

The Seventeenth Sunday after Trinity

October 12, 2025

We are delighted that you have chosen to worship with us today! **If you are new to Trinity, please fill out the Connect Card in the back of the pew in front of you or scan the QR code on the back of this service guide.** Once you have filled it out, you can drop it in the offering box at the back as you leave today. This helps us to connect with you more personally. We promise not to spam you! Please stop by the welcome table after the service to pick up a small gift card & join us in the Parish Hall for some refreshments.

The Trinity family is a joyful community seeking to love God, love people, and share life. Everything you need to follow along with today's worship service is printed in this guide. As Anglican Christians, we worship using a liturgy, a set of prayers that have been passed down from the ancient Church to us today. We share communion (a sacred meal of bread and wine) each Sunday. We invite all baptized and believing Christians to participate in communion with us: you do not have to be Anglican. At the appropriate time, ushers will direct you forward to the altar rail to receive communion. We also have sealed, individual communion available at the back for those with health concerns.

We hope and pray that you will know the love of God for you today. If you have any questions or need anything, don't hesitate to ask a member of our welcome team or an usher.

TRINITY

ANGLICAN CHURCH

Love God | Love People | Share Life

Instructed Eucharist

The word liturgy comes from a Greek word which means the “*work of the people*.” Our common worship is not just something the clergy do: it is something that we all do together as the people of God. Each one of you has an important part in the Eucharist and in all of the other liturgical worship we do as Anglicans.

Where Does Christian Liturgy Come From?

One common description of Anglican liturgy is that it is the Bible arranged for worship. Approximately 90% of our liturgy is comprised of direct quotations from the scriptures. However, it is not just the words used that come from Scripture. The overall shape of the liturgy—the parts and sections of it—also come from the Bible. See the Appendix for several key Scriptures that prefigure and give substance to the Christian liturgy, especially its roots as a sacred meal, a sacrifice, and participation in heavenly worship.

The Liturgical Calendar

The Liturgical Calendar is an annual pattern of reading Scripture. It is roughly divided into two halves: The Story of Jesus and The Story of the People of God.

The Story of Jesus encompasses Advent (preparing for Jesus's coming), Christmas (celebrating his coming), Epiphany (proclaiming his revealing), Lent (preparing for his death & resurrection), Holy Week (remembering his suffering and death), and Easter (celebrating his resurrection).

The liturgical calendar transitions on Pentecost (the story of the Holy Spirit coming on the Church) to ***The Story of the People of God***. During this Ordinary Time, we reflect on the teachings of Jesus and stories of the People of God in the Old and New Testaments. Ordinary Time is marked with green (a symbol of life and growth) because the ordinary state of the Church is one of growth. Purple is used in Advent and Lent as a sign of the royalty of Jesus. White is used on all feasts of Jesus, a sign of purity and cleansing from sin. Red is used on Palm (Passion) Sunday and Pentecost as a sign of the fire of the Holy Spirit and the shed blood of the saints and martyrs.



Liturgical colors will be used throughout this bulletin to highlight the places in the liturgy that change according to a particular season. Portions of the service with no assigned color don't change seasonally.

Vestments



Alb—Symbolizes the white garments that believers wear in the book of Revelation. “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God,” (Revelation 7:9–11, ESV)



Stole—Symbolizes the yoke of Christ and of the authority given in ordination. “Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Matthew 11:29–30, ESV)





Chasuble—Symbolizes the "seamless garment" of Christ, reminding the priest of Christ's sacrifice and his or her own call to live in love and forgiveness. The garment's color also carries significant symbolism, with white signifying purity and joy, green representing hope and growth, purple indicating penance, and red signifying the blood of Christ and the Holy Spirit.

Movements and Actions

During the service, you'll notice that the congregation is instructed to move in a particular way depending on what is happening:

- Stand (Prayer/Worship)
- Sit (Listen)
- Kneel (Humility/Confession/Prayer)

There are also times during the service when the following actions are appropriate:

- The Sign of the Cross 
Reminds us of our baptism. Used as a sign of receiving a blessing or forgiveness, at the mention of the Trinity, and at other places throughout the service.
- Bowing 
Sign of honor/reverence

Look for these icons to show you where in the service this occurs.

