

# ST. DAVID'S EPISCOPAL CHURCH

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## Season after Pentecost 2019 9:15 a.m. Holy Communion

Welcome to the 9:15 Service of Holy Communion in Bethell Hall. This is not only a place where children may feel comfortable in worship, but also an opportunity for parents to introduce their children to the worshipping traditions of our faith. Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. We encourage parents to involve their children by singing joyfully with them, leading them in prayer, modeling good listening, and sharing with them the sacrament of Holy Communion.

Many parents have asked “What kind of behavior is appropriate for children at this service?” Generally, appropriate behavior in the classroom or at the dinner table can serve as a simple rule of thumb for this service. If you have any questions, please do not hesitate to ask one of the clergy.

We know that there are ages and stages in which being in the service is particularly challenging. Please know that the nursery in Room 115 on the first floor is an option during those times for children ages 2 months to 3 years. We have a wonderful staff of professionals standing by to help everyone have an enriching worship experience.

### *Musicians:*

Xavier Davis, piano  
Mark Wischkaemper, Director of Music-Bethell Hall  
The Bethell Family Singers



## WE GATHER IN THE LORD'S NAME

**Prelude** *(Please join in singing.)*

**O Holy One**

O Ho - ly One, we ga - ther in your pres - ence,  
O Ho - ly One, the Cov - e - nant of His - t'ry,

O Liv - ing One, we wel - come all to Hope.  
O Liv - ing One, we live and move in You.

*You are our God You are our God, We are your peop-le We are your peop-le.*

*You are our God You are our God, We are your peop-le We are your peop-le*

A - - - men A - - - men.

## Welcome and Instructions

### Opening Hymn

### Opening Acclamation

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

**And blessed be God's kingdom, now and for ever. Amen.**

**Gloria** *(Please join in singing.)*

*Refrain*

1 Glo - ri - a, glo - ri - a, 2 in ex - cel - sis De - o!

3 Glo - ri - a, glo - ri - a, 4 al - le - lu - ia, al - le - lu - ia!

## We prepare for our time together.

We take our places and allow the prelude music to center and calm us. The priest, a person trained and ordained, welcomes all and announcements for the good of all are made. We sing together with whatever voice God has given us!

**The bold portions are the parts the congregation says together.**

This is a particularly family-friendly service. We ask that the children's behavior not spoil others' worship experience. Some movement, some noise, and some wandering around for the youngest ones is to be expected. Should your child be in a particularly noisy or wiggly mood today, please take them to the foyer; there is a dial above the check-in table that controls a speaker, allows you to hear the service from the foyer area.

## Liturgy of the Word

The first part of the service is the Liturgy of the Word: Based on ancient Jewish worship, we hear and learn about God's work in the world.

We follow a three-year cycle of readings called a **Lectionary**. These are the lessons being heard in congregations of all types throughout the world on this day.

We stand to indicate the importance we place of Jesus' words and actions. The **Gospel** book comes into the midst of the people and all turn toward the reader.

The **Homily** is designed to help us make the Word a living and transforming reality in our lives.

## WE PROCLAIM THE WORD OF THE LORD

The Lord be with you.

**And also with you.**

Let us pray.

### Collect for the Day

*(Please be seated.)*

### Reading from the Old or the New Testament

Hear what the Spirit is saying to God's people.

**Thanks be to God.**

### Gospel Acclamation *(Please sing after the Cantor, as indicated.)*

Mark Wischkaemper



The Holy Gospel of our Savior Jesus Christ according to...

**Glory to you, Lord Christ.**

### Gospel

The Gospel of the Lord.

**Praise to you, Lord Christ.**

### Homily *(Please be seated.)*

Now, let us express our faith with the words of the Nicene Creed.

### **Nicene Creed** *(Please stand.)*

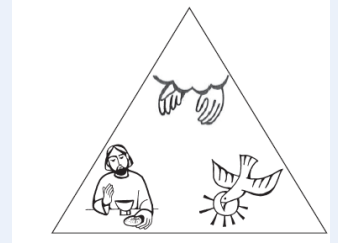
We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.

For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
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,  
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 Episcopal Church does not have a separate statement of faith or list of things we believe. Instead we hold the ancient **Credo**s, such as the Apostles' and Nicene, to be our statements of faith. They contain the core of our belief as Christians, but do not limit our faith.

We are using the English Language Liturgical Consultation (ELLC) text of the **Nicene Creed** that was approved for use in the Episcopal Church in 1994. The use of "We believe" is appropriate as the creed is a statement of the faith of the whole Church, at all times and places, and not only that of a particular congregation or person. Created in the late 4<sup>th</sup> century by the councils (gatherings of church folks) in Nicea.

## Prayers of the People



A deacon or priest calls us to pray, then a person or people from the congregation lead us in prayer. We include prayers for others throughout the world and our diocese (regional body) on a rotating basis. You are welcome to add your own prayers, outloud or silently, at the indicated time.

Often the **Confession of Sin** is said at this point in the service. During the Great 50 Days of Easter we omit the confession as an additional sign of the redeeming work God has done for us through Christ.

## WE PRAY WITH THE CHURCH

### Prayers of the People: Form II

Book of Common Prayer

**Refrain** (Please sing after the Cantor and at appointed times.)

Mark Wischkaemper



#### *Intercessor*

I ask your prayers for God's people throughout the world, especially Michael, our Presiding Bishop; Andy, Kai, Jeff, and Hector our Bishops; Alinafe, Bishop of Southern Malawi; for this gathering; and for all ministers and people. Pray for the Church.

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

#### *Refrain*

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

I ask your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found by God.

#### *Refrain*

I ask your prayers for the departed [especially \_\_\_\_\_ \*], and those we name at this time...

*The People may offer their own petitions.*

Pray for those who have died.

*Special intercessions may be offered at this time.*

[I ask your thanksgiving for \_\_\_\_\_.]

I ask your prayers for \_\_\_\_\_ \*, and those we name at this time...

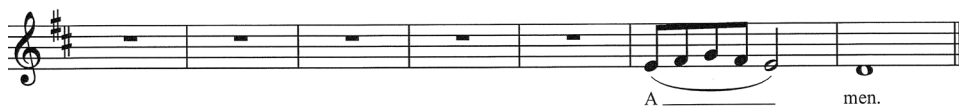
*The People may offer their own petitions.*

Pray for those who need healing and guidance.

#### *Refrain*

*The Celebrant offers the following Collect.*

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.



## Confession of Sin

Let us confess our sins against God and our neighbor.

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

## Absolution

### Exchange of Peace

The peace of the Lord be always with you.  
And also with you.

*The Ministers and People may greet each other in the name of the Lord.*

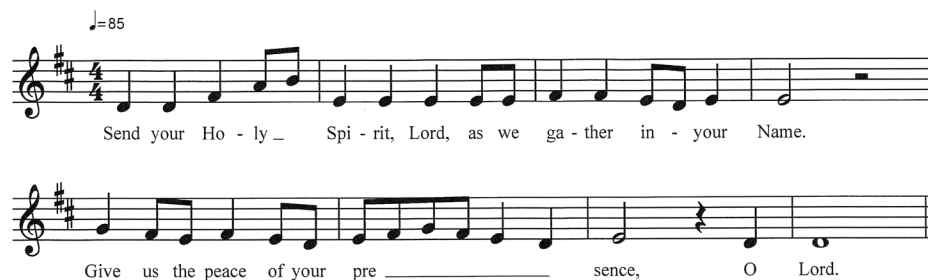
*(Please be seated.)*

## Greetings and Announcements

### Offertory Sentence

### Offertory Hymn

### Gathering Hymn



In the **Peace**, we affirm our reconciliation with one another as preparation for receiving communion. (See Matthew 5:23-24)

In ancient times, Christians would greet each other with “the kiss of peace”. Today we shake hands or hug. There are no set words- “Peace”, “God’s Peace”, and “The Peace of the Lord be with you.” are all commonly used.

With the **Greetings and Announcements** we deliver any information that is important for the community here gathered.

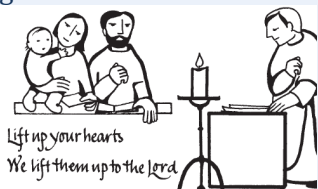
## The Liturgy of the Table

The second part of the liturgy moves to the Table. It is based on Jewish fellowship meals, particularly the Passover observance.

We begin with the **Offertory**. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back to God in Thanksgiving for all that we have and all that we are.



There are a number of **Eucharistic Prayers** that we use at St. David's. Some come from the Book of Common Prayer. Others from Enriching our Worship- a supplemental resource with more contemporary wording and modern sensibilities. But all the prayers contain the same elements: We are invited into the prayer. God is given thanks for creation and revelation to God's people. God is praised for the salvation of the world through Jesus Christ. And the words recorded in the Holy Scriptures that Jesus said over the bread and wine are repeated. Words that have been spoken by people in many languages throughout the world for generations.



The **Sanctus** (Holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and they were sung by the people as Jesus entered Jerusalem on Palm Sunday.



## The Great Thanksgiving:

EUCCHARISTIC PRAYER A

Book of Common Prayer

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*The Celebrant offers a Proper Preface.*

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:

## Sanctus

Mark Wischkaemper

$\text{♩} = 85$

Ho - ly, ho - ly, \_ ho - ly Lord, God of Po-  
wer and  
might, hea-ven and earth are full of your glo-ry. Ho - sa - na in \_ the high-est!  
Bless - ed is he who comes in the name of the \_ Lord. Ho -  
sa - na \_ in the \_ high \_ \_ \_ \_ \_ est! The high - est!

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.



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

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died. Christ is risen. Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

**The Lord's Prayer** (*Please join in singing.*) Mark Wischkaemper

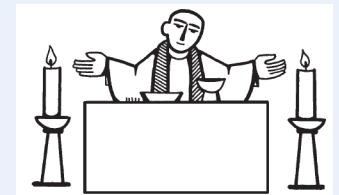
As our Savior Christ has taught us, we now pray,



Our Fa-ther in hea-ven; Hal-lowed be - your  
name. Your King-dom come; Your will be done on Earth as - in hea-ven.  
Give us to-day our dai-ly bread. For - give us our - sins, as we for -  
-give those who sin a - gainst us. Save us from the time of  
tri - al. And de - liv - er us from - e - vil. For the King-dom, the pow-er, and the  
glo - ry, are yours, now and for - ev - er. A - men.

Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own.

While the bread and wine remain the bread and wine, they are not unchanged. They become **outward signs of inward grace**. That grace, or gift from God, is Jesus' real presence in the Eucharist through the power of the Holy Spirit.



The **Great Amen** is the only word in our Book of Common Prayer in all capital letters. In it we all join in asking Jesus to be present in the bread and the wine- the Body and the Blood.

**The Lord's Prayer** follows. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, with is also essential to our getting through the day.

## The Fraction

Also called the Breaking of the Bread, both recalls Jesus breaking bread at the Last Supper, and it also reminds us that Jesus' body was broken on the cross for us. Therefore we keep a moment of silence for prayers of awe and gratitude.

## Receiving Communion

All are welcome at God's table. Those who are Baptized in any tradition are invited to receive the bread and wine. Hold out your hands and you will be given the bread. Help the cupbearer by guiding the chalice to your lips by the base. You may dip your bread in the wine, being careful to keep your fingers out of the wine. Gluten-free wafers are available by request.

Those who have not been baptized are invited to come forward at the time of communion for a blessing. Indicate this by crossing your hands across your chest at the rail. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.

You have fully received communion if you receive only the bread or the wine- you do not need both.

## Breaking of the Bread

*The Celebrant breaks the Bread. A period of silence is kept.*

## Fraction Anthem

Mark Wischkaemper

*♩ = 120*

Lamb of God you - take a - way the sins of - the world. Have -

mer - cy u - pon us all. Lamb of God you - take a - way the

sins of the - world. Gra - - nt us peace.

## WE SHARE THE GIFTS

### Communion of the Faithful

*All are welcome at God's table.*

*Those who are Baptized are invited to receive the bread and wine. Gluten-free wafers are available by asking. Those who have not been baptized are invited to come forward at the time of communion for a blessing. Indicate this by crossing your hands across your chest at the rail.*

*If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.*

### Communion Anthem

### Communion Hymn *(Please join in singing, while remaining seated.)*

We are using a  
**Postcommunion  
Prayer** from the  
Book of Common  
Prayer, p. 365.

**A Blessing** is given  
as a pronouncement of  
God's favor.

We join together in  
singing together one  
final time in our  
**Dismissal Hymn.**

The final act of our  
common worship is  
the **Dismissal**. It is  
not an afterthought,  
but an integral part of  
the service. The word  
"Mass" comes from the  
Latin words "missa  
est"- "you are sent".  
Jesus' final action on  
earth was to send his  
followers into the  
world to make  
disciples, baptizing  
and teaching them to  
obey all that he  
commanded. This is  
what we are all called  
to do.

## Postcommunion Prayer

Let us pray.

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.

## WE GO INTO GOD'S WORLD

### Blessing

### Dismissal Hymn

**Dismissal** *After the dismissal is given, the People respond,*  
**Thanks be to God.**

\* Copies of the Sunday prayer list  
with complete names are posted on the bulletin board  
in the 2nd floor foyer across from the reception desk.

Please call the parish office, 512-610-3500, to notify the clergy  
of someone who is in the hospital or has a special need.

