

THE 18TH SUNDAY AFTER PENTECOST
HOLY EUCHARIST RITE II | AN INSTRUCTED EUCHARIST
SUNDAY, OCTOBER 1ST, 2023 | 10:15 AM

WELCOME ALL! SEE THE BULLETIN BACK COVER FOR VISITOR AND NEWCOMER NOTES

Liturgy is from the 1979 Book of Common Prayer [BCP] of the Episcopal Church [blue book]

Service Music [S] and Hymns [H] are from the 1982 Hymnal [red book]

Scriptures are from the New Revised Standard Version [NRSV] of the Holy Bible [black book]

Commentary for today's Instructed Eucharist is drawn from the following sources:

The Discovery Series: A Christian Journey from the Episcopal Diocese of Texas

Instructed Eucharist from the Episcopal Church of the Transfiguration in Dallas, Texas

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The purpose of worship is to show reverence, honor, and adoration for God. For nearly 2,000 years, Christians have gathered in worship to remember the life, death, and resurrection of Jesus and to experience Him, together with God and the Holy Spirit, in their midst. Worship honors a deep, divinely implanted need in us to offer praise and thanks to God. As our Book of Common Prayer [BCP] states, "We praise God, not to obtain anything, but because God's Being draws praise from us (BCP, 857)."

When Episcopalians gather for public worship, we typically have a service known as the Holy Eucharist. The word "Eucharist" comes from a Greek word that means thanksgiving. Holy Eucharist is a celebration of the good things that God has given us, and a way of offering ourselves, in thanks, to God.

The way we worship is referred to as "liturgy," which comes from the Greek word that means "common labor for the common good," or "the work of the people." In Episcopal worship, each of us has an active role. We work together throughout the service to honor God through singing, listening, praying, and responding with our hearts, our minds, and our mouths.

The service of Holy Eucharist has two parts: the Liturgy of the Word, referred to as "The Word of God" in the BCP; and the Liturgy of the Table, referred to as "Holy Communion" in the BCP.

At the heart of this thanksgiving service, we find the proclamation of the Word and the meal given by Jesus to the church on the night before he suffered and died. Gathered at Christ's table, we receive bread and wine – simple substances that are transformed by God's grace into the body and blood of Christ. This transformation is not magic – it is received by faith. In the Eucharist, we believe that we too are transformed by God's love and grace. Through offering of ourselves at the Eucharist, and through receiving what God shares with us at Christ's table, our lives are changed. We become what we receive. Just as we call the bread and wine of the Eucharist "holy food," so we come to know ourselves as "holy people."

WELCOME TO ST. LUKE'S

INTRODUCTION TO THE INSTRUCTED EUCHARIST

Commentary for today's Eucharist will appear in purple text throughout the bulletin and will be read by the Instructed Eucharist Narrator.

We begin worship even before we arrive at church by focusing our hearts and minds on God. As we come together in the Lord's Name, each part of the gathering prepares us to enter fully into the experience of worship. That starts as we travel to the church, walk through the doors, take a service bulletin, and greet others in the Narthex [or Lobby].

It continues at the Baptismal Font, which at St. Luke's, is "The Rock." Like many churches, the Baptismal Font is positioned near the entrance. [Some churches also have blessed water near the entrance]. You may see people touch The Rock [or the blessed water] as a reminder of their own baptism, and of entering into community through baptism.

Worship continues as people enter the Sanctuary and listen to the musical prelude. As people take their seats, you may see them bowing slightly toward the altar or genuflecting [bowing on one knee] in respect and acknowledgement of Christ's presence there. You may see people making "the sign of the cross" now [and during other parts of the service]. By touching our forehead, chest, and left and right shoulders, this reminds us that Christ died for us. This action physically connects the thoughts of our minds and the feelings of our hearts with the actions of our bodies. [It is not required, and there are no specific directions about it in the Book of Common Prayer.] This time in the Sanctuary before the service begins is a quiet time for people to pray, center themselves, and prepare for the service. [Out of respect for the worship experience and others present, it is not a time for talking and visiting.]

Like many church services, our service officially starts with the ringing of a bell [sometimes a small bell called a Sacring Bell]. We stand for the Opening Hymn and Procession, which includes choir members, clergy, and those assisting them with the service, referred to as acolytes and lay ministers. You may see people bowing in reverence as the cross passes by them.