THE HOLY EUCHARIST

Renewed Ancient Text

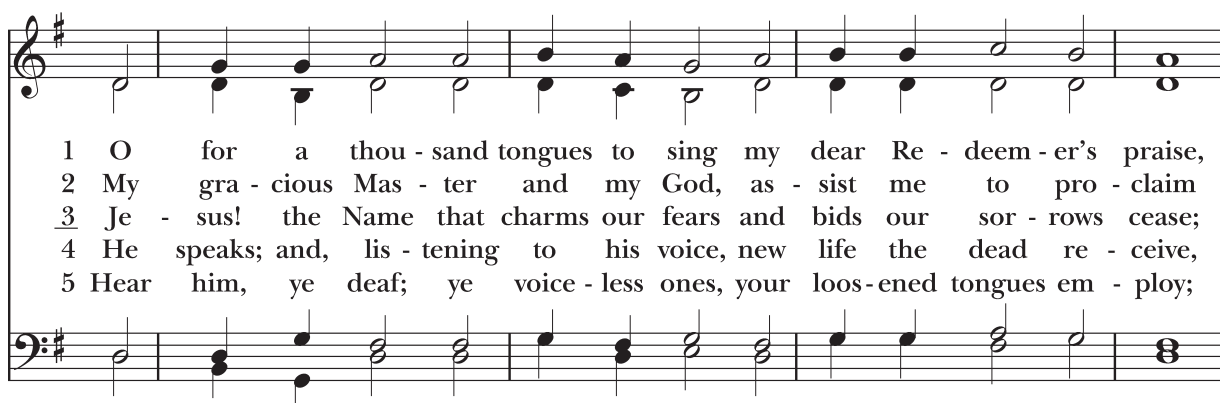
Please observe silence before the service for prayer and meditation.

The Prelude

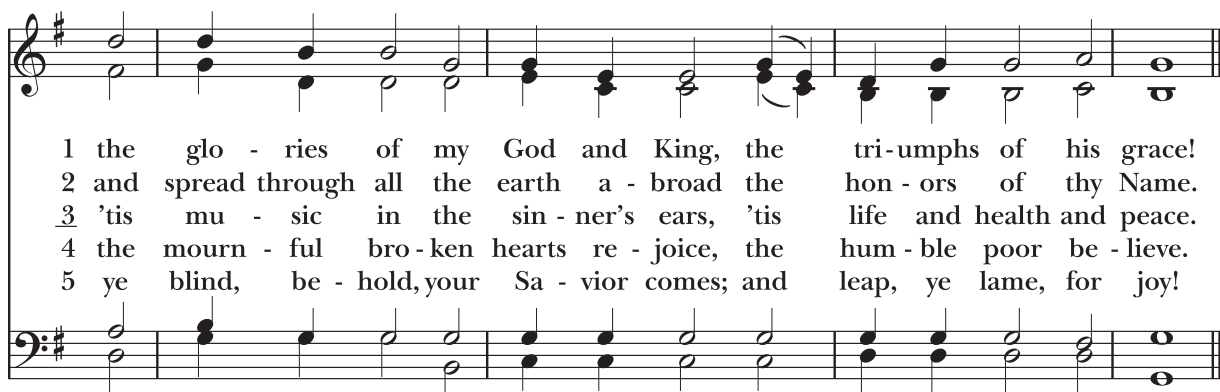
*The service often begins with a procession during an **opening hymn**. Processions in the liturgical tradition are often led by a processional cross which descends from the Roman practice of bearing the standard (a series of images including a picture of the emperor mounted on a pole) in parades and marching into war. The cross represents Christ going before us. Some people bow as the cross passes for this reason.*

The Entrance Hymn *The People stand.*

#493 *O For a Thousand Tongues to Sing*



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!
2 and spread through all the earth a - broad the hon - ors of thy Name.
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
be now and ever given
by saints below and saints above,
the Church in earth and heayen.

*The formal beginning of the Eucharist is the **Acclamation**, a responsive acclamation that changes with the seasons.*

The Acclamation

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

The Children's Sermon

*Next comes the **Collect for Purity**, an ancient prayer which originated in the private prayers of the priest. Our sin gets in the way of our ability to pray and worship. In the Collect for Purity, we ask for the Holy Spirit to cleanse the thoughts of our hearts so that we may perfectly love God and worthily offer him our praise. While this prayer is sometimes said by the celebrant alone, here at Trinity everyone joins in this prayer.*

The Collect for Purity

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 **Summary of the Law** or **Decalogue** is said. The Summary of the Law is drawn directly from Jesus' words in Matthew 22:37-39. The Decalogue is the 10 Commandments given to Moses formatted for public worship. Hearing the Law near the beginning of the service reminds us of the holiness of the God we worship, our call to follow his ways, and the impossibility of following his ways without his grace and mercy.*

The Summary of the Law

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

The **Trisagion** or **Kyrie** is sung or said. The Greek word Trisagion means "thrice holy." The Greek word Kyrie means "Lord" and it the first word in the phrase "Lord have mercy." The Trisagion or Kyrie follows the Summary of the Law or the Decalogue and is said as a penitential response to hearing the law.

