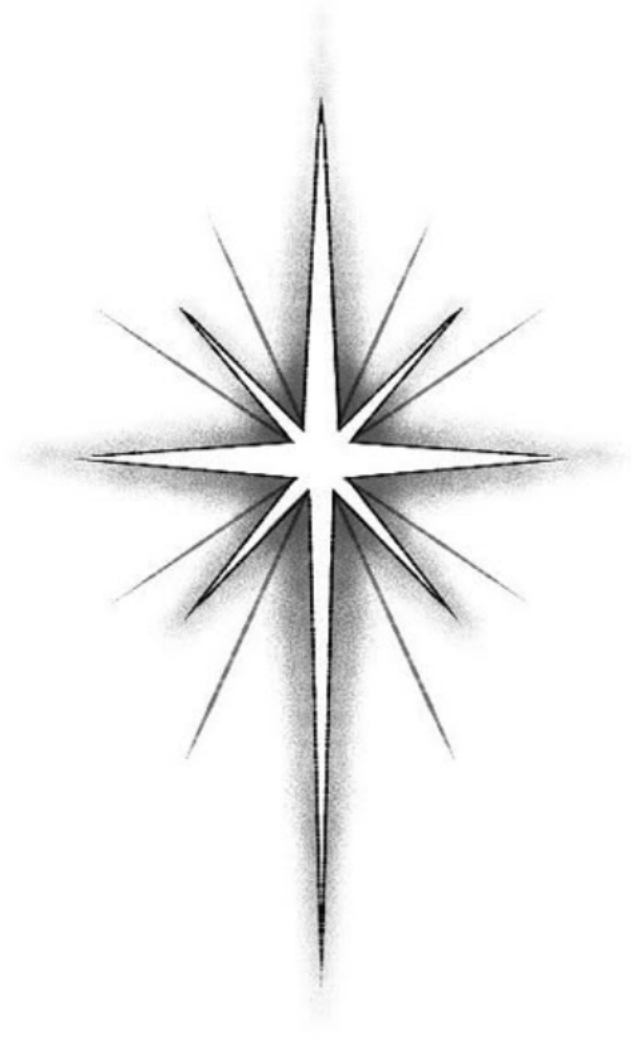


# THE SEASON OF EPIPHANY



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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 Epiphany**

The Feast of the Epiphany (January 6<sup>th</sup>) is the day when we remember the arrival of the magi or wise men who followed a star to worship Jesus. It begins the season of Epiphany, which lasts until Ash Wednesday. Epiphany is the season when we remember the revelation of Jesus to the world and to individuals. During this season, we hear stories of the way that the light of Christ spreads to the ends of the earth.

From "Walk in Love" by Scott Gunn and Melody  
Wilson Shobe page 130

# 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 him.

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.

*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.*

## LITURGY OF THE WORD

### Opening Hymn (see insert)

### OPENING ACCLAMATION

*Presider* Blessed be God  
*People* And blessed be God's kingdom, now and forever, 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.

## 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

*We remain  
seated for the  
homily. Having  
someone  
comment on  
the scriptures  
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.*

## THE PRAYERS OF THE PEOPLE

Father, we pray for your holy Catholic Church;

*That we all may be one.*

Grant that every member of the Church may truly and humbly serve you;

*That your Name may be glorified by all people*

We pray for all bishops, priests, and deacons;

*That they may be faithful ministers of your Word and Sacraments.*

We pray for all who govern and hold authority in the nations of the world, especially President Donald Trump, Governor Kevin Stitt, & Mayor Stan Booker;

*That there may be justice and peace on the earth.*

Give us grace to do your will in all that we undertake;

*That our works may find favor in your sight.*

Have compassion on those who suffer from any grief or trouble; Names of those we are praying for Saying together,

*That they may be delivered from their distress.*

Give to the departed eternal rest;

Names of the recently departed Saying together,

*Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy;

*May we also come to share in your heavenly kingdom.*

Let us pray for our own needs and those of others.

*Silence*

*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 transformed for service in the world.*

## CONFESSION & 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 you 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)

## *Holy, Holy*(Call & Response Sanctus)

This musical score is for a Call & Response Sanctus, written in 4/4 time with a key signature of one flat (B-flat). It consists of seven systems of two staves each (treble and bass clef). The lyrics are written above the treble staff, and the melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord God of power and might. Ho - ly, ho - ly, ho - ly Lord God of power and might. Heav - en earth, heav-en and earth are full of your glo-ry. Ho - san-na in the high - est. Ho - san-na in the high - est. Bless - ed, bless - ed Ho - san-na in the high - est. Bless - ed, is he who comes in the name of the Lord. Bless - ed, is he who comes in the name of the Lord. is he who comes in the name of the Lord. Ho - san-na in the high - est. Ho - san-na in the high - est. Ho - san-na in the high - est. Ho - san-na in the high - est.'

Ho - ly, ho - ly, ho - ly Lord God of power and might.  
Ho - ly, ho - ly, ho - ly Lord God of power and might.  
Heav - en earth, heav-en and earth are  
full of your glo-ry. Ho - san-na in the high - est. Ho - san-na in the  
high - est. Bless - ed, bless - ed  
Ho - san-na in the high - est. Bless - ed, bless - ed  
is he who comes in the name of the Lord. Bless - ed, bless - ed  
is he who comes in the name of the Lord. Bless - ed, bless - ed  
is he who comes in the name of the Lord. Ho - san-na in the  
is he who comes in the name of the Lord.  
high - est. Ho - san-na in the high - est.  
Ho - san-na in the high - est. 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  
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