As part of our Episcopal liturgy - "the work of the people" - all are called to sing this hymn and other music in the service, regardless of how you feel or what you believe to be the quality of your voice. In worship, our prayer and singing is not a performance, and we are not judged on our talent. We simply join our voices with all of Creation in praising the one who made us and loves us and calls us his own.

THE WORD OF GOD

OPENING HYMN *GUIDE ME, O THOU GREAT JEHOVAH*

H 690

Please stand as you are able.

1 Guide me, O thou great Je - ho - vah, pil - grim through this
2 O - pen now the crys - tal foun-tain, whence the heal - ing
3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
stream doth flow; let the fire and cloud - y pil - lar
fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
lead me all my jour - ney through; strong de - liv - erer,
land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
strong de - liv - erer, be thou still my strength and
songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.
shield, be thou still my strength and shield.
thee, I will ev - er give to thee.

The service continues with the Opening Acclamation, in which we acknowledge our own place in God's blessing. There are two other versions of the Opening Acclamation – one for the seasons of Advent and Lent, and one for the Easter season. These changes help us mark the different seasons of the church calendar.

OPENING ACCLAMATION

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People *And blessed be his kingdom, now and for ever. Amen.*

Next, we say the Collect ('kah - likt) for Purity. This is an introductory prayer that helps collect our thoughts together in one focus and sets the tone for the rest of the service by acknowledging that we can keep no secrets from God, and that we need God's help to love and magnify him in our worship.

COLLECT FOR PURITY

BCP 355

Please remain standing.

Celebrant

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.**

We now continue our worship with a Song of Praise. Giving praise to God is another way of saying that we prize God above everything else. Often this song is the "Gloria," an ancient hymn drawn from the song of the angels to the shepherds on the night of Christ's birth.

GLORY TO GOD *GLORIA IN EXCELSIS (CANTICLE 20)*

S 280

*Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:*

*have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.*

The Celebrant (Rev Ann, the presiding priest) prays a final introductory prayer, a collect that reflects the Scriptures to be read during the service. This prayer is introduced by an ancient exchange between the Celebrant and People called the Salutation: "The Lord be with you." "And also with you." The phrases come from the story of Ruth in the Bible, and they are used at various times in worship to get our attention and prepare us to pray. During this prayer, and at other times in the service, it is traditional to gently bow in reverence at the name of Jesus Christ.

THE COLLECT OF THE DAY

BCP 242

Celebrant The Lord be with you.
People *And also with you.*
Celebrant Let us pray.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The heart of the first half of the service is the reading and hearing of Scripture.

These may include an Old Testament lesson – stories of God’s love for his chosen people, the Israelites or Hebrews, and the Bible of Jesus and his disciples; a Psalm – early pieces of poetry written over centuries which have been included in worship since ancient times; and a New Testament reading from the Epistles – stories of the first apostles and the early church or sections of pastoral letters written to early churches.

The readings for each day are specified in a reading plan called the Lectionary for the current year of a three-year rotation. The readings reflect a cycle of celebrations and seasons surrounding the Easter commemoration of Jesus’ death and resurrection, and the Christmas commemoration of Jesus’ birth and presence in the world. If you attend worship services at an Episcopal Church regularly over the course of three years, you will hear most of the Bible being read. Hymns are chosen to correspond with the readings and the season of the church year. Colors of the vestments and altar hangings also reflect the season of the church year.

At the end of each lesson, the reader says, “The Word of the Lord.” This is said after all readings, even the ones we don’t necessarily understand or like. Not all of Scripture is comforting or assuring, and some of what we encounter in Scripture makes us uncomfortable. But the same is true of God, who both comforts and challenges us, and so our reply is always “Thanks be to God.”

THE LESSONS

Please be seated for the Lessons.

The First Reading

Reader A Reading from the Prophet Ezekiel.

Ezekiel 18:1-4, 25-32

¹The word of the LORD came to me: ²What do you mean by repeating this proverb concerning the land of Israel, “The parents have eaten sour grapes, and the children’s teeth are set on edge”? ³“As I live,” says the Lord GOD, “this proverb shall no more be used by you in Israel. ⁴Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die.

²⁵Yet you say, ‘The way of the Lord is unfair.’ Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? ²⁶When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. ²⁷Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. ²⁸Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. ²⁹Yet the house of Israel says, ‘The way of the Lord is unfair.’ O house of Israel, are my ways unfair? Is it not your ways that are unfair?

