. The leader of our prayers must always bear in mind that he or she is not praying as an individual, but as the representative of the whole community. And everyone else must also bear in mind that they too are participating in the prayers. The giving of our corporate prayers is an important part of our offering to God and our spiritual support of one another.

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 Church of Southern Africa.
In our Diocesan cycle of Prayer: Pray for Presiding Bishop Sean Rowe,
our Bishop Poulson Reed and Bishop Daniel Genovesi, Diocesan
Bishop, Companion Diocese of Uruguay. Pray for St Andrew's,
Lawton, Church of the Holy Trinity, Fray Bentos, Uruguay. Pray for
The Rev. Jim Welch and his wife Cindy, The Rev. Bob Wickizer and his
wife Joan and The Rev. Jack Wilcox and his wife Gail.

In our Parish cycle of Prayer: Pray for David Braddock and Andy
Bowers as they pursue Holy Orders.

Pray for Kally Tuttle and Joe McGuire, Jimmy Wallace and
John and Paula Womack. Remember the birthday of Rick Hammock.
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.*

*Once we have prayed for God to heal our broken world, we
acknowledge that we too are broken and in need of forgiveness. Here,
once again, the liturgy is our teacher, giving us words to say and so
assisting us to confess our sins together and to seek God's pardon.
This prayer will mean different things to different people because we
all fall short of following Christ in our own ways, but the words also
speak of something we each have in common: we each have something
to confess. After the prayer of confession, the Celebrant stands and
grants absolution. The priest does not himself/herself, forgive our
sins—only God can do that—but declares to us on behalf of Christ
that, if we have confessed our sins with a sincere heart and true
repentance, God has indeed forgiven us. It is a great comfort to hear
these words spoken out loud, which is why many Anglicans will again
make the sign of the cross as a reminder that, being marked by Christ,
we are promised forgiveness.*

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.

Made right with God, we now need to make sure we are right with our brothers and sisters in Christ, so we are invited to exchange the peace. The Peace is not a social time, but a liturgical action. We joyfully extend the peace God has given us to whomever happens to be sitting around us, ready to cross those lines that so often divide people—ethnicity, race, gender, class, and age. The liturgy is teaching us to do business with the anger and resentment that can so easily consume our relationships. As God forgives us, so we forgive others; as God blesses us, so we bless others; as God grants us peace, so we grant peace to others. The placement of the Peace in the service is significant. Being at peace with God and one another, we are now ready to move toward the Table, the second part of our worship service.

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

There is no good place for announcements, whether at the liturgy's opening or end or in the middle, and it might be better to reserve them to the Coffee Hour! Yet there are always matters important for all to hear, and at St. Paul's we share them after the Peace. This is also a time when we commission ministers and recognize retiring ministers. An Offertory Sentence at the end of announcements begins the Liturgy of the Holy Communion.

Announcements (seated)

Anniversaries and Birthdays

(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.

We now move into the second part and climax of our worship service, the Eucharist, otherwise known as the Lord's Supper or Communion. Everything we have done so far has been to prepare us for this sacred moment. In the Anglican tradition, the Holy Eucharist is one of the two great sacraments of the church, the other being Holy Baptism. A sacrament is not a magical formula, but rather a pledge from God to meet us in the elements of God's good creation—bread, wine, oil, and water—when we approach him in faith. Using the Jewish Passover meal, Jesus first showed us how to do Holy Communion, and he promised that he would be present whenever we share this special meal together. We believe Jesus Christ to be truly present to us in the eating of bread and wine in a way that he is not otherwise.

Holy Communion begins with the offertory, when we offer our bread and wine, our monetary gifts, and indeed ourselves to God. The Celebrant marks this point in the liturgy by declaring an offertory

sentence from Scripture, such as, "Ascribe to the Lord the honor due his Name; bring offerings and come into his courts" (Ps 96:8). During this time, the bread and wine are brought forward to the altar as gifts from the people. Then, as the monetary offering is being collected, the priest or deacon prepares the Table. You will notice that he/she will set out the bread on a plate called the paten, and then pour wine into the chalice. After water is blessed by the priest, the priest or a deacon will add a little water into the chalice as well as whatever vessel of wine remains on the altar. This is symbolic of the water that rushed from Jesus' side after he was pierced. The Table is now set, and the elements left on the altar are ready to be blessed by the Celebrant. The Doxology is then typically sung in praise to God for the many blessings he provides.

