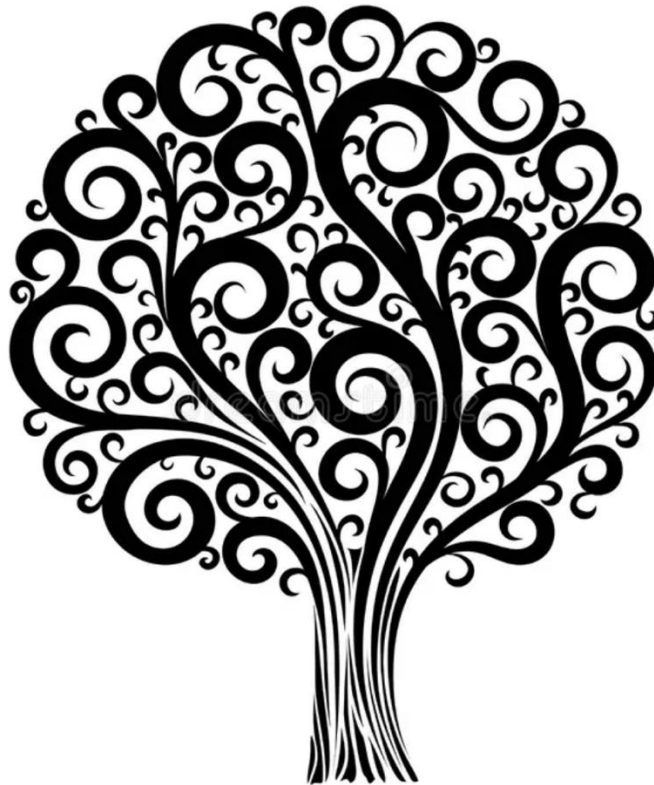


Ordinary Time

THE SEASON AFTER PENTECOST



**Growing Into Who God Created Us to Be
Sunday August 31st, The Twelfth Sunday
after Pentecost**

SAINT ANDREW'S EPISCOPAL CHURCH
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WELCOME TO WORSHIP IN THE EPISCOPAL TRADITION



Scattered in the world we gather as God's people in worship. We bring the fragments of our lives to be healed and made whole in Christ as we gather in community.

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as God's people. One of the glories of the Episcopal/Anglican Church is its liturgical worship. Liturgy refers to the patterns, forms, words and actions through which public worship is conducted.

As we gather, we bring our diverse gifts: gifts of music, dance, prophecy, teaching, preaching, and friendship. We present these gifts in the form of our most precious offering to God, our very selves, that all that we do may be for God's glory in the unity of Christ's church.

GOD'S TIME AND SEASONS OF THE CHURCH: THE SEASON AFTER PENTECOST

The Season after Pentecost encompasses all the Sundays after the Day of Pentecost until the end of the church year. The Day of Pentecost, which falls fifty days after Easter, is when we remember the coming of the Holy Spirit among the apostles, described in Acts 2. On the day of Pentecost, we celebrate the Holy Spirit, which inspired and empowered the followers of Jesus to do the work of Christ in the world. This long season is also sometimes referred to as Ordinary time, not because it is mundane, but because we count the Sundays using "ordinal number" – Second Sunday after Pentecost, Third Sunday after Pentecost, etc. This is a season for growth, a reminder that the long walk of faith isn't always highs and lows but is made up of the stuff of everyday life. The Last Sunday after Pentecost brings us to the end of the church year, then we head into Advent to begin the cycle again.

-From Walk in Love by Gunn & Shobe; page 131

ABOUT THE HOLY EUCHARIST



“When God finds us, there is always a celebration. In the Eucharist, we gather to celebrate God finding us in Jesus Christ. If you’re feeling lost, when you come to receive Jesus in bread and wine, ask to be found. If you know what it is to have been found by God, when you come to receive Jesus in bread and wine, give thanks – thanks to the one who came looking for you, and found you.