³⁰Therefore I will judge you, O house of Israel, all of you according to your ways,” says the Lord GOD. “Repent and turn from all your transgressions; otherwise iniquity will be your ruin. ³¹Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? ³²For I have no pleasure in the death of anyone,” says the Lord GOD. “Turn, then, and live.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Response

Reader Please join me in reading today’s Psalm responsively by whole verse.

The Reader leads the Psalm; the People respond as indicated by bold italics.

Psalm 25:1-8

¹To you, O LORD, I lift up my soul;
my God, I put my trust in you; *
let me not be humiliated,
nor let my enemies triumph over me.

²*Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.*

³Show me your ways, O LORD, *
and teach me your paths.

⁴*Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long.*

⁵Remember, O LORD, your compassion and love, *
for they are from everlasting.

⁶*Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O LORD.*

⁷Gracious and upright is the LORD; *
therefore he teaches sinners in his way.

⁸*He guides the humble in doing right *
and teaches his way to the lowly.*

The Second Reading

Reader A Reading from Paul's Letter to the Philippians.

Philippians 2:1-13

¹If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, ²make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. ³Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. ⁴Let each of you look not to your own interests, but to the interests of others. ⁵Let the same mind be in you that was in Christ Jesus,

⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

⁷but emptied himself,
taking the form of a slave,
being born in human likeness.

And being found in human form,

⁸he humbled himself
and became obedient to the point of death—
even death on a cross.

⁹Therefore God also highly exalted him
and gave him the name
that is above every name,

¹⁰so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,

¹¹and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

¹²Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; ¹³for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

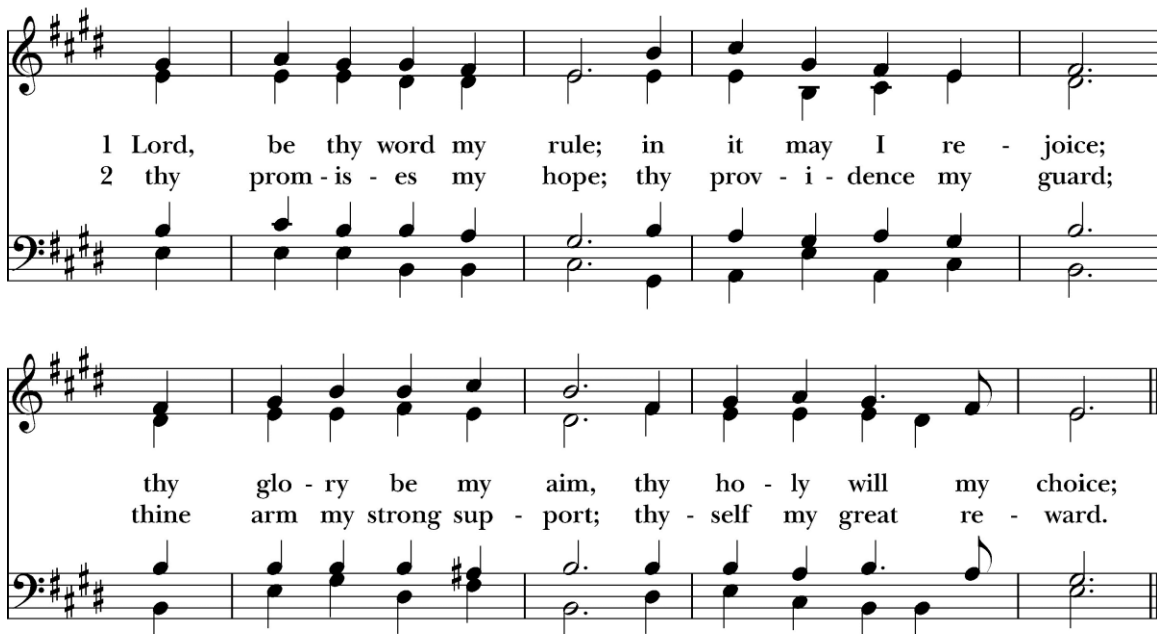
Reader The Word of the Lord.
People *Thanks be to God.*

Traditionally, a hymn reflecting these readings precedes the reading of the Gospel lesson and ties them together. Let us stand to sing together today's Sequence Hymn.