Offertory (seated)

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

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 word "Eucharist" means thanksgiving, and the prayer that the Celebrant now leads is called "The Great Thanksgiving." In this prayer, we are asking for a blessing from God upon this holy meal and our partaking of it. There are six different forms of this prayer in the Book of Common Prayer, but they all begin the same way—with the sursum corda, which is Latin for "Lift up your hearts." In this initial exchange between the Celebrant and the people, the liturgy signals us to place our hearts and minds in the heavenly throne room, into God's very presence, where Revelation 4–5 teach us that presently all the angels, saints, and company of heaven forever sing, "Holy, Holy, Holy." Liturgy, here, is a cosmic activity! And so naturally, we join them in that song of praise and adoration. The song then moves to draw our attention to the one who comes in the name of the Lord. "Hosanna," we sing, which means, "Save us now," and reminds us of

the same cries that were made when Jesus entered Jerusalem a few days before he instituted the Lord's Supper.

THE HOLY COMMUNION

Each of the forms of the Eucharistic prayer moves on to tell us in different ways the story of God's redeeming activity, all reaching the climax in the person of Jesus Christ. God answers our "Hosanna" cries by providing his Son, but not in the way we imagined. The prayer then quickly shifts its focus to the night of the Lord's Supper, when we are not only called to remember what happened that night, but also to prepare ourselves to act it out once again: "Do this in remembrance of me," Jesus says. The Celebrant then lays his hands on the elements and calls upon the Spirit to make holy both the gifts of bread and wine as well as the people gathered around the Table. It is important for everyone to make this entire prayer their own, which is why each person loudly voices the "amen" at the end of the prayer, the only place in the Book of Common Prayer where "AMEN" is written in all caps.

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:

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.*

The Eucharistic Prayer ends with the words Jesus taught his disciples to pray two thousand years ago. The prayer is profound in its directness and simplicity, reminding us of the spirit that ought to fill our everyday prayer lives. Its placement here in the liturgy for over 1600 years is appropriate because the first foretaste of its answer is the Eucharist itself.

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 Eucharist tells a story in words and actions; it is a drama revolving around the life, death, resurrection, ascension, and return of Jesus Christ. And we are participants in that drama. For example, when you read in the Gospel of what happened on the night Jesus was betrayed, you will find that he took bread, blessed it, broke it, and then gave it to his disciples. Then he took the cup of wine, blessed it, and gave it to his disciples. Notice that we're doing the same thing. In the offertory, the Celebrant took the bread and wine. During the Great Thanksgiving, the Celebrant blessed the bread and wine. In a moment, the bread and wine will be given to the people. Now we come to the point when the Celebrant, as Jesus did, breaks the bread. This action not only recalls what Jesus did at the Last Supper, but it also directs us to the breaking of his body that took place on the cross the following day. It further reminds us that we must allow ourselves, as the body of Christ, to be broken for the world itself. Watch and listen as the Celebrant holds the bread up high and breaks it. We are especially quiet at this point.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

Celebrant Alleluia. Christ our Passover is sacrificed for us;

People Therefore let us keep the feast. Alleluia.

This joyful exchange is significant. It is a quote from Paul's first letter to the Corinthians. In ancient Jewish tradition, the sacrifice of the Passover lamb was not completed by its death; it was completed by a meal, by eating the flesh of the lamb that had been slain. In order to be saved from death, you had to eat the lamb. Jesus, the new Passover Lamb, has been slain, Paul argues; therefore, we must keep the new Passover feast of his body and blood by partaking of them. We reflect on this new reality of Jesus as the Lamb by singing Agnus Dei, which is based on John the Baptist saying of Jesus, "Behold, the Lamb of God who takes away the sins of the world."

(Sing)

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

Celebrant The Gifts of God for the People of God.