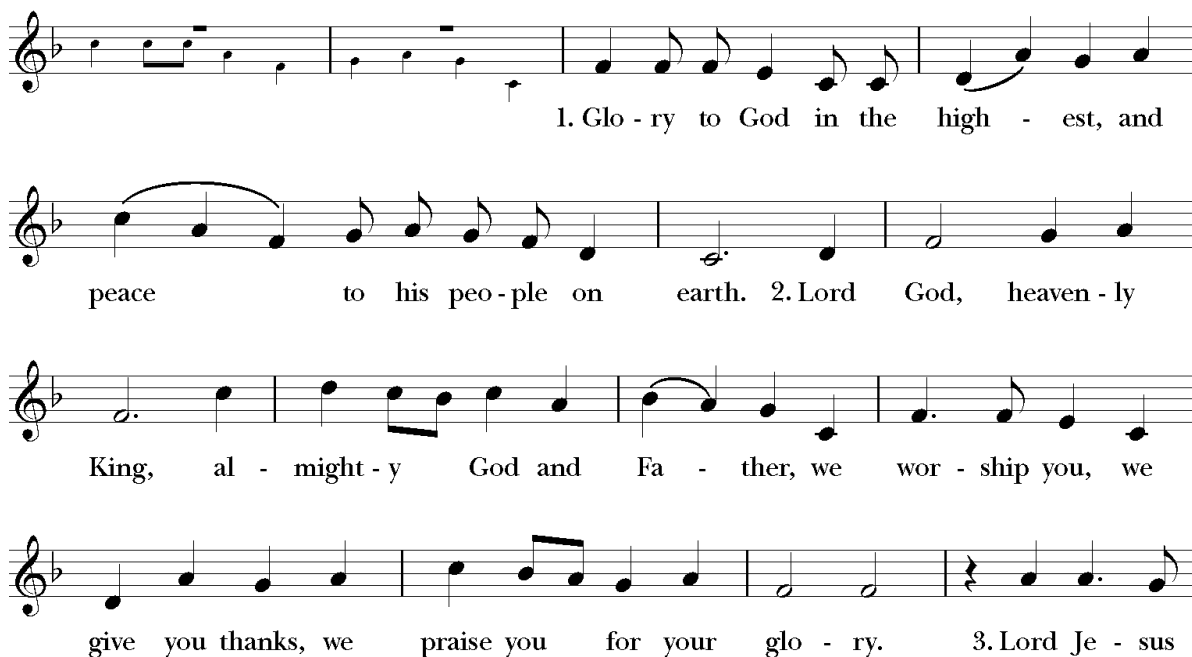
The Trisagion

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Following asking for God's mercy in the Kyrie or Trisagion, we sing the **Song of Praise** to God. The most common Song of Praise is the Gloria ("Glory to God in the highest"), which is modeled partly on the song that the heavenly hosts sing to shepherds following the birth of Jesus. The Gloria also included sections of praise specifically for God the Father and God the Son. The Gloria then ends with an invocation of the Trinity. Songs other than the Gloria may also be used if they are focused on praising God.

The Song of Praise

#S280 Glory to God



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.

*The **Collect of the Day** is a special prayer that “collects” together the various themes of the day. As you pray collects in church and get used to this form of prayer, you may find that it is a helpful pattern in composing your own prayers to God.*

The Collect of the Day

The Lord be with you.

And also with you.

Let us pray.

O God, our refuge and strength, true source of all godliness: Graciously hear the devout prayers of your Church, and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. ***Amen.***

The Lessons

The Holy Eucharist is divided into two main sections: the Service of the Word, and the Service of the Table. The main feature of the Service of the Word, is the reading and commentary on the Bible, the Word of God. Usually there are four readings (one each from the Old Testament, Psalms, the New Testament, and the Gospels) followed by a sermon.

While you are welcome to open a Bible and follow along, these readings are primarily meant to be heard. For thousands of years most people couldn't read at all, and the Bible was originally written down so that it could be read aloud, first in the synagogue and then in the Church. We first hear the Word of God read, and then we hear the Word of God preached. After each reading the lector will declare: “the Word of the Lord,” and the people respond saying “thanks be to God.” Our response to receiving the Word of God is to give thanks.

We sit for the readings from the Old Testament, Psalm, and New Testament. We stand for the Gospel as a sign of the presence of Christ.

¹ In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. ² The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. ³ But Elimelech, the husband of Naomi, died, and she was left with her two sons. ⁴ These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, ⁵ and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

⁶ Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the Lord had visited his people and given them food. ⁷ So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. ⁸ But Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me. ⁹ The Lord grant that you may find rest, each of you in the house of her husband!" Then she kissed them, and they lifted up their voices and wept. ¹⁰ And they said to her, "No, we will return with you to your people." ¹¹ But Naomi said, "Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? ¹² Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, ¹³ would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the Lord has gone out against me." ¹⁴ Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

¹⁵ And she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." ¹⁶ But Ruth said, "Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. ¹⁷ Where you die I will die, and there will I be buried. May the Lord do so to me and more also if anything but death parts me from you." ¹⁸ And when Naomi saw that she was determined to go with her, she said no more.

¹⁹ So the two of them went on until they came to Bethlehem.