SEQUENCE HYMN *LORD, BE THY WORD MY RULE*

H 626

Please stand as you are able.



1 Lord, be thy word my rule; in it may I re - joice;
2 thy prom - is - es my hope; thy prov - i - dence my guard;
thy glo - ry be my aim, thy ho - ly will my choice;
thine arm my strong sup - port; thy - self my great re - ward.

For the reading of the Gospel lesson, the congregation stands out of respect for Jesus and the stories of his ministry. The four Gospels contain the good news of God's kingdom coming to us in Jesus Christ. They contain the teachings of Jesus and stories of his ministry. The Gospel is often read amidst the congregation, symbolizing the bringing of the Gospel message out into the world. This tradition dates back to the 3rd century. Acolytes carrying "torches", or candles, flank the Book, serving both a practical and symbolic function of giving light. As the Gospel lesson is introduced, you may see people making a special sign of the cross by touching their forehead, mouth, and chest, signifying the desire that the Gospel will dwell in our minds, on our lips, and in our hearts.

THE GOSPEL

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew.
People *Glory to you, Lord Christ.*

Matthew 21:23-32

²³When [Jesus] entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" ²⁴Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. ²⁵Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' ²⁶But if we say, 'Of

human origin,' we are afraid of the crowd; for all regard John as a prophet." ²⁷So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

²⁸"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' ²⁹He answered, 'I will not'; but later he changed his mind and went. ³⁰The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. ³¹Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. ³²For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him."

Celebrant The Gospel of the Lord.
People *Praise to you, Lord Christ.*

GOSPEL ACCLAMATION

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

The image shows a musical score for the Gospel Acclamation. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The melody is written in a simple, hymn-like style with a key signature of one sharp (F#) and a common time signature (C). The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!' are written above the treble staff, and the same lyrics are written below the bass staff. The music is divided into three measures, each corresponding to one 'Al - le - lu - ia'.

The Sermon allows for the preacher to help us understand how the Scriptures impact our lives today. The words we hear help us know who we are and Whose we are.

THE SERMON
Please be seated.

THE REVEREND ANN MCLEMORE, INTERIM RECTOR

The congregation now stands to profess our beliefs through one of the ancient statements of the Christian faith, fashioned by early church councils, known as creeds, from the Latin word "credo" meaning "I believe." The Nicene Creed literally took a century of debate to finalize.

THE NICENE CREED
Please stand as you are able.

BCP 358

Celebrant Please join me in affirming our faith in the words of the Nicene Creed.
All say together

*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.*

We now turn our attention to praying for the Church and for the world. These prayers are called the "Prayers of the People" because they represent our deepest longings as God's people at prayer.

PRAYERS OF THE PEOPLE FORM III

BCP 387

Please remain standing or kneel as you are able.

The Reader leads the prayer; the People respond as indicated in bold italics.

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;
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;
That they may be delivered from their distress.

Give to the departed eternal rest;
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. Then, the People may add their own petitions.

The Celebrant adds a concluding Collect.

Just as we do with the Nicene Creed, we use plural language in the following prayer: “We confess that we have sinned...” This is called a “general confession” because we are confessing our sins and our need for God’s forgiveness in community.

CONFESSION OF SIN

BCP 360

Please continue to stand or kneel as you are able.

Celebrant

Let us confess our sins against God and our neighbor.

Celebrant and People say together

*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.*

After we have confessed our sins, the Celebrant, as God’s representative, declares that all our sins have been put away by the mercy of Jesus Christ. God forgives without condition, but our repentance and commitment to righteous living closes the loop and transforms forgiveness into reconciliation.

THE ABSOLUTION

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.*

We end the Liturgy of the Word with the Passing of the Peace. The resurrected Jesus’ first words to his friends were “Peace be with you,” and here we speak that same holy greeting to one another. This is much more than simply shaking hands in greeting. The Peace is a sacred time immediately before we receive Communion for us to show our reconciliation with each other and for seeing Christ in others.

THE PEACE

BCP 360

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

WEDDING ANNIVERSARY PRAYER

BCP 431

Celebrant and People say together

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a

haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

BIRTHDAY PRAYER

BCP 830

Celebrant and People say together

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes understanding abide all the days of their lives; through Jesus Christ our Lord. Amen.

