

# THE SEASON OF ADVENT



... AS ENDLESS AS THE STARS

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

Scattered in the world, we gather together 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 OF ADVENT**

Advent, the beginning of the new year of the church, is a time of waiting, preparation, and expectation. Like the winter season, it is a time of deepening darkness, when we contemplate shadows and silence even as we wait for dawning of the light from on high, Jesus. Many churches use an Advent wreath as a visible symbol of this idea, lighting an additional candle each week of Advent, culminating in the Christ candle on Christmas Day. The Old Testament readings of Advent are from the prophet Isaiah, whose prophecies about the coming of Messiah, and the gospel readings are typically those from the story of John the Baptist, the cousin and forerunner of Jesus who tells us to prepare the way for Christ's coming into the world.

From Walk in Love by Gunn & Shobe, page 129

# 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.

# LITURGY OF THE WORD

## Opening Hymn (see insert)

### The Bidding and Lighting of the Advent Candles

#### The Bidding of Advent

Presider Light and Peace in Jesus our Lord

People Thanks be to God

Dear friends in Christ, as we travel towards Bethlehem in this journey of Advent, we come together in the midst of a busy season to take a breath, to slow down as we anticipate Jesus' coming once more into the world. We are invited for a time to breathe in together the life that God gives us, to listen for the beating of God's heart and the blessings and lessons this season brings. As we gather for this time of worshipful anticipation, let us, in the silence, rest in God's presence.

A prolonged silence is kept

#### Lighting the Advent Wreath

*Presider*

May Christ, the One whose coming we await, fill our homes and hearts with joyful anticipation as we journey to the manger. Amen

Each week we light an Advent candle as a symbol of our journey. With its light comes our prayers and our stories.

#### Advent Week One

*Presider*

The candle of the first week of Advent is a candle of HOPE. Today the flame of this candle reminds us of the hope that came to the world when Jesus was born. Jesus said, "I came so that everyone would have life, life in all its fullness.

*The candle is lit.*

You called the patriarchs and matriarchs to live by the light of faith and to journey in the hope of your promised fulfillment.

*People*

May we be obedient to your call and be ready and watchful to receive your Christ, a light to our feet and a light to our path. Amen

*The season of Advent takes its name from the Latin word "adventus", meaning "coming" or "visit." Advent begins four Sundays before Christmas and ends on Christmas Eve. For Christians Advent is the beginning of the liturgical year. During Advent we prepare for and anticipate the coming of Christ. We remember the longing of our Jewish ancestors for the Messiah and our own longing for, and need of, forgiveness, salvation, and new beginning.*

## **Advent Week Two**

*Presider*

The candle of this second week of Advent is a candle of PEACE. Today the flame of this candle reminds us of the peace that Jesus brings into the world. Jesus said, "I give you peace, the kind of peace that only I can give. It isn't like the peace that this world can give. So don't be worried or afraid."

*The candle is lit*

Of old you spoke by the mouth of your prophets, but in our days you speak through your Son, whom you have appointed the heir of all things.

*People*

**Grant us, your People, to walk in his light, that we may be found ready and watching when he comes again in glory and judgement. Amen.**

## **Advent Week Three**

*Presider*

The candle of this third week of Advent is a candle of JOY. Today the flame of this candle reminds us of the joy that Jesus brings into this world. Jesus said, "Until now you have not asked for anything in my name. Ask and you will receive so that your joy may be complete."

*The candle is lit*

Your prophet, John the Baptist, was witness to the truth as a burning and shining light.

*People*

**May we your servants rejoice in his light, and so be led to witness to him who is the Lord of our coming kingdom, Jesus our Savior and Sovereign of the ages. Amen.**

*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.*

## Advent Week Four

*Presider*

The candle of this fourth week of advent is a candle of LOVE. Today the flame of this candle reminds us of the love that came to this world when Jesus was born. Jesus said, "As God has loved me, so I have loved you; remain in my love".

*The candle is lit*

Your light has shown in our shadowed world through the Christ-bearing of blessed Mary.

*People*

Grant that we who have seen your glory may daily be renewed in your image and prepared like her for the coming of your Son, who is the Lord and Savior of all. Amen.

## OPENING ACCLAMATION

*Presider* Blessed by the Holy One, whose coming we await.

*People* And blessed be the one who comes to set all people free.  
*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* 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* The Word of the Lord

*People* Thanks be to God

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

*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**

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



*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 Apostle's 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 AFFIRMATION OF FAITH

### THE NICENE CREED

*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.*

## Prayers of the People

- Leader With all our heart and with all our mind, let us pray to the Lord, saying “**Lord, have mercy**”
- Leader For the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord. ***Lord, have mercy.***
- Leader For the peace of the world and for the unity of all peoples, let us pray to the Lord. ***Lord, have mercy.***
- Leader For our Bishop, and for all the clergy and people, especially (insert diocesan prayer requests) let us pray to the Lord. ***Lord, have mercy.***
- Reader For our President, for the leaders of the nations, and for all in authority, especially President Donald Trump, Governor Kevin Stitt, and Mayor Stan Booker...let us pray to the Lord. ***Lord, have mercy.***
- Leader For this city, for every city and community, and for those who live in them, let us pray to the Lord. ***Lord, have mercy.***
- Leader For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord. ***Lord, have mercy.***
- Leader For birthdays and anniversaries (insert birthdays and anniversaries) let us pray to the Lord. ***Lord, have mercy.***
- Leader For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, (insert our prayer requests) let us pray to the Lord. ***Lord, have mercy.***
- Leader For the poor and the oppressed, for the underemployed, unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord. ***Lord, have mercy.***

*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.*

*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*

Leader For all who have died in the hope of the resurrection, and for all the departed (**insert names of recently departed**), let us pray to the Lord. ***Lord, have mercy.***

Leader For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord. ***Lord, have mercy.***

Leader That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord. ***Lord, have mercy.***

Leader In the communion of Saint Andrew and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God. ***To thee, O Lord our God.***

*The Presider adds a concluding Collect.*

### CONFESSON & ABSOLUTION

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

*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

Doxology – 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



## THE HOLY COMMUNION

*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 GREAT THANKSGIVING

*The people remain standing.*

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

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

*Presider* Let us give thanks to the Lord our God.

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

*Presider* We praise you and we bless you, holy and gracious God, source of life abundant.

From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us.

Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say)

SANCTUS. S129

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. \_\_\_\_\_



## WORDS OF INSTITUTION

*Presider*

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat, this is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

*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*

*The Presider breaks the consecrated bread in view of the assembly*

## THE LORD'S PRAYER

*Presider* And now, as our Savior Christ has taught us, we are  
bold to say,  
*Presider* **Our Father, who art in heaven,**  
*& People* **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.**

## 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.

*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.*

## 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.  
*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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