The Word of the Lord.

Thanks be to God.

1 Praise the Lord. Sing praises, you servants of the Lord;
O praise the Name of the Lord.
2 Blessed be the Name of the Lord,
from this time forth for evermore.
3 The Lord's Name be praised
**from the rising up of the sun to the going down
of the same.**
4 The Lord is high above all nations,
and his glory above the heavens.
5 Who is like the Lord our God, who has his dwelling so high,
**and yet humbles himself to behold the things that are in
heaven and earth?**
6 He takes up the lowly out of the dust,
and lifts the poor out of the ashes,
7 That he may set them with the princes,
even with the princes of his people.
8 He gives the barren woman a home to dwell in,
and makes her to be a joyful mother of children.
Praise the Lord.

The Second Lesson

2 TIMOTHY 2:1-15

¹You then, my child, be strengthened by the grace that is in Christ Jesus, ² and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also. ³ Share in suffering as a good soldier of Christ Jesus. ⁴ No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. ⁵ An athlete is not crowned unless he competes according to the rules. ⁶ It is the hard-working farmer who ought to have the first share of the crops. ⁷ Think over what I say, for the Lord will give you understanding in everything.

⁸ Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, ⁹ for which I am suffering, bound with chains as a criminal. But the word of God is not bound! ¹⁰ Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory.

¹¹ The saying is trustworthy, for:

If we have died with him, we will also live with him;

¹² if we endure, we will also reign with him;

if we deny him, he also will deny us;

¹³ if we are faithless, he remains faithful—for he cannot deny himself.

¹⁴ Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. ¹⁵ Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.

The Word of the Lord.

Thanks be to God.

*The **Gradual Hymn** is a song that prepares us to hear the Gospel. The word “Gradual” comes from “gradus,” meaning “step.” Developed during a time when the Gospel was read from a raised area called an Ambo, the Gradual was sung on the step going up to the Ambo.*

The Gradual Hymn *The People stand.*

#432 O Praise Ye the Lord!

1 O praise ye the Lord! Praise him in the height;
2 O praise ye the Lord! Praise him up - on earth,
*3 O praise ye the Lord! All things that give sound;
4 O praise ye the Lord! Thanks - giv - ing and song

re - joice in his word, ye an - gels of light;
in tune - ful ac - cord, all ye of new birth;
each ju - bi - lant chord re - ech - o a - round;
to him be out - poured all a - ges a - long!

(b)

ye hea - vens, a - dore him by whom ye were made,
praise him who hath brought you his grace from a - bove,
loud or - gans, his glo - ry forth tell in deep tone,
For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.
praise him who hath taught you to sing of his love.
and sweet harp, the sto - ry of what he hath done.
for grace of sal - va - tion, O praise ye the Lord!

***The Gospel** has a primacy among the scriptures because it contains the story of Jesus himself (the Word of God), including the words he spoke. We recognize this special primacy in a few ways: the Gospel is only read by an ordained person, a Gospel procession with a special Gospel Book, a special three-fold sign of the cross (over the head, lips, heart), and a special introduction and conclusion.*

We stand as the Gospel is read as an acknowledgment of Christ in our midst and as a sign that we are ready to receive our marching orders from our Lord. The Gospel is processed into the midst of the people as a sign that in Jesus, God came to us.

The Gospel

LUKE 17:11-19



The Holy Gospel of our Lord Jesus Christ according to St. Luke.

Glory to you, Lord Christ.

¹¹ On the way to Jerusalem [Jesus] was passing along between Samaria and Galilee. ¹² And as he entered a village, he was met by ten lepers, who stood at a distance ¹³ and lifted up their voices, saying, “Jesus, Master, have mercy on us.” ¹⁴ When he saw them he said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. ¹⁵ Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; ¹⁶ and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. ¹⁷ Then Jesus answered, “Were not ten cleansed? Where are the nine? ¹⁸ Was no one found to return and give praise to God except this foreigner?” ¹⁹ And he said to him, “Rise and go your way; your faith has made you well.”

The Gospel of the Lord.

Praise to you, Lord Christ.

*A **Sermon** always follows the reading of Scripture. The role of the preacher is to bring out the treasures from the Scriptures and offer them to nourish, admonish, and encourage God's people.*

The Sermon

The Reverend Morgan W. T. Clark
Rector

*In the Anglican tradition, the **Nicene Creed** is directly after the sermon. This is because the preaching of the Word is always to be judged by the creed, the core doctrinal statement of the church. The creed was originally developed as a response to heresy in the 4th century as a way to judge whether various teachings were true or false. If you ever hear something from the pulpit of this church that doesn't line up with the creed, please call us out on it! Toward the end of the creed we confess our belief in the resurrection of the dead. Some people make the sign of the cross at this point, in a sense claiming the promise of resurrection by remembering our Baptism where that promise was secured. Some people bow during the words “he came down from heaven...and was made man” as an acknowledgement of the Incarnation of Jesus.*

The Nicene Creed *The People stand.*

We believe in one God, the Father, the Almighty,

maker of heaven and earth, of all that is, visible and invisible.