With these words, we are now invited to come to the altar, our Father's family Table. Everyone in the family is welcome—all baptized *believers of Jesus Christ regardless of denomination*. It is said that Anglican churches have an altar call every Sunday. Every Communion service is a so-called "altar call," and each time we come, we find Jesus waiting for us with Table prepared. Anglicans believe that when we receive Communion, Christ is truly present in the Sacrament of his body and blood. This is the doctrine of real presence, which states that Jesus' presence in Communion is real, yet undefined. While Anglicans do not affirm Roman Catholic dogma that the bread and wine substantially become the physical body and blood of Christ, they do believe that Christ is powerfully present in a way that is beyond our understanding. To receive Communion, kneel at the rail with one hand supporting the other for the bread. You can either eat the bread and wait to drink the wine from the chalice, or you can hold the bread in your hand and wait for the Eucharistic Minister to dip the bread into the wine before placing it on your tongue. If you have never been baptized or would rather not receive, the act of crossing your arms over your chest will invite the priest to bless you. If you wish to receive only the bread, then cross your arms over your chest after you have received it until the chalice passes.

The ushers lead worshippers to the altar rail.

All baptized individuals are invited to communion.

After you receive Communion, you are invited and encouraged to sing the Communion hymn. Some people like to pray when they return to their seats.

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.

Communion is now over, but before we leave the church, we pause to thank God for what he has done for us in these holy mysteries, and to ask him for the strength required to go out into the world as agents of his love and peace.

Post Communion Prayer (*kneeling or standing*)

Celebrant 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.

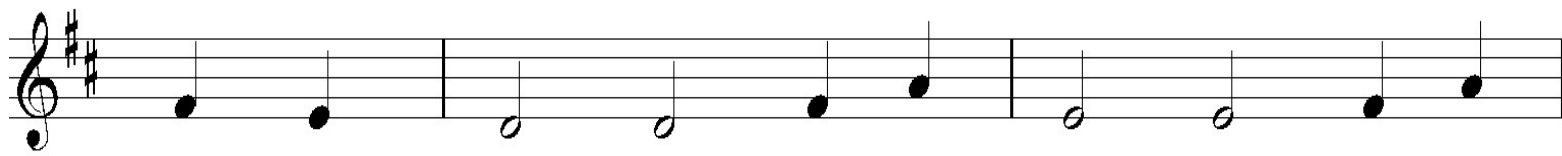
As we prepare to depart, we go with the peace and blessing of God. Giving a blessing to God's people runs from the Old Testament and early church through the pages of church history until today. It is a source of consolation and encouragement to us as we leave. Again, many Anglicans will make the sign of the cross as a reminder of their baptism and calling upon their life.

The Blessing

Celebrant continues

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.

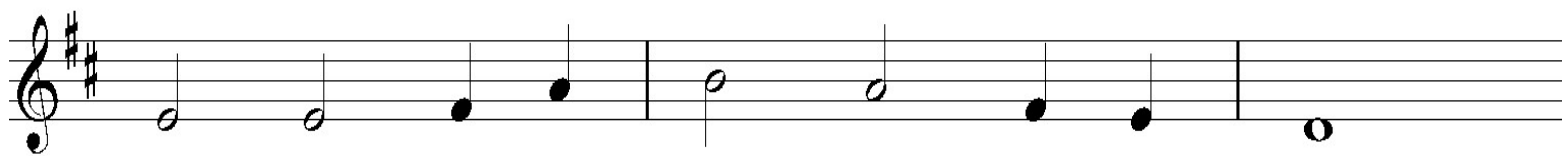
By definition, the church is the people of God sent into the world. Our ongoing movement is always in two directions: we come together in the name of Christ, and then we go forth in the name of Christ. We encounter Jesus together, and then we go out and announce Jesus to the world in both word and deed. We gather to partake of the body and blood of Christ, and then we leave here to be the body of Christ for the world. Our liturgy ends right back where it started—out in the light of day, sending us back into the street, to our houses, to our work, and to our daily life with all its burdens, responsibilities, and pleasures. We have enacted through ritual the drama of the Gospel, so now we go out rejoicing in the power of the Holy Spirit to enact the same. Thanks be to God!



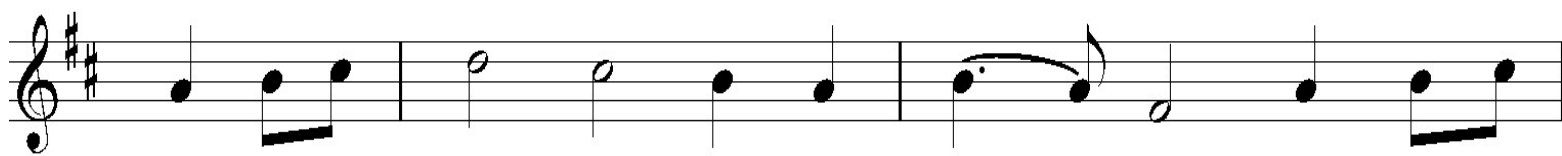
1 Come, thou fount of ev - ery bless - ing, tune my
 2 Here I find my great - est trea - sure; hith - er,
 3 Oh, to grace how great a debt - or dai - ly