-Br. Geoffrey Tristram

Society of Saint John the Evangelist

In the Episcopal Church the Holy Eucharist is the sacrament of Christ’s body and blood, and the principal act of Christian worship. The term is from the Greek, “thanksgiving.” Jesus instituted the Eucharist “on the night when he was betrayed.” At the Last Supper he shared the Bread and cup of Wine at a sacred meal with his disciples. He identified the Bread with his body and the Wine with his blood of the new covenant. Jesus commanded his disciples to “do this” in remembrance of Jesus. For Episcopalians, the Holy Eucharist becomes the very Real Presence of Christ, his Body and Blood, the ordinary made also extraordinary, sacred by Jesus’ own words and by the Holy Spirit.

In the Episcopal Church, we seek to adapt ancient liturgy for today. If you grew up in a less formal church, worship may feel pretty traditional. If you grew up in a formal church, our worship may deconstruct that formality, and ask you to pray using more modern words, or sing new songs. We seek to balance tradition and culture in our worship. When we hold the tension well between the ancient and the modern, the Holy Eucharist becomes alive.

Gathering
We begin
praising God
through song and
prayer.

The **collect** is
written to go
along with the
season of the
church year and
the reading of the
day. It
summarizes the
attributes of God
as revealed in
the scripture for
the day. See
211-261 in the
red Book of
common prayer.

We hear the
stories of the
experience of
God from our
spiritual
ancestors.
Reading &
commenting on
scripture goes
back to the
earliest services
of Christianity.
Following the
pattern of Jewish
synagogue
worship,
readings follow a
set pattern for
what will be read
when.

The **Psalms** are
a part of the
poetry of the
Hebrew people.
They express joy
and sadness,
loneliness and
thanksgiving. As
a part of human
longing to be
united with God.

LITURGY OF THE WORD

Opening Hymn (see insert)

OPENING ACCLAMATION

Presider Blessed be the One, Holy and Living God
People **Glory to God for ever and ever. Amen**

COLLECT OF THE DAY

Presider God be with you.
People **And also with you**
Presider Let us pray.

WE HEAR THE SACRED STORIES

THE FIRST READING. (SEE INSERT)

A READING FROM HEBREW SCRIPTURES
AFTER READING

Reader Hear what the Holy Spirit is saying to God's People
or The Word of the Lord
People **Thanks be to God**

THE PSALM OF THE DAY. (SEE INSERT)

THE SECOND READING. (SEE INSERT)

A READING FROM THE NEW TESTAMENT
AFTER READING

Reader Hear what the Holy Spirit is saying to God's People or
The Word of the Lord
People **Thanks be to God**

***Preparing to
hear the
gospel***

*We rise in
body or in
spirit for the
Gospel
reading to
show the
particular
importance we
place on
Jesus' words
and actions.*

*We remain
seated for the
homily.
Having
someone
comment on
the scriptures
read go. es
back to the
earliest days
of Christianity
and to the
Jewish
Synagogue
worship which
preceded it*

**THE PROCLAMATION OF THE GOSPEL
(SEE INSERT)**

Presider God be with you.

People **And also with you**

Presider The Holy Gospel of our
Lord Jesus Christ according to...

People **Glory to You Lord Christ**

AFTER READING

Presider The Gospel of the Lord

People **Praise to you Lord Christ**

THE HOMILY



**THE
AFFIRMATION
OF FAITH**

The Presider leads the assembly in an affirmation of faith. Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the Church has recited either the Nicene Creed or the Apostles' Creed at the Eucharist. The word creed comes from the Latin credo for "I believe" or "I lend my heart to." Creeds tell a deeper "truth" that goes beyond "facts."

THE NICENE CREED. BCP PAGE 358

All 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:
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.

Prayer changes people. Prayer is not about changing God, but about changing us more into the likeness of God. Collectively and individually, we offer the hopes and desires of our hearts to God.

THE PRAYERS OF THE PEOPLE BCP Page 392

Reader In peace, we pray to you, Lord God

Silence

For all people in their daily life and work;

People **For our families, friends, and neighbors, and for those who are alone.**

Reader For this community, the nation, and the world; especially President Donald Trump, Governor Kevin Stitt, and Mayor Stan Booker. Saying Together..