We believe in one Lord, Jesus Christ, the only-begotten 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,**

was incarnate from the Holy Spirit and 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,†

who with the Father and the Son is worshiped and glorified,

who 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 phrase “and the Son” (Latin filioque) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in *Documentary Foundations* (The Book of Common Prayer 2019, page 768).

The Eucharist has always included a time for intercession, praying for the Church, the government, for our own needs, and for those who have asked for our prayers.

The Prayers of the People *The People kneel.*

Let us pray for the church and for the world, saying “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

(Pause.)

Lord, in your mercy.

Hear our prayer.

For Steve, our Archbishop; for Alex, our Bishop; for Morgan, our priest; for Trinity’s staff and vestry; and for all the clergy, lay leaders, and people of our diocese and congregation.

(Pause.)

Lord, in your mercy.

Hear our prayer.

For all those who proclaim the Gospel at home and abroad and for all who teach and disciple others, especially for Reverend Tarsees and Bumbogo Parish, our sister parish in Rwanda, and for Gilbert, the staff, mothers, and children with disabilities of Love With Actions.

(Pause.)

Lord, in your mercy.

Hear our prayer.

For our brothers and sisters in Christ who are persecuted for their faith.

(Pause.)

Lord, in your mercy.

Hear our prayer.

For our nation, for those in authority and for all in public service, especially for Donald, our President; Brian, our Governor; the Congress and the Supreme Court; Todd, our Mayor; our County Commissioners and members of the City Council; and members of the city and county school boards.

(Pause.)

Lord, in your mercy.

Hear our prayer.

For all those who are in trouble, sorrow, need, sickness, or any other adversity, especially Mac & Peggy Corbitt, Harriet Hawkins, and the Landstrom family—Chris, Wyatt, Èlin, and Liv.

(Pause.)

Lord, in your mercy.

Hear our prayer.

For all those who departed this life in the certain hope of the resurrection, in thanksgiving, let us pray.
(Pause.)

Lord, in your mercy.

Hear our prayer.

For a peaceful resolution to the conflicts between warring nations and protection for all those in harm's way.

(Pause.)

Lord, in your mercy.

Hear our prayer.

Celebrant:

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*This time of prayer concludes with the **Confession of Sin and Absolution** in which we ask God to forgive us for our sins. This includes our thoughts, words, and deeds in both things done and things left undone. The confession of sin usually comes just before we move into the second part of the Eucharist: the Service of the Table. This is so we can be cleansed of our sin in preparation to receive the Body and Blood of our Lord and be united with him.*

The Confession and Absolution of Sin

Let us humbly confess our sins to Almighty God.

Silence

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 Priest alone stands and says the Absolution of Sin.

The Absolution

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, **✠** have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

*A unique feature of Anglican liturgy, **The Comfortable Words** are four Scripture verses that are said to remind the hearer of the assurance of salvation found in Jesus. In the English language of the 1500s, “comfortable” meant “strengthen,” so these verses are intended to strengthen our faith as we move toward Holy Communion.*

The Comfortable Words

Celebrant: Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

JOHN 3:16

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

1 TIMOTHY 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

1 JOHN 2:1-2

*While the **Peace** may seem like a time to stretch and casually greet the people sitting around you, it has a very important function. Sometimes when we confess our sins it brings to mind ways in which we have hurt others. The passing of the peace gives us a chance to be reconciled with one another so that we might be united together as Christ's body, the Church, through partaking of the consecrated bread and wine. In the confession we have confessed our sins to God and he has forgiven us, but we also need to ask forgiveness from our brothers and sisters in Christ. This is the time to do that. “So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. (Matthew 5:23–25, ESV)*

The Peace *The People stand.*

The peace of the Lord be always with you.

And also with you.

Greet one another in the name of the Lord and then be seated for announcements.

*Now we come to the **Offertory**, a time in which we offer praise to God with song as well as our tithes and offerings. You don't necessarily need to put something in the offering plate each time it passes (my family writes our check once a month), but it is important to have a regular pattern of giving to the Church. There are various places in the Old and New Testaments that talk about the importance of giving of our money to the Church (Temple). In the ACNA we believe that the tithe (10%) is the basic standard of Christian giving and that we can also bring offerings which go above and beyond the tithe. If you are not used to tithing, it can be a scary thing to step out in faith and offer such a large gift. You can always start with a smaller percentage and work up to the tithe. The important thing here, however, is to have a tangible reminder that everything we have belongs to God and that we are merely returning a portion of what is his back to him.*

The Offertory

To You, O Lord, I Lift Up My Soul
George Emlen

To you, O Lord, I lift up my soul;
my God, I put my trust in you.

Remember not the sins of my youth and my transgressions;
Forgive my sin, for it is great.

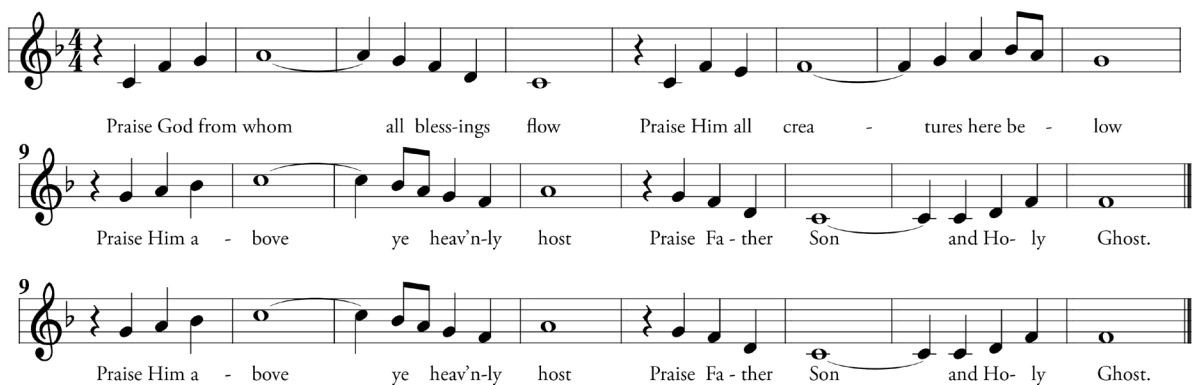
To you, O Lord, I lift up my soul;
my God, I put my trust in you.



We sing the **Presentation Hymn** while our gifts are being offered to the Lord as an acknowledgement that everything we have flows from him. It also connects our worship with the worship happening in heaven. The **Doxology** was originally composed by an Anglican bishop named Thomas Ken around the year 1670. It was inspired by Psalm 150:6 and is widely used in communion services because of its Trinitarian formulation. We sing the doxology while our gifts are being offered to the Lord as an acknowledgement that everything we have flows from him. It also connects our worship with the worship happening in heaven.

The Presentation Hymn *The People stand and sing.*

*Doxology
Sung to the tune of O Waly Waly*



Praise God from whom all bless-ings flow Praise Him all crea - tures here be - low

Praise Him a - bove ye heav'n-ly host Praise Fa - ther Son and Ho - ly Ghost.

Praise Him a - bove ye heav'n-ly host Praise Fa - ther Son and Ho - ly Ghost.

The **Great Thanksgiving** is a series of prayers in which the bread and the wine are consecrated to be for us the Body and Blood of our Lord Jesus Christ. The word “Eucharist” means “thanksgiving” and we call this liturgy a “Eucharist” because of this “Great Thanksgiving.” We begin with the **Sursum Corda**, a Latin term which means “Lift up your hearts.” As rational as we often think ourselves to be, for good or for ill it is usually our hearts that direct us. In lifting our hearts up to the Lord, we are asking him to make himself the desire of our hearts. Notice that it is an interactive and communal prayer.

The Sursum Corda

The Lord be with you.

And also with you.

Lift up your hearts.


We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

*This Sursum Corda dialogue leads us into the **Proper Preface** which begins the Eucharistic Prayer. This preface changes seasonally and emphasizes something in particular about God and how he saves us. This preface always concludes with the statement: “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.” When we gather together to celebrate the Eucharist, it is not just the few of us in this room, rather we are joining into the worship that is already going on in heaven, much like the vision from Revelation chapter 19 or Isaiah chapter 6. This heavenly worship defies time and space and includes all those who have ever believed in the Name of the Lord Jesus Christ. We all gather together around the throne of the Lamb to offer our praises.*

Celebrant:

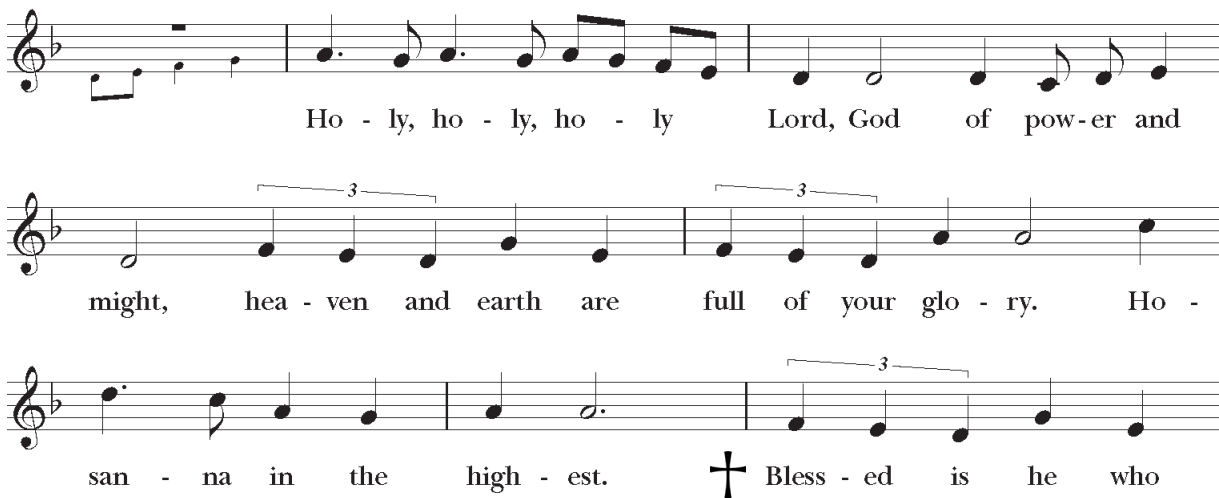
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth... *(The Celebrant says a preface appropriate for the Sunday).* 