ANNOUNCEMENTS

THE HOLY COMMUNION

After the Peace, we begin the Liturgy of the Table, also known as the Great Thanksgiving or Holy Communion, by accepting the people's offerings of bread, wine, money, and other gifts as we make an offering to show our thankfulness for all we have and all we are. Since there are no words being spoken at this time, the choir often offers a gift of music, called the Offertory Anthem.

During this time, the Celebrant (or deacon, if available) prepares the altar, starting with a ceremonial washing of hands that represents the fact that no one comes to this table without sin. The chalice (cup) and paten (plate) are placed on the altar. The bread is placed on the paten. The Celebrant pours wine into the chalice and adds a little water. The bread and wine represent Christ's body and blood. The water represents us. Once the wine and water are combined, they cannot be separated, believed to symbolize that we are one with Christ, just as Christ is one with the Father. The water may also symbolize the water that poured out of Jesus' side after his crucifixion.

The priest then leads the congregation in the Great Thanksgiving. A "Proper Preface" is said or sung for that particular Sunday or other occasion.

OFFERTORY

The Celebrant begins the Offertory with a sentence of Scripture.

BCP 376

OFFERTORY ANTHEM *O PRAISE GOD IN HIS HOLINESS*

[BY JOHN WELDON]

DOXOLOGY *[sung to the tune of H 400]*

Please stand as you are able as the gifts are presented and placed on the altar.

*Praise God, from whom all blessings flow, praise him all creatures here below;
Alleluia, alleluia!
Praise him above ye heavenly host; praise Father, Son, and Holy Ghost.
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

Now that the Altar has been prepared, the Great Thanksgiving begins with a piece of sacred dialogue between the Celebrant and the People. In the early Church, everyone in the congregation stood for all prayers to honor the way that in the resurrection of Christ, we have been made worthy to stand before God. Some choose to kneel during the prayer, as a demonstration of humility and reverence.

The word Eucharist means to give thanks. In every communion service Christians tell the story of God's creation and God's saving act of redemption by the sending of Jesus. We focus on the death and resurrection of Jesus which is the heart of the

Christian faith. We listen to his oldest recorded words at the Last Supper with his disciples, in which he commanded us to continue the tradition he was beginning.

As the words and actions at the altar progress, they do so according to a four-fold pattern first used by Jesus when he miraculously fed the multitudes with bread and fish, and also used again at the Last Supper. First, he took the bread. Then he gave thanks over the bread. He broke the bread, and finally he gave it to the people. As we involve ourselves in the drama of Communion, together we remember what happened in such a vivid way that this memory is brought right back into the present moment.

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER A

BCP 361

Please remain standing as you are able.

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Lift up your hearts.

People *We lift them to the Lord.*

Celebrant Let us give thanks to the Lord our God.

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

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.

Here a Proper Preface is said.

BCP 377

We next sing or say The Sanctus. In the Book of Isaiah, these are the words used by the seraphim to offer eternal praise to God (6:3). The Sanctus reminds us that our act of praise and thanksgiving occurs mystically together with all the faithful throughout time who eternally praise and worship God. Many choose to bow low while singing these words, to demonstrate awe and humility before the holiness of God.

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:

THE SANCTUS

BCP 367

Celebrant and People say or sing together

*Holy, holy, holy, Lord God of power and might,
Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest.*

The next prayer focuses on remembering: how God has loved us since the beginning of creation; how we have turned away from God; and how God came to save us in the person of Jesus Christ. These words are called “the words of institution.” Traditions have developed in some churches, such as elevating the bread and wine at these words, with the people bowing or crossing themselves, in the belief that the elements have been transformed at this moment into the body and blood of Christ.

Celebrant

Please kneel as you are able.

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.

Recalling the words of Jesus at the Last Supper, the celebrant says the Words of Institution, then the Holy Spirit is invoked to make the common bread and wine holy and to be present with God's people.

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People say together

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.

As with most prayers, the Eucharistic Prayer concludes with a final Amen, but this Amen is so important that it is known as the "Great Amen"-the only word in the BCP printed in capital italics. The word "Amen" is an ancient statement of affirmation, like saying, "Yes, I believe that. Those words are my words, too." Here, after the Great Amen, we make a solemn bow in reverence of the consecrated Sacrament. We are encouraged to speak the "Amen" with strong voices.

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 is the only prayer that we say in every public act of worship in the Episcopal Church. It is the prayer that Jesus taught his disciples, when asked how to pray.

