



St. Timothy's Episcopal Church *Lake Jackson, Texas*

Our Vision

*Empowered by the Holy Spirit,
we experience the love of Jesus Christ
and share it with others.*

HOLY EUCHARIST – RITE II **THE SIXTH SUNDAY OF EASTER** **(THE WORK OF THE PEOPLE)**

May 5, 2024 – 10:30 a.m.

Welcome to St. Timothy's! You are invited to participate fully in today's worship service. This bulletin contains all the prayers and responses said by the People. If you wish to use the Book of Common Prayer [BCP], the page numbers are given in brackets. Music not printed here may be found in the blue Hymnal 1982, all of which are located in the pew rack in front of you.

Altar Flowers are given to the Glory of God by Kelly McClendon and Vicki Schwab in memory of their mother, Ann McClendon.

An Instructed Eucharist

Today's service is an opportunity to learn more about the worship we experience every Sunday. Explanations of the parts of the service are offered throughout. You may read during this service or join a discussion after lunch or read at home. The hope is this will enrich your worship experience.

About the Service

The Holy Eucharist (also called the Mass, the Holy Communion, the Lord's Supper, or the Divine Liturgy) has been the central act of Christian worship since New Testament times. In it we give thanks — the Greek word *eucharistia*, means thanksgiving — as we celebrate God's saving acts in Christ. We participate in Christ by receiving the consecrated bread and wine which are, according to his own words, his Body and Blood.

Throughout the centuries, the Holy Eucharist has been regarded as both awesome and intimate, both majestic and homely. Christians have developed ceremonies and devotions to express both these aspects, emphasizing sometimes one, sometimes the other. We draw upon these rich traditions in order both to dramatize our reverence before the awesome majesty of God and to bring home to all worshipers the loving intimacy of our Savior. Our worship continues the ancient rituals of western Christianity and grows out of the practice of the reformed catholic Church of England, beginning with the First Book of Common Prayer of 1549.

About Worship Posture and Gestures (always optional)

Worshipping God with our bodies as well as our minds and emotions, the congregation changes posture according to the content of the worship. “Kneel for prayer, stand for praise, sit for instruction” is one Anglican adage, but there is considerable variation among Episcopalians and among worshipers at St. Timothy’s. For instance, it has become customary to stand for the Prayers of the People, but kneeling and standing are both prominent during the eucharistic prayer or Great Thanksgiving. Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross. Some notes on these gestures follow, but remember that you are welcome to use those gestures that aid your worship, and free to omit those that do not.

Bowing may be a low reverence from the waist to recognize God’s presence when passing an altar or at the mention of the Incarnation in the Nicene Creed. Bowing may at other times be a simple inclination of one’s head, as is customarily done when the Cross passes by one during a procession, when the Holy Trinity is praised at the end of a psalm or hymn, when the Gospel is announced and concluded, at the opening words of the Sanctus, and in general whenever the holy **Name of Jesus** is said or heard.

The Sign of the Cross is (+) made with the right hand, from forehead to chest, then from left shoulder to right. This sign symbolizes God’s blessings on us through Christ’s self-giving on the cross, and it expresses our trust in God and the hope that we hope we receive from our baptism, wherein we were born again in Christ and made one with him in his resurrection. The sign of the cross is both a reminder and renewal of our baptism. It is often made at the Opening Acclamation, at the mention of baptism in the Creed, at the Absolution, at the time of receiving Communion, and at the Blessing. You will see this (+) in this document in places it is optional and appropriate to cross yourself.

Genuflection is kneeling briefly on the right knee and returning upright. It is appropriate to genuflect in respect and honor of our Lord when approaching or passing an altar where the Blessed Sacrament is reserved, the Sacrament Altar at St. Timothy’s. People often genuflect as they leave their pew to go to communion and as they return.

Again, remember that *these gestures are entirely optional*. All are welcome to *use whatever gestures aid their worship* and *free to omit any that do not*.