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:

*We next move into the **Sanctus**, a song of praise sung by the Seraphim in the book of Isaiah. At the end of the sanctus, you may see some people make the sign of the cross at the words “blessed is he who comes in the name of the Lord.” We know that this “one who comes” is Jesus himself and we make the sign of the cross in acknowledgement of this.*

The Sanctus

#S129 Holy, holy, holy Lord



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



At the conclusion of the Sanctus the priest continues the Eucharistic prayer with a brief account of our fall into sin and God's plan to save us (salvation history).

The People kneel.

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

*Next come the **Words of Institution**, Jesus's own words at the Last Supper where he instituted this sacrament and commanded his disciples to "Do this in remembrance of me."*

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my Body which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Another common feature is a prayer called the **Epiclesis** in which the priest asks the Holy Spirit to sanctify the gifts of bread and wine and also sanctify us, his people. Finally, the Eucharistic prayer concludes with a Doxology: “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 forever. Amen.”

That last “AMEN” is written entirely in capital letters. This is because the people are to give their ascent to all that has come before. When the “AMEN” comes, please join in heartily!

The Celebrant continues:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy sacrament, and be made one body with him, so that he may dwell in us and we in him. In the fullness of time, put all things into subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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 forever. **AMEN.**

The Lord's Prayer and Fraction

*With the Eucharistic Prayer now concluded, we come to the **Lord's Prayer**. This is the prayer Jesus taught his disciples when they asked him to teach them to pray.*

*After the Lord's Prayer comes the **Fraction** or **The Breaking of Bread**. Practically, the bread needs to be broken so that it can be shared with the gathered people of God. Symbolically, however, the breaking of the host reminds us that this is the Body of Christ which was broken for us. The words said by the priest in this moment remind us that Christ is our Passover sacrifice offered once for all upon the cross. “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed” (Isaiah 53:5, ESV).*

The Lord's Prayer

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

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Fraction

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

We say the **Prayer of Humble Access** to acknowledge two things: our unworthiness to receive the Body and Blood of Jesus in our own strength and the mercy of God that invites us to receive despite our unworthiness. We all approach the Communion table unworthy to “gather up the crumbs” under God’s table, but God mercifully decides to give us the body and blood of Jesus, uniting us with him.

The Prayer of Humble Access

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Meaning “Lamb of God,” the **Agnus Dei** is said or sung as a Eucharistic devotional hymn focusing us on the sacrificial Lamb of God, Jesus, who is present to us in his body and blood. The words are drawn from John the Baptist’s proclamation about Jesus in John 1:29.

The Agnus Dei

#S163 Lamb of God

Lamb of God, you take a - way the

sins of the world: have mer - cy on us. Lamb of God, you

take a - way the sins of the world: have mer - cy on us.



Now the priest gives the invitation to come forward.

The Ministration of Communion

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb.

The People come forward to receive the bread and the cup or a prayer of blessing.

Receiving Communion

Who can receive? Any baptized and believing Christian. "Members in good standing of other branches of Christ's Church, who have been baptized, with water, in the Name of the Father, and of the Son and of the Holy Spirit, are welcomed to receive the Sacrament of Holy Communion. The qualifications concerning rightly and worthily receiving the Supper of the Lord with faith are provided in Article XXVIII of the Thirty-Nine Articles of Religion."

It is important that one be Baptized before participating in Communion. Baptism is the rite of initiation into the Christian faith. In Baptism our sins are forgiven, we are adopted as sons and daughters of God, and we are incorporated into the Body of Christ, the Church. Communion is a participation in the Body and Blood of Christ and thus it is important to be "in Christ" before one partakes of this sacrament.

✝ *First pray before receiving, then make the Sign of the Cross as you kneel at the altar rail. Hold out your hands to receive the bread. After the priest says "the Body of Christ, the Bread of Heaven," say "Amen," then eat.*

✝ *After the chalice bearer says "the Blood of Christ, the Cup of Salvation," say "Amen," then guide the chalice to your lips and drink. After you drink, make the Sign of the Cross and return to your seat.*

Pray when you return to your seat.

The Communion Songs

Tremble

Peace bring it all to peace
The storms surrounding me
Let it break at Your name

Still call the sea to still
The rage in me to still
Every wave at Your name

Jesus Jesus You make the darkness tremble
Jesus Jesus You silence fear
Jesus Jesus You make the darkness tremble
Jesus Jesus
Breathe call these bones to live
Call these lungs to sing
Once again I will praise

Your name is a light that the shadows can't deny
Your name cannot be overcome
Your name is alive forever lifted high
Your name cannot be overcome

In Christ Alone

In Christ alone my hope is found
He is my light my strength my song
This Cornerstone this solid Ground
Firm through the fiercest drought and storm
What heights of love what depths of peace
When fears are stilled when strivings cease
My Comforter my All in All
Here in the love of Christ I stand

In Christ alone who took on flesh
Fullness of God in helpless babe
This gift of love and righteousness
Scorned by the ones He came to save
Till on that cross as Jesus died
The wrath of God was satisfied
For every sin on Him was laid
Here in the death of Christ I live
There in the ground His body lay
Light of the world by darkness slain
Then bursting forth in glorious Day
Up from the grave He rose again
And as He stands in victory
Sin's curse has lost its grip on me
For I am His and He is mine
Bought with the precious blood of Christ

No guilt in life no fear in death
This is the power of Christ in me
From life's first cry to final breath
Jesus commands my destiny
No power of hell no scheme of man
Can ever pluck me from His hand
Till He returns or calls me home
Here in the power of Christ I'll stand

Post Communion

On Sundays you may not have noticed what goes on at the Altar after communion because usually you are caught up singing some wonderful songs of praise to God!

*When everyone has received communion the clergy need to clean everything up. The fancy word for this is the **Ablutions**. The chief concern here is to make sure that any remaining consecrated bread and wine is appropriately consumed or properly disposed of.*

*When the ablutions are concluded and the last song has ended, we move on to the **Post Communion Prayer**. Earlier, after communion, you had the chance to quietly and personally give thanks to God for the gift of this sacrament. Now we come together to offer our corporate thanks. This prayer after communion also reminds us that we have been strengthened with the Body and Blood of Christ so that we can be sent out to do the work he has given us to do.*

The Post Communion Prayer

Let us pray.

Heavenly Father, 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

*The next and almost final piece of the service is the **Blessing**. A Blessing is an “authoritative pronouncement of God’s favor.” The classic Anglican blessing is derived from Paul’s letter to the Philippians where he says “And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” (Philippians 4:7, ESV). Again, we are moving towards being sent out to do God’s work in the world and the priest’s blessing is a prayer for God’s favor in this sending.*

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 Closing Hymn

Rejoice the Lord is King

1. Re - joice the Lord is King; your Lord and King a - dore! Re -
 2. Je - sus, the Sav - ior reigns, the God of truth and love; when
 3. His king - dom can - not fail, he rules o'er earth and heav'n; the
 4. He sits at God's right hand till all his foes sub - mit, and
 5. Re - joice in glo - rious hope! Our Lord, the Judge, shall come, and

joice, give thanks and sing and tri - umph e - ver - more.
 he had purged our stains he took his seat a - bove.
 keys of death and hell are to our Je - sus giv'n.
 bow to his com - mand, and fall be - neath his feet.
 take his ser - vants up to their e - ter - nal home.

Lift up your heart, lift up your voice! Re -

joice, a - gain I say re - joice!

The Dismissal

Alleluia! Alleluia! Let us go forth into the world, rejoicing in the power of the Holy Spirit.

Thanks be to God! Alleluia, Alleluia!

The Postlude

Scriptures readings are from the English Standard Version unless otherwise indicated.

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Appendix

Occasional Prayers from the Book of Common Prayer 2019

101. Before the Reading of Scripture

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 by patience and the comfort of your Holy Word 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.

102. On Sundays

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. Amen.

103. Preparation for Public Worship

Guide and direct us, O Lord, always and everywhere with your holy light, that we may discern with clear vision your presence among us, and partake with worthy intention of your divine mysteries. We ask this for Jesus Christ's sake. Amen.

104. Before Receiving Communion

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. Amen.

105. After Receiving Communion

O Lord Jesus Christ, in this wonderful Sacrament you have given us a memorial of your passion: Grant us, we pray, so to venerate the sacred mysteries of your Body and Blood, that we may ever perceive within ourselves the fruit of your redemption; who live and reign with the Father and the Holy Spirit, one God, for ever and ever. Amen.



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ANGLICAN CHURCH

Worship Sundays at 10 am

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Monday—Thursday from 9am to 4pm

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