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

BCP 364

Celebrant and People say together

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.

Now the Celebrant breaks the bread, in what is known as the “Fraction.” It calls to mind not only Christ being broken on the cross for us, but also the story from Luke’s Gospel of the disciples recognizing the risen Jesus at supper in Emmaus only when He broke the bread. Following the Fraction, there is a significant period of silence, meant to echo the great silence that the Gospels say came over the whole earth in the moments after Christ’s death.

(keep silence)

Finally, the priest sums up with the final anthem as a way of bringing together what happens in the Breaking of the Bread.

THE BREAKING OF THE BREAD

Celebrant Christ our Passover is sacrificed for us;

People *Therefore let us keep the feast.*

Through all of our prayers, we believe that God has now transformed the bread and wine so that Christ is truly present in them. Together they are an outward and visible sign of an inward and spiritual grace – the traditional definition of a sacrament.

The congregation now comes forward to receive the bread and wine at the altar rail. You may see people make the sign of the cross before or after receiving the bread and wine. To receive the bread or wafer, we hold out our hands, crossed, with palms up. To drink the wine, take the base of the chalice in your right hand and guide it to your lips, while the priest or Lay Eucharistic Minister tips the cup slightly. You may also intinct [dip] the edge of the wafer into the wine. As we return to our seats, we may kneel for a time of silent prayer.

INVITATION TO COMMUNION

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.

- † *All people of any age who are baptized Christians are welcome to receive the Sacrament of Holy Communion.*
- † *The consecrated host [blessed wafer] represents full Communion if you do not wish to take wine.*
- † *Gluten-free wafers are available upon request; signal the Priest by cupping your hands together.*
- † *If you prefer to receive a blessing instead of Communion, please signal the Priest by crossing your arms over your chest.*
- † *Please follow the direction of the ushers to proceed to the altar rail.*
- † *Please fill spaces at the altar rail from right to left as they open. You may stand or kneel.*
- † *After the person to your left has received Communion, please return to your pew.*

DISTRIBUTION OF COMMUNION

H 685, 641

Now that everyone has received communion, we say a prayer thanking God for the gift of His Son and asking for God’s presence in our daily lives. Note that we kneel in reverence.

POST-COMMUNION PRAYER

BCP 365

Please kneel as you are able.

Celebrant Let us pray.

Celebrant and People say together

*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.*

The Blessing is now given, and our celebrant pronounces God’s blessing as a final reminder that the Eucharist is not an end unto itself but is nourishment for all that we do beyond this place.

The Celebrant says a blessing over the people.

CLOSING HYMN *LORD, DISMISS US WITH THY BLESSING*

H 344

Please stand as you are able.

1 Lord, dis - miss us with thy bless - ing; fill our hearts with
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
 joy - ful sound: may the fruits of thy sal - va - tion
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,
 in our hearts and lives a - bound: ev - er faith - ful,
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.
 ev - er faith - ful to thy truth may we be found;
 may we ev - er reign with thee in end - less day.

The Eucharist now concludes with the Dismissal – our charge to go forth into the world to do ministry in the Lord’s name. We are not allowed to linger; we are called to go back out into the world and do God’s work.

THE DISMISSAL

Celebrant Go in peace to love and serve the Lord. *Alleluia!*

People *Thanks be to God. Alleluia!*

WORSHIP MINISTERS

Preacher and Celebrant: *The Reverend Ann McLemore, Interim Rector*

Altar Guild: *Team 1 Yi-Ming Harrison/Bonnie Conner*

Floral Guild: *Sue DeVos* | DOK Flower Delivery: *Andrea Horner*

Lay Eucharistic Visitors: *NA* | Vestry: *TBD*

Worship Support: *Michael Balli, Barbara Frazell, Kym Hall, LoriAnn Lavallee, Jacob Leal, Robin Miner, Nancy Phillips*

Youth AV Assistants: *Gray Beinke, Noah Caldwell, Jackson Diver, Grant Williams*

8:00 AM

Ushers/Greeters: 8:00 AM *Team Ron Betz* | Crucifer, Reader, and Lay Eucharistic Minister: *Mike Senich*

10:15 AM

Ushers: *Team 5 John Frazell*

Instructed Eucharist Narrator: *Darren Grissom* | Reader: *Jackie Ash*

Chalice Bearers: *Linda Davis, Bleckley Dobbs* | Paten Bearer: *Dan O'Neil*

Acolytes: *Aria Alexander, Amelia Collins, Francisco Cristobal, Charlotte Sutherland, Brianna Willsey, Avery Yates*

Choir Director: *Don Grantham* | Organist: *Stephen McElroy*

PARISH PRAYER LIST

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation, especially:

These Members and Loved Ones Serving Our Country: Andrew; Brian; Carter; Christine; Javen; Jordan; Phillip.

Those Whose Needs Have Been Made Known to Us: Adam; Addy; Allen; Ann; Beth W.; Beverly; Bill; Bill E.; Bob; Gail; Buddy; Carol; Carolyn; Cassie; Charlotte; Chris G.; Chris M.; Chris K.; Chris and Pam; Chuck; Craig; Dana; Debbie; Debbie P. & Marc P.; Deborah; Dennis; Diane; Dick and Shaula; Don; Downy; Gary; George; Glenn; Holly; Jan; Jana, Trent & Judy; Janice; Jayme; Jeff; Jim; John; Josh; Josh, Victoria, and Hollis; Katherine; Kay; Kay R.; Kelly; Kristen; Kurt; Lainie; Laura; Lily and Carrie; Linda; Liz; Matthew; Marilyn; Mark; Mark S.; Mary; Mary Alice; Maureen; Michael, Danny, Clare, and Travis; Pam; Pat; Patty; Perry; Rachel; Rex; Roslyn; Sally; Sam; Samantha; SarahNelle; Sharon; Tommy; the Fuho Lin Family.

For Those Who Have Died: Reynaldo Cristobal, father of Ron Cristobal.

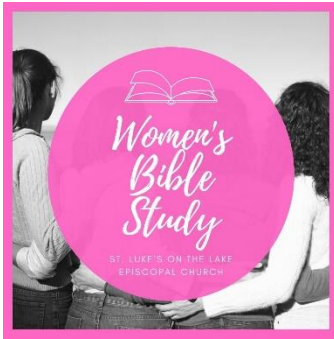
DOK HOUSEHOLD PRAYER ROTATION LIST

*The Daughters of the King [DOK] are members of the oldest order of non-ordained women in the Episcopal Church. DOK members pray specifically for individuals who have requested their prayers. In addition, each week, DOK members pray on a regular rotating basis for 11 households in our parish. Household prayers for the week of **October 1st** are for:*

Those Households with Last Names Beginning with: *STE through THO*

Episcopal Youth Community [EYC] Gathering
preEYC [3rd-5th Grade]/EYC [6th-12th Grade]
TODAY Sunday October 1st 5-7 PM |Riker Hall and Front Lawn
Focus: Camp Allen Fun!

- *Play favorite Camp Allen games*
 - *Eat favorite Camp Allen foods*
 - *Create a Camp Allen-style craft*
-



Monday Women's Bible Study [via Zoom]
Monday Mornings|10:30-11:30 AM
Study: "Evangelism: Sharing the Big Story" by James Choung

- Visit www.stlukesonthelake.org for Zoom link
- Facilitated by LoriAnn Lavalley/Maria Cavins
- Open to all women—drop in anytime and feel free to invite friends
- Contact the office for more information

VESTRY OF ST. LUKE'S ON THE LAKE

The Vestry serves as our Board of Directors. Members are listed below with their terms of office.
They are here to help with questions/comments about St. Luke's.

2021-2023

Darren Grissom
Peggie Klema
Lenee Willsey

2022-2024

Jane Ellen Carter
Austin Collins
Jim Smith
Anne Steichen

2023-2025

Chris Perkins
Peggy Point
Karla Tabor
Ann Thompson

OFFICERS OF THE VESTRY

The Rev. Ann McLemore
Darren Grissom
Austin Collins
Peggy Point
Brad Powell

Interim Rector
Senior Warden
Junior Warden
Clerk
Treasurer [Non-Voting]

Daughters of the King Monthly Meeting

Saturday, October 21st | 10:00 AM

Special Speaker: Judy Everswick

The Daughters of the King welcome Judy Everswick as our speaker on Saturday morning, October 21st at 10 am in the Parish Hall. ALL women of the parish are welcome and encouraged to attend and hear this very engaging and faithful woman speak about her life in the mission field. From small villages in Zimbabwe to the jungles of the Amazon, and everywhere in between, Judy tells wonderful stories of love and triumph from a lifetime of going wherever God called. You will enjoy her wit and humor as she deals with snakes in Africa, a detached retina in China and food poisoning in Cambodia. You will be warmed by her stories of compassion and changed lives, you will be encouraged by tales of bravery, you'll fall in love with the people she met, and you'll be amazed at the details God always worked out for good. Please plan to join us, and bring a friend!



**St. Luke's
ON THE LAKE
EPISCOPAL CHURCH**

5600 RR 620 North
AUSTIN, TX 78732
www.stlukesonthelake.org
(512) 266-2455

FREE COMMUNITY EVENT FOR ALL AGES

LUKETOBERFEST 2023

A CELEBRATION HONORING OUR PATRON SAINT

FOOD, MUSIC, FAMILY FUN!

SUNDAY, OCTOBER 22ND, 4:00-7:00 PM

Enjoy a fall day overlooking Lake Travis!

Featuring live polka music by the award-winning
Mike Middleton & the Middletones

Chili Cook-Off (bring your favorite recipe in a crockpot)

Fun Carnival Games and Kids' Costume Parade

Trunk-or-Treat (decorate your car for parking lot trick-or-treat)

***Serving House Chili, Hot Dogs, Tea,
Lemonade, & Other Soft Beverages**

Potluck Cookie Bar (bring your favorite batch!)

[Beer & Wine Available for Suggested Donation]

**Bring your friends! Questions? Email connection@stlukesonthelake.org
or call (512) 266-2455**

VISITOR AND NEWCOMER NOTES

ST. LUKE'S ON THE LAKE EPISCOPAL CHURCH: *A COMMUNITY IN CHRIST AND CHRIST TO THE WORLD*

Welcome to St. Luke's! Whether you are joining us today for the first time, or have journeyed with us for years, we pray that you will connect with God in new and powerful ways in our community. Let us open our hearts together to a deeper relationship with a God who loves us and longs to be in relationship with us, and longs for us to be in relationship with one another.

Are You New?

- † **About You:** Please help us connect with you by filling out a *Connection Card*, found in the pew racks/in the Lobby [Narthex]/from the ushers/via the QR code/on the front page of our website. We will follow up with you however you prefer.
- † **About Our Worship:** Our worship style is interactive. We use the blue *Episcopal Book of Common Prayer [BCP]* as our guide. You will see people sitting, standing, or kneeling depending on whether we are listening, singing, or praying. You will hear people responding during the service as prompted. Please do whatever feels comfortable.
- † **About the Episcopal Church:** To learn more about what Episcopalians believe, please see *An Outline of the Faith* [commonly called the Catechism] on pp 843-862 of the Book of Common Prayer. More information is available at www.episcopalchurch.org [the National Church website] and www.epicenter.org [the Diocese of Texas website].
- † **Restrooms** are located on the lower level at the bottom of the staircase near the Parish Hall, accessible via elevator or stairs.
- † **Questions?** Please ask anyone near you for help.



Especially For Children

- † *Children of all ages are always welcome in our service.*
 - Check the Family Center for “Pew Art” supplies.
 - For a quiet spot, visit the Cry Room or the Connection Café in the Lobby.
- † **Beginning at 9:00 AM:**
 - **Infant-Age 5** are invited to our professionally staffed childcare area on the lower level between Riker Hall and the Parish Hall.
 - **K-5th Graders** are invited to “Design Dock” on the lower level of Riker Hall.
 - **6th-12th Graders** are invited to Youth Meet-up in Big Blue Riker on the upper level of Riker Hall.
- † **Beginning at 10:15 AM: Kinder-5th Grade Kids' Church** is an interactive, kid-friendly worship service. Children are invited before the 10:15 AM service to go downstairs to the Parish Hall. They return at the Peace. Parents are welcome to join.

We are grateful for your tax-deductible contributions, which enable us to continue our work.

If you are joining us on-line, click [here](#) to give, or mail a check to:
St. Luke's on the Lake Episcopal Church | 5600 RR 620 N | Austin, TX 78732

ST. LUKE'S ON THE LAKE EPISCOPAL CHURCH

THE REV. ANN MCLEMORE, INTERIM RECTOR

5600 RANCH ROAD 620 NORTH | AUSTIN, