



# *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 THIRD SUNDAY OF EASTER** **(THE WORK OF THE PEOPLE)**

**May 4, 2025 – 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.*

## **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)

Worshiping 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 worshippers 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 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.”

*Chalice Bearers 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*. Our acolytes wear a red cassock and white cotta.

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*)

*Christ Is Alive! Let Christians Sing*

**Hymn 182**

## 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*

4  
Glo-ry to God in the high- est, and peace to his peo-ple on

11  
earth. Lord God, heav'n - ly King, al- migh- 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*):

**Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; 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: Acts 9:1-20** (*sit*)

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank.

Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to

bind all who invoke your name." But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name." So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength.

For several days he was with the disciples in Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."

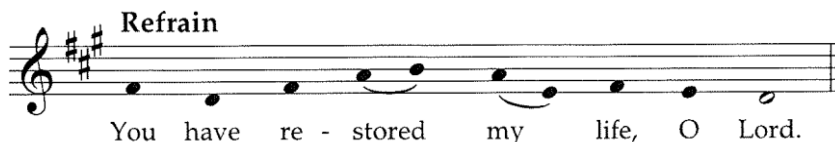
*After the reading*

*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. We sing psalms and spiritual songs not to make our worship more beautiful, but as the God-given voice of praise, the Holy Spirit praying within us, which rises in song. By singing the psalm together, we are offering our prayer and praise with our whole selves, body and soul, and with one another in corporate worship.

### **Psalm 30** (*sung by the cantor*)



- 1 I will exalt you, O LORD,  
because you have lifted me up \*  
and have not let my enemies triumph over me.
- 2 O LORD my God, I cried out to you, \*  
and you restored me to health.
- 3 You brought me up, O LORD, from the dead; \*  
you restored my life as I was going down to the grave.

### **Refrain**



4 Sing to the LORD, you servants of his; \*  
give thanks for the remembrance of his holiness.

5 For his wrath endures but the twinkling of an eye, \*  
his favor for a lifetime.

6 Weeping may spend the night, \*  
but joy comes in the morning.

### **Refrain**

7 While I felt secure, I said,  
"I shall never be disturbed. \*  
You, LORD, with your favor, made me as strong as the mountains."

8 Then you hid your face, \*  
and I was filled with fear.

### **Refrain**

9 I cried to you, O LORD; \*  
I pleaded with the Lord, saying,  
10 "What profit is there in my blood, if I go down to the Pit? \*  
will the dust praise you or declare your faithfulness?"

### **Refrain**

11 Hear, O LORD, and have mercy upon me; \*  
O LORD, be my helper."  
12 You have turned my wailing into dancing; \*  
you have put off my sack-cloth and clothed me with joy.  
13 Therefore my heart sings to you without ceasing; \*  
O LORD my God, I will give you thanks for ever.

### **Refrain**

## **The Epistle: The Epistle: Revelation 5:11-14**

I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice,

"Worthy is the Lamb that was slaughtered  
to receive power and wealth and wisdom and might  
and honor and glory and blessing!"

Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing,

"To the one seated on the throne and to the Lamb  
be blessing and honor and glory and might forever and ever!"  
And the four living creatures said, "Amen!" And the elders fell down and worshiped.

*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** (*vs. 1, 3-4*) (*all sing*)

*Alleluia! Sing To Jesus*

**Hymn 460**

### **The Gospel: John 21:1-19**

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

*The Gospel passage is read*

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the

Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."

*Celebrant*            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 the 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 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 died and 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*

In sincere love, let us pray to the Lord whose love has given us light and life. Grant that the Church may always be fervent to proclaim your glory.

*People*            **In the power of the Resurrection, give your people grace to love you deeply and to follow you faithfully.**

*Intercessor*    Fill the whole world with your power, that all may acknowledge you. Give light to those who are in the darkness of ignorance and prejudice.

*People*            **Let all men and women know the particular calling that is your purpose for them.**

*Intercessor*    Give grace to us, our families and friends, to recognize the presence of Christ in all we do.

*People*            **In our lives together, make us witnesses to the love that he brings to all who will follow him.**

*Intercessor*    Have mercy on all who are grieved with guilt because they have wronged any that they loved.

*People*            **Restore the broken relationships and heal the wounds of past betrayals.**

*Intercessor*    We pray for those who have died, that they may have life in Christ.

*People*            **Bring them to the joy of heaven where they may worship and adore you for ever.**

*Intercessor*    Responding to the call of Christ that we should follow him, we pray in his name.

*Silence*

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

*Silence*

We pray especially for members: Jeff, James and family, Fran and family, Kay and Roy, Lela, Jim and family, Mary, Kurt, Pamela, Kat, Mark, Anna, Carolyn, Charlie and Norma, Carol and family, Donna and Larry, Kay and Sam, Char, John and Gayle, Mary, James, Jake, Denis and Judi, Steve, and Linda.