About Vestments

Before the worship begins, the choir, acolytes, chalice bearers and clergy all put on special clothing. The Eucharistic vestments have developed over the centuries from ordinary garments of the ancient Roman world. As fashions changed, the Church retained the older styles of garments and reserved them for particular functions in worship.

Choristers wear:

Cassock — An ankle-length blue garment, the cassock is the basic garment of those who minister in the church. It is not itself a vestment, but vestments are worn over it.

Cotta — A waist-length white vestment with large sleeves and usually a yoke-shaped neck. The name comes from the Latin for “coat.”

Acolytes, Chalice Bearers, and Ministers of Healing wear:

Cassock-Alb — An ankle-length white garment with narrow sleeves, the cassock-alb is the basic undergarment of vestments. The traditional vesting prayer associates it with the whiteness of purity. The word *alb* comes from a Latin word meaning *white thing*.

Cincture — The cord or band used as a belt to gird the alb. The cincture represents the virtue of chastity, and recalls the cords that tied Jesus’ hands at his trial.

Clergy wear a cassock-alb and eucharistic vestments:

Stole — The scarf-like vestment bears the color of the season or day, which is purple in Advent and white during Christmas and Epiphany. Worn over both shoulders by bishops and priests and over the left shoulder by deacons, the stole is the distinctive sign of the authority granted in ordination and is worn for all sacramental functions and blessings.

Chasuble — The outer vestment put on over the others, originally a poncho-like garment, now the primary sign of priestly ordination. Representing the yoke of Christ, it is worn only for the Eucharist, and at St. Timothy’s the celebrant is so garbed after the Offertory. (Occasionally, the priest will forego wearing this due to the heat.)

The Liturgy of the Word

The Eucharist consists of two parts, *the Liturgy of the Word* and the *Liturgy of the Eucharist*. The Liturgy of the Word comes to us almost unchanged from the early worship of the Jewish synagogues and was originally a series of lessons, or readings from Scripture alternating with responses from the Psalms and other songs in Scripture. The number of lessons gradually was reduced until only two were read. With the new lectionary of the 1979 BCP, an optional third lesson from the Old Testament was restored. The current pattern of *the Liturgy of the Word* provides for an Old Testament lesson, a psalm, a New Testament lesson, a hymn, and the proclamation of the Holy Gospel. (Over a three-year period most of the scriptures will be heard.)

Entrance Hymns

The Eucharist has had many different openings in its history. The earliest opening was simply to begin with a prayer, the collect of the day. Soon it became desirable to have a hymn or chant to accompany the entrance of the clergy and other ministers, and the acclamation that was used at the passage of royalty was employed to acclaim the royal priesthood. [This acclamation was the Kyrie (“Lord, have mercy on us”), not really a penitential lament, as it sounds to us, but in its origins a joyful praise of the King of Creation.]

After a time the Kyrie became part of the liturgy, which then needed another entrance song, and the Gloria in Excelsis, the angels’ song from Christmas, was added. The Gloria soon came to be omitted during penitential seasons and was moved to take the place of the Kyrie, and another entrance song again was needed. [An Introit, or passage from the Psalms came to cover the entrance, but in the more Puritan reforms of the prayerbook, the Introit was eliminated.]

The rise of modern hymnody came to the rescue, and the common practice today is for the entrance to be accompanied by a hymn. The result, of course, is that a parish that uses the full options available could have three entrance songs, one after the other: a hymn, the Kyrie, and the Gloria! At St. Timothy’s, the Kyrie is used only during Lent and Advent seasons.

To Prepare Our Hearts for Worship

In the Episcopal Church, meditative quiet is our custom before the service. This is a good time for personal prayer time with God, opening yourself to God’s presence and offering to God your concerns from the past week and for the coming week. Helpful resources include Psalm 43 (BCP p. 644), Psalm 84 (BCP p. 707), and the devotional prayers found in BCP pp. 832-35. The instrumental Prelude, usually on the organ, is designed to enhance meditative preparation, as such, resisting conversation with pew-mates helps everyone!