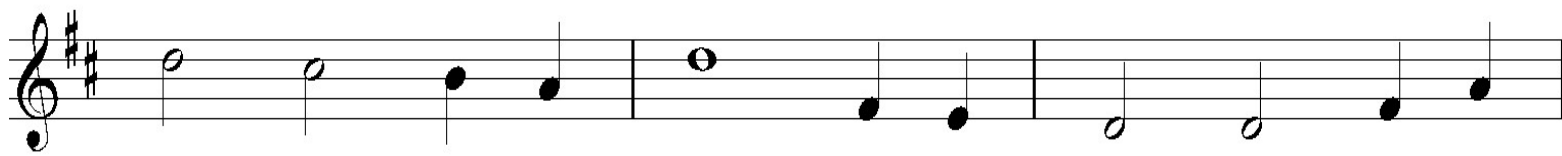
heart to sing thy grace! Streams of mer - cy nev - er
 by thy help, I've come; and I hope, by thy good
 I'm con - strained to be! Let thy good - ness, like a



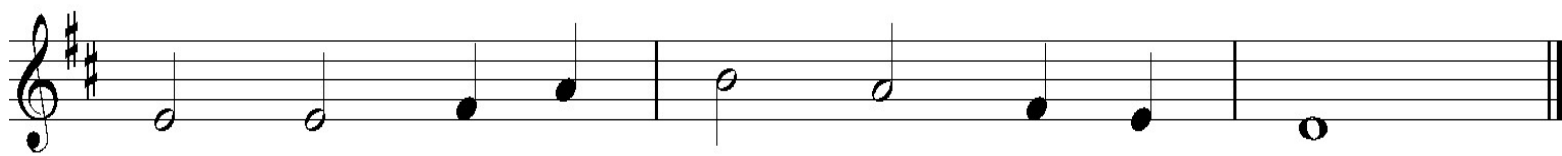
ceas - ing, call for songs of loud - est praise.
 plea - sure, safe - ly to ar - rive at home.
 fet - ter, bind my wan - dering heart to thee:



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.

Dismissal *(standing)*

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

*The flowers that adorn the altar
are given to the Glory of God
and in memory of Mac Mollison
by The Reverend Suzanne Mollison*

This week at St. Paul's:

Tuesday, November 19th

6:30 p.m. Vestry Meeting

Wednesday, November 20th

5:30 p.m. Evening Prayer

Sunday, November 24th

10:30 a.m. Holy Eucharist Rite II

*Sign up for hospitality on the kitchen counter
and for Altar Flowers on the bulletin board.*

| | |
|---------------------------|---|
| CELEBRANT: | The Reverend Suzanne Mollison |
| LAY EUCHARISTIC MINISTER: | Andy Bowers |
| LECTORS: | First Lesson: Andy Bowers The Epistle: Jon Kidwell |
| USHERS: | Jon Kidwell and John Womack |
| CRUCIFER: | Cassy Howard |
| ALTAR GUILD: | John Womack |
| HOSPITALITY: | |
| LOCK-UP: | Cassy Howard |



The Head of this Church: Jesus Christ

| | |
|---------------------|-----------------------------|
| Presiding Bishop: | The Most Reverend Sean Rowe |
| Bishop of Oklahoma: | The Rt. Rev. Poulson Reed |
| Priest-In-Charge: | The Rev. Suzanne Mollison |
| Senior Warden: | Dr. Eddie Perryman |
| Junior Warden: | John Womack |
| Vestry Members: | Bonnie McAskill-2025* |
| | Cassy Howard-2025 |
| | Andy Bowers-2025 |
| | Jon Kidwell -2024 |
| | John Womack-2024 |
| | Nancy Davidson-2026* |
| | Dr. Eddie Perryman-2026* |
| Treasurer: | Nancy Davidson |
| Parish Clerk: | Nancy Davidson |
| Pledge Clerk: | Jon Kidwell |
| Guild Directress: | Iva Nell Templer |
| Organist: | Evelyn Barthold |

*second term