People **For all who work for justice, freedom, and peace.**

Reader For the just and proper use of your creation;

People **For the victims of hunger, fear, injustice, and oppressor**

Reader For all who are in danger, sorrow, or any kind of trouble;

People **For those who minister to the sick, the friendless, and the needy.**

Reader For the peace and unity of the Church of God;

People **For all who proclaim the Gospel, and all who seek the Truth.**

Reader For our Presiding Bishop, our Bishop, and all bishops and other ministers;

People **For all who serve God in his Church.**

Reader For the special needs and concerns of this congregation.

See the insert for prayers

Silence

The People may add their own petitions

Hear us, Lord;

People **For your mercy is great.**

Reader We thank you, Lord, for all the blessings of this life.

See the insert for thanksgivings

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;

People **And praise your Name for ever and ever.**

Reader We pray for all who have died, that they may have a place in your eternal kingdom.

See the insert for souls departed

*As we enter
into worship,
we ask
God's
forgiveness
for things
done and
things left
undone and
things done
on our behalf
so that we
may be
reconciled to
each other
and to God.*

*As we enter
the most
sacred
portion of
our worship,
we
exchange a
sign of God's
promised
peace.
There are no
set words to
use in
greeting
each other,
but "Peace
be with you",
"God's
peace", and
"Shalom" are
commonly
used.*

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

Presider closes with concluding prayer

CONFESSION & ABSOLUTION

Presider We pray to you also for the forgiveness of our sins. BCP page

People **Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in the newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

Silence is kept for a time

Presider 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 EXCHANGE OF THE PEACE

Presider: The peace of Christ be always with you

People: **And also with you**

OFFERTORY

**Praise God from whom all blessings flow
Praise him all creatures here below
Praise him above ye heavenly hosts
Praise Father, Son, and Holy Ghost. Amen**

Gathering at Christ's Table
Having been nourished from the richness of God's love in sacred story and reconciled to each other through prayer and peace, we gather at Christ's table to offer ourselves to be transformed for service in the world.

The Eucharistic Prayer, or Great Thanksgiving, is the prayer of the Church to invite Christ to be present in the elements of bread and wine. Now we come to the second act in the drama with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, that make up the Eucharist.



THE HOLY COMMUNION

THE GREAT THANKSGIVING

The people remain standing.

Preside The Lord be with you.

r

People **And also with you.**

Preside Lift up your hearts.

r

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

Preside Let us give thanks to the Lord our God.

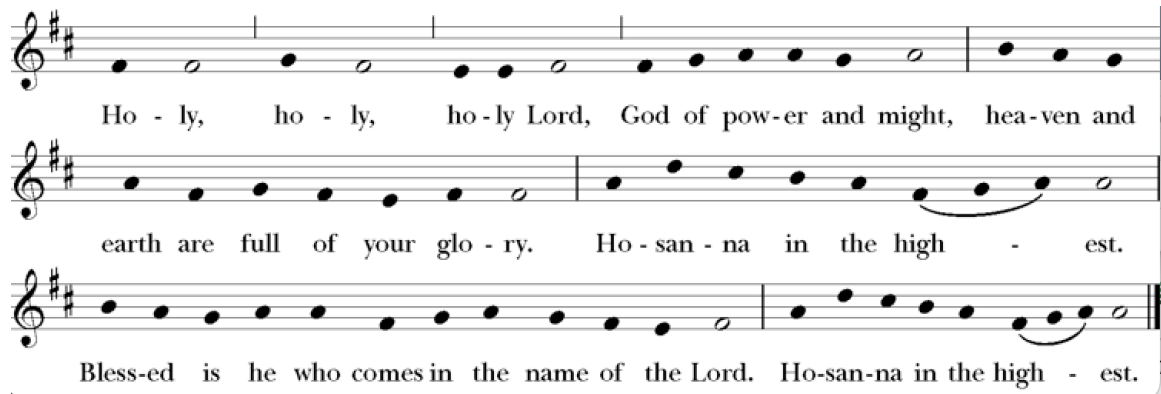
r

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

Preside All thanks and praise are yours at all times and in all p
r our true and loving God;
 through Jesus Christ, your eternal Word,
 the Wisdom from on high by whom you created all thir
 You laid the foundations of the world
 and enclosed the sea when it burst out from the womk
 You brought forth all creatures of the earth
 and gave breath to humankind.