Thank you for the privilege to pray on behalf of friends and families. Pray silently or aloud. [Leola, Doug, The Gann family, Ann, J.D., Rebekah, Alexandra, Katie, Jimmy, Paul, the Luna family, Gilbert and family, Alisha, the Dye family, Doris, Kaytlynn, Cody, Warren and

Dance, Liam and family, Holly, Mita, Alexander, Margaret, Douglas, Kellye, Liz, Loorie, Derek, Mary, Eric, Kelly, Jocelyn, Cheryl, Terry, Matt, Kevin, and Claire.]

We pray for our men and women serving in the Armed Forces: Cory, Jordan, Brad, Lucas, Annie, Justin, Joseph, Caleb, Ed, Brett, Thea, Jaycob, Cody, Joshua, and any others named now. (*Intercessor pauses.*)

For the diocesan cycle of prayer: All Saints' in Fort Worth, All Souls in Arlington, Faith in Wichita Falls, 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 as ordained representatives of God's church, they are given authority to grant absolution. On some occasions, the confession and absolution may be omitted.

## **The Confession**

*Celebrant* Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Celebrant 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 centers around the pulpit and lectern, but the Liturgy of the Holy Communion moves our attention to the Altar.





## 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 Prayer Book 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. We will use Prayer A today for learning purposes because it is most commonly used and with Baptisms.

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 A*

[BCP 361]

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	<b>And also with you.</b>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<b>We lift them to the Lord.</b>
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	<b>It is right to give him thanks and praise.</b>

*Then, facing the Holy Table, the Celebrant proceeds*

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name.

## 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.\_\_\_\_\_

*The people stand or kneel.*

### 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 includes 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 the creator who blesses all for rejoicing in His splendor. We are formed in His image, and 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 Prayer Book printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

### *The Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

### **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 Prayer Book 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 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.”

## **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 may be sung or spoken.

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

## **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 (dipping the wafer in the wine). God then offers these gifts back to us as sacraments of God's being in the body and blood of Christ.

*The Celebrant continues*

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**

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.

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

*Celebrant 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.

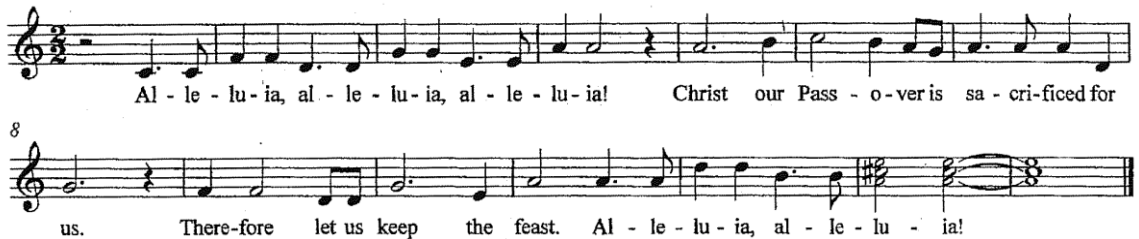
### **The Breaking of the Bread**

*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 Celebrant 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 Celebrant just before you receive communion.*

### **At Communion:**

- **Hymn 307** (*all sing*) (*vs. 1, 4-5*) *Lord, Enthroned In Heavenly Splendor*
- **Hymn 343** (*all sing*) *Shepherd Of Souls, Refresh And Bless*

### **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.

*Celebrant 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 needed 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** (*vs. 1,3-5*) (*all sing*) *Good Christians All, Rejoice And Sing!* **Hymn 205**

### **The Dismissal**

*Celebrant* Alleluia, alleluia. Let us go forth into the world, rejoicing in the power of the Spirit to love and serve the Lord.

*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**

*After the service, we will have a time for answering your questions by the windows in the parish hall.*

## St. Timothy's Episcopal Church

### Altar Party

#### **Acolytes:**

**Ushers:** Judi and Denis James

**Chalicer/Intercessor:** Gary Jones

**Lector:** Sandra Weir

**Cantor:** Irenna Garapetian

**Healing Prayer:** Char Aslakson and Cathy Richardson

**Rector:** The Reverend Robin Reeves-Kautz

**Director of Music:** Andrea Hutchison

**Organist:** Bonnie McDaniel

**Sound Tech:** Jay Richardson

**Videographer:** David Obasi

### **St. Timothy's Vestry**

*Angela McCabe, Sr. Warden*     *Dalton Fox*

*Steve Freeman, Jr. Warden*     *Janet Hicks*

*Charles Collins*     *Chris Hutchison*

*Jon Cox*     *Rebecca Klimek*

*Rich Tillman*

*Keith Frank, Treasurer*     *Tony Janesbek, Stewardship Chair*

*Alexa Kincannon, Finance Chair*

### **St. Timothy's Episcopal Church**

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Facebook: St. Timothy's Episcopal Church – Lake Jackson

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.

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