Prelude

Announcements

Processional Hymn (*all sing*)

Now The Green Blade Riseth

Hymn 204

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. At St. Timothy's we share announcements at the beginning of the service to not interrupt the flow of worship.

The Opening Acclamation

The Celebrant and people begin not by exchanging "good mornings", but by stating briefly but beautifully what we have come together to do. First, we have come to bless God, which means to offer honor and worship. Second, we proclaim and remember that God is one in three persons, Father, Son, and Holy Spirit. Third, we celebrate God's reign in the universe and our commitment to become part of it and to help it grow. The opening acclamations vary depending on the season.

Celebrant Alleluia. Christ has risen. (+)

People *The Lord is risen indeed. Alleluia.*

The Collect for Purity

This prayer has begun Anglican worship for centuries. In it we acknowledge who God is and recognize that we need help and grace in order to love and worship 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.

Glory to God (*all sing*)

Setting by Rutter

Glo-ry to God in the high- est, _____ and peace to his peo-ple on

11

earth. Lord God, heav'n - ly King, al - might - ty God and Fa - ther,

20

we wor - ship you we give you thanks, we praise you for your glo - ry.

28

Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,

39

Lamb of God, you take a - way the sin of the world: have mer - cy on us; you are

50

seat - ed at the right hand of the Fa - ther: re - ceive our prayer. For you a -

61

lone are the Ho - ly One, you a - lone are the Lord, you a -

69

lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,

78

in the glo - ry of God the Fa - ther, A - men.

THE WORD OF GOD

Celebrant The Lord be with you.
People *And also with you.*
 Celebrant Let us pray.

The Collect of the Day

The original beginning of the Eucharist, the Collect of the Day is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then form the basis of a request. On many Sundays, the Collect sets forth a theme that unifies all the worship that follows.

Today's Collect (*said in unison*):

O God, you have prepared for those who love you such good things as surpass our understanding; Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Lessons

Christians are people of *The Book* in the sense that we regard the Bible as a revelation from God that offers us special insight into God's nature and God's purposes in the human story. "Why do we call the Holy Scriptures the Word of God?" asks the Catechism, and answers, "We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible." It is with this understanding that the reader concludes the reading with the declaration, "The Word of the Lord," to which we respond, "Thanks be to God."

The First Lesson: A reading from Paul to the early Christians in Acts 10:44-48

After the reading

Reader The Word of the Lord
People ***Thanks be to God.***

The Psalm

As prayers addressed to God, the psalms have always been fundamental in Jewish and Christian worship. As songs, they are appropriately set to music, and a rich choral tradition has grown around them. At St. Timothy's, the choir offers Anglican chant and plainsong settings in different seasons, and the congregation is given a role in singing the refrain.

Psalm 98 (sung by the cantor)



- 1 Sing to the LORD a new song, *
for he has done marvelous things.
- 2 With his right hand and his holy arm *
has he won for himself the victory.

Refrain

- 3 The LORD has made known his victory; *
his righteousness has he openly shown in the sight of the nations.
- 4 He remembers his mercy and faithfulness to the house of Israel, *
and all the ends of the earth have seen the victory of our God.

Refrain

- 5 Shout with joy to the LORD, all you lands; *
lift up your voice, rejoice, and sing.
- 6 Sing to the LORD with the harp, *
with the harp and the voice of song.
- 7 With trumpets and the sound of the horn *
shout with joy before the King, the LORD.

Refrain

- 8 Let the sea make a noise and all that is in it, *
the lands and those who dwell therein.
- 9 Let the rivers clap their hands, *
and let the hills ring out with joy before the LORD,
when he comes to judge the earth.
- 10 In righteousness shall he judge the world *
and the peoples with equity.

Refrain

The Epistle: 1 John 5:1-6

After the reading

Reader The Word of the Lord
People ***Thanks be to God.***

The Gospel

The liturgical Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel may be sung or said in the midst of the people as a symbol that Christ came into the world. Proclaiming the Gospel is one of the special tasks of the deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

We sing a hymn known as the sequence hymn to prepare our hearts to receive God's good news.

Sequence Hymn (*all sing*) *In Christ There Is No East Or West* **Hymn 529**

The Gospel: John 15:9-17

Reader The Holy Gospel of Our Lord Jesus Christ According to John.
People ***Glory to you, Lord Christ.***

The Gospel passage is read

Reader The Gospel of the Lord.
People ***Praise to you, Lord Christ.***

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 focuses on the good news of God, Jesus and/or Holy Spirit and how this relates to our lives today.

The Creed

The people's response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the *fourth century's* struggles against several heresies, or false teachings. The Creed sums up the essential beliefs held by all faithful Christians.

The Nicene Creed (*stand, said in unison*)

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

The people's response to God's Word continues with intercession. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. At St. Timothy's we use different forms in various seasons.

In this way, we actively come boldly before the throne of grace with our petitions trusting we will receive mercy and find grace for help in time of need. (Heb. 4:16 NIV)

The Prayers of the People

Intercessor Let us pray to God in the love that he has shown and commanded. Grant that your faithful people, may always proclaim your greatness by their deeds of love.

People **Bless and guide those who are working for the spread of the Gospel throughout the world.**

Intercessor May the power of love overcome the anger and bitterness that divides people and nations.

People **Send your Holy Spirit to heal all divisions and to make known the love of the Father which is revealed in Jesus Christ.**

Intercessor Make us gracious and loving in our relationships, that we may show ourselves to be those whom Jesus calls his friends.

People **Keep our families faithful to follow his commandment of love.**

Intercessor Have mercy on those who cannot love because they have never known love. Visit with new life the outcast of our society.

People **Give us compassion and understanding when the will to love grows cold.**

Intercessor We give thanks for those who are called to be followers and friends of Jesus Christ in this world.

People **Receive them into eternal life with that divine love which they partly knew through the gift of human love.**

Intercessor Rejoicing that Christ has called us to be his friends, we make our prayers through him.

Silence

- Thank you God for the prayers you have answered and those you will answer on behalf of our members, our families and friends and those serving our country. Glory to God!
- We pray for those wishing to be baptized or confirmed, draw them nearer to you.
- For healing and peace among the nations of the world, especially Ukraine, Russia, Pakistan, Israel, Gaza, Syria, and Iran. *(The congregation is encouraged to add nations God has put on your heart.)*
- For the grace and strength to live into our mission at St. Timothy's: Empowered by the Holy Spirit, we experience the love of Jesus Christ and share it with others.
- May the Holy Spirit be the architect of all we do bringing laborers and raising up leaders in areas where they will thrive.

We pray for the special needs, concerns, and thanksgivings of this congregation and community. *(Intercessor pauses so people can add prayers aloud or silently.)*

Silence

We pray especially for members: Lorna, Lauren, Jacob, the Obasi family, Richard, the Hutchison family, the Kautz family, Kay, Char, Matthew, Tony, Jim and James, John and Gayle, Mary, James, Jake, Denis and Judi, Kurt, Steve, Michael, Robert, Kay and Roy, Donna and Larry, and Linda.

Thank you for the privilege to pray on behalf of friends and families: Carrie, Susan, Leianne, Jody, Laryssa, Molly, Ali, Doris, the Udemezue family, Kaytlynn, Mary, the Murrell family, Bruce, Sheral, Megan, Dorothy, Cody, Bill, Greta, Warren and Danee, Riley and Betty, Rose, Melissa, Earlene, Brennan, Pam, Annette, Liam and family, Holly, Jane, Carmen, Kristi, Mita, Alexander, Dustin, Kristi, Hannah, Margaret, Grace, Douglas, Jean, Rebecca, Kellye, Liz, Lorie, Derek, Mary, Eric, Kelly, Jocelyn, Cheryl, Terry, Matt, Kevin, and Claire.

For our men and women serving in the Armed Forces: Jordan, Brad, Lucas, Annie, Justin, Joseph, Caleb, Ed, Brett, Thea, Jaycob, Cody, and Joshua.

We pray for all who have died, especially Ann McClendon, that they may have a place in your eternal Kingdom.

For the diocesan cycle of prayer: Fort Worth Church Plant in Fort Worth, Good Shepherd in Granbury, Resurrection in Decatur, St. Christopher's in Fort Worth, and the Diocese of Peshawar.

Concluding Prayer

Priest O Lord, without whom our labor is lost: We beseech you to prosper all works in your Church undertaken according to your holy will. Grant to your workers a pure intention, a patient faith, sufficient success on earth, and the blessedness of serving you in heaven; through Jesus Christ our Lord. ***Amen.***

Confession and Absolution

It is important that, before we approach the Lord's Table, we remember that God is all-righteous and holy as well as all-merciful and forgiving. We kneel in penitence to acknowledge that we are sinful and need God's forgiveness. Repentance is an essential movement in faithfully receiving God's grace. We seek to have the relationship between ourselves and God set right as we approach the altar for communion. In the penitential season of Lent, the service begins with confession.

Not only a prayer asking or hoping for our forgiveness, the absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop. On some occasions, the confession and absolution may be omitted.

The Confession:

Priest Let us confess our sins against God and our neighbor.

Silence may be kept.

Priest 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.

Celebrant: 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

Greeting one another with the peace of Christ is the fruit of the peace between us and God that has been declared in the Absolution. In the Peace we affirm our reconciliation with one another prior to receiving communion. If one knows of an unreconciled relationship one has with another worshiper, it would not be inappropriate to go to that person and briefly share apologies and forgiveness at this time.

The Peace

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.

- Godly Play returns to the sanctuary.

Members of St. Timothy's healing prayer team are available in the side chapel to pray with anyone who desires healing for themselves or others. Simply go to the side chapel after taking communion.

THE LITURGY OF THE HOLY COMMUNION

The second half of the Eucharist was originally reserved only for the baptized and confirmed. In the early church, those who were preparing for membership in the Church were called "Catechumens" and were escorted out of the Church at the end of the Liturgy of the Word. The Liturgy of the Word had centered around the pulpit and lectern, but the Liturgy of the Holy Communion moves our attention to the Altar.

The Offertory

The Offertory begins the second half of the Eucharist. The term “offertory” does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. The deacon or priest prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ. At the end of the Offertory, the server washes the hands of the celebrant, who recalls verses from Psalm 26: “I will wash my hands in innocence, before I go unto the altar of the Lord.”

The Offertory Anthem sung by the Choir is a major music presentation chosen to enhance our worship, highlight themes of the day and season, and inspire us as we approach communion.

THE HOLY COMMUNION

Offertory Sentence: I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. *Romans 12:1*

The Offertory

If Ye Love Me
Chancel Choir

Thomas Tallis

(The gifts are brought forward by members.)

Doxology *(The people stand) (all sing)*

Hymn 380, vs. 3

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.

Priest All things come from thee, O Lord.

People And of thine own have we given thee.

We say these words to remind us - all we have is a gift from God. Our worship is to offer it all back to God.

The Great Thanksgiving

In the Great Thanksgiving we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he *took*, *blessed*, *broke*, and *gave* bread and wine as sacraments of his body and blood.

The Prayerbook has four eucharistic prayers, which at St. Timothy's we use in different seasons: A in Lent and "ordinary time"; B in "seasons of the Incarnation," which are Advent, Christmas and Epiphany, because it has emphasis on Jesus' birth; C in the summer; and D in Eastertide through the Day of Pentecost. This year we will use prayer C in Eastertide.

The first part is like an introduction, and begins with a dialogue, called by its original Latin name, *Sursum Corda*, which means simply "up [your] hearts!"

There are various special occasions for celebrating the Eucharist. It may be for a baptism, a wedding, or a funeral. It may be a special season of the year, like the present season of Eastertide, or we may want to remember God's saints. The Proper Preface is the portion of the prayer in which we name the occasion and thank God for it. After the Preface, we join in with the heavenly host's song, the Sanctus, which is Latin for "holy."

The Great Thanksgiving: Eucharistic Prayer C

[BCP 369]

Priest The Lord be with you.

People **And also with you.**

Priest Lift up your hearts.

People **We lift them to the Lord.**

Priest Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus S129 *(all sing)*

Setting by Robert Powell

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est._____

God's Saving Acts

Each of the eucharistic prayers rehearses in different ways crucial outlines of God's saving acts in history from creation through the saga of Israel. Jesus is represented as the culmination of God's work in overcoming the power of sin and death. There are four for the Rite II service.

Prayer A: is used during the longest church season and the one most people are familiar with. It highlights God in His love made us for himself. He sends His son to reconcile us to him the God and father of all.

Prayer B: God in His goodness is made known in creation throughout history. Jesus is depicted as the Word made flesh, an Advent theme and the participation of Mary his mother.

Prayer C: God of all power, Ruler of the Universe open to us the way of freedom and peace. By Christ's blood, He reconciled us. By Christ's wounds, we are healed.

Prayer D: The oldest of these prayers focuses on God, living and true, dwelling in light inaccessible from before time and forever. God creator who blesses all for rejoicing in His splendor. We are formed in His image, he gives the care of the world to us.

Each of these prayers help us understand God's character and how Jesus reconciles us to God. Reflecting on them in prayer will deepen your experience of the Eucharist.

The Invocation

The prayer for the Holy Spirit here is called the Epiclesis, Greek for "the calling upon," for it is through God's own Spirit that the gifts we offer become for us Christ's body and blood. It is through the Spirit that Christ's real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology.

The final Amen is the only one in the Prayerbook printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

The Celebrant continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

The Institution

Recitation of Jesus' words and acts has been central in all eucharistic prayers throughout Christian history. This form of the story is based chiefly on Paul's account in 1 Corinthians 11 and Luke's story of the Last Supper. "At this point the Prayerbook directs: "At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated." These actions focus the invocation of God's presence. It is important to remember that, although a priest or bishop alone presides, the prayer is offered on behalf of the entire congregation, whose members corporately are the celebrant.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

The Mystery of Faith

At the very heart of this celebration, we acclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note that past, present and future are included in the acclamation: God, dwelling in eternity, is beyond our limitations of time. At St. Timothy's the Memorial Acclamation is often sung.

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

***We celebrate his death and resurrection,
as we await the day of his coming.***

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

The Oblation

In this portion of the prayer, we offer to God the bread and wine fruits of both God's creation and human labor. Wafers are available for intinction. God then offers these gifts back to us as sacraments of God's being in the body and blood of Christ.

The Celebrant continues

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

The Lord's Prayer

At this solemn moment we return to the prayer we all know, the one Jesus taught. It has not always appeared at this point in the liturgy, but its placement here always brings us back to basics.

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

Priest and People **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

The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body was broken on the cross for us. The anthems sung or said at the breaking of the bread all speak of Christ as the Passover Lamb, sacrificed to take away our sins.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Fraction Anthem

Setting by Rutter

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! Christ our Pass - o - ver is sa - cri - ficed for

8
us. There - fore let us keep the feast. Al - le - lu - ia, al - le - lu - ia!

Facing the people, the priest says the following invitation

The Invitation

Celebrant The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Ministration of Communion

In communion, we are joined not only with one another but also with God. It is the Body of Christ (the bread), given to the Body of Christ (the Church), in order to make us one body. This is a time to pray the prayers of your heart. Prayers of devotion before and after receiving communion are found on BCP p. 834.

It is the custom of this Church that all baptized persons who come in faith and penitence are welcome to receive the sacrament of Holy Communion. One need not be a member of the Episcopal Church. Children and adults who do not receive Communion may come to the altar rail for a blessing. Please signify this desire by crossing your arms across your chest while kneeling at the rail.

A reverent and respectful way to receive Communion is as follows:

To receive the Body of Christ, kneel and place your right hand over your left and hold them palm up so that the priest or deacon can easily place the bread on the palm of your hand. (Please do not hold up thumb and forefinger for receiving.) You may then consume it, or you may hold it for dipping in the intinction cup.

To receive the Blood of Christ, gently grasp the base of the chalice and guide it to your mouth. For intinction, simply dip the wafer or bread in the intinction cup and consume it. Some choose to cross (+) themselves after receiving the Eucharist. Wait to leave the rail until the person after you has received the chalice, to avoid jostling.

After receiving the Body and Blood of Christ, return to your seat. It is customary in the Episcopal Church that we spend some moments in personal prayer after receiving communion. Choir anthems and congregational communion hymns are chosen to assist such devotion, and worshipers are encouraged to join in the latter.

The Ministration of Communion

All baptized Christians are welcome to come to the Lord's Table and receive the bread and wine of communion. Others are invited to come forward for a blessing, indicated by crossing your arms over your chest. If you need a gluten-free wafer, please tell the priest just before you receive communion.

At Communion:

- Hymn 455 (all sing)

O Love Of God, How Strong and True

- Hymn 706 (all sing)

In Your Mercy, Lord, You Called Me

Post Communion Prayer

This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world. An appropriate sign at the front door as you leave this morning would be: "You are now entering your mission field!"

Celebrant Let us pray.

Priest and People **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

Blessing and Dismissal

Historically, various prayers, hymns, readings and blessings have been added on to the end of the liturgy until periodically they need to be removed. Today, very little obscures the ending of the liturgy. The priest blesses the people, using a form that changes from season to season. After an exit hymn, the priest or deacon dismisses us, and we respond with the thanks that is the very meaning of eucharist.

Recessional Hymn (all sing)

Lord, Dismiss Us With Thy Blessing

Hymn 344

Dismissal

Celebrant Alleluia, alleluia. Let us go forth into the world, rejoicing in the power of the Spirit.

People Thanks be to God. Alleluia, alleluia.

After Eucharist

Just as it is ill advised to leap into worship without preparation, so too is it ill advised to leap out of the pew and dash off to Coffee Hour without spending a few moments alone with God. One helpful prayer is found on BCP p. 834:

“Grant, we beseech you, Almighty God, that the words which we have heard this day with our outward ears, may, through your grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of your Name; through Jesus Christ our Lord.”

Like the Prelude, the Postlude is intended to assist in worship. You will find it edifying to yourself, as well as respectful to the musician, to remain quietly seated until the conclusion.

Postlude

Please join us for lunch in the Parish Hall from 12:15-1:15.

We will have a time for answering questions about what you've heard about the Eucharist.

St. Timothy's Episcopal Church

Altar Party

Acolytes:

Ushers: Denis James and Mel McKey

Chalicer/Intercessor: Angela McCabe

Lector: Dave Mayberry

Cantor: Keith Frank

Healing Prayer: Judi James and Bunny Schockmel

Rector: The Reverend Robin Reeves-Kautz

Director of Music: Andrea Hutchison

Organist: Bonnie McDaniel

St. Timothy's Vestry

Kerry Cormier, Sr. Warden *Colinda Friebauf*

Steve Freeman, Jr. Warden *Fran Hammond*

Charles Collins *Chris Hutchison*

Jon Cox *Rebecca Klimek*

Margaret Dodson *Angela McCabe*

Keith Frank, Treasurer *Tony Janesbek, Stewardship Chair*

Alexa Kincannon, Finance Chair

St. Timothy's Episcopal Church

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The text of the service of worship contained in this program is taken from the Book of Common Prayer 1979. The Book of Common Prayer alone is of authority in the worship of the Episcopal Church. This program is provided for convenience of use on this occasion.

The Episcopal Diocese of Texas does not permit any person, including clergy, staff, students, volunteers, and visitors, to carry a weapon in our churches or schools. This prohibition applies even if the person is licensed to carry a concealed weapon under Texas law. Section 3.6 Clergy Manual.