Wondrous are you, Holy One of Blessing,
 all you create is a sign of hope for our journey;
 And so as the morning stars sing your praises
 we join the heavenly beings and all creation
 as we shout with joy:

SANCTUS S124



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 musical score is written on three staves in G major (one sharp) and 4/4 time. The melody consists of quarter and eighth notes, with some phrases ending in a half note. The lyrics are aligned with the notes: 'Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven and' on the first staff, 'earth are full of your glo - ry. Ho - san - na in the high - est.' on the second staff, and 'Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high - est.' on the third staff. The piece concludes with a double bar line.

WORDS OF INSTITUTION

'resider

Glory and honor are yours, Creator of all,
your Word has never been silent;
you called a people to yourself, as a light to the nations;
you delivered them from bondage
and led them to a land of promise.
Of your grace, you gave Jesus
to be human, to share our life,
to proclaim the coming of your holy reign
and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us.

We thank you that on the night before he died for us
Jesus took bread,
and when he had given thanks to you, he broke it,
gave it to his friends and said:
"Take, eat, this is my Body, broken for you.
Do this in remembrance of me."

After supper Jesus took the cup of wine,
said the blessing, gave it to his friends and said:
"Drink this, all of you:
this cup is the new Covenant in my Blood,
poured out for you and for all
for the forgiveness of sin.
Do this for the remembrance of me."

And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ's coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ:

The Lord's Prayer follows in traditional language. 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. But as a part of that, the bread also symbolizes God's presence

*Presider
&
People
Presider*

**Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!**
Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit's power,
may be a people of hope, justice and love.
Giver of Life, draw us together in the Body of Christ
and in the fullness of time gather us
with all your people
into the joy of our true eternal home.
Through Christ and with Christ and in Christ,
by the inspiration of your Holy Spirit,
we worship you our God and Creator
in voices of unending praise.

*Presider
&
People*

Blessed are you now and for ever. AMEN.

THE LORD'S PRAYER

Presider And now, as our Savior Christ has taught us, we are
bold to say, BCP Page 364
*Presider
& 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,
forever and ever. Amen.**

*All are
welcome to
partake in the
Eucharist.
We are
spiritually
nourished, but
it is not for our
benefit alone.
Communion
enables us to
return to the
world with
renewed vigor
for
proclaiming
the Gospel in
our words and
in our lives. In
the Eucharist,
Christ's
presence both
nourishes us
and
challenges
us.*

*As the
celebration
ends, we are
charged to
"Go forth in
the name of
Christ."*

*The Eucharist
is therefore
not an
exclusive
gathering that
separates us
from the
world, but a
challenge to
reach out
beyond our
own church to
the world
around us.*

THE BREAKING OF THE BREAD

FRACTION ANTHEM

Presider Alleluia. Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia.**

INVITATION

Presider These are God's holy gifts,
for you, God's holy people.

So come to this table you who have been here often
and you who have not been here in a long time
You who have tried to follow Jesus
and you who have failed.
You who are full of faith and full of doubt.
Come, it is Christ himself
who invites you to meet him here.

SHARING THE SACRED MEAL

COMMUNION HYMN (SEE INSERT)

POST-COMMUNION PRAYER

Presider God is with you.

People **And also with you.**

Presider Together, let us pray. BCP Page 365

People **Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

BLESSING

POST-COMMUNION HYMN. (SEE INSERT)

DISMISSAL

Presider Let us go forth in the name of Christ.

People **Thanks be to God.**

Narrative sections written by +Bishop Deon Johnson – the Episcopal Diocese of Missouri unless otherwise indicated

Liturgy for Holy Eucharist – *Enriching Our Worship* approved for use by the General Convention of the Protestant Episcopal Church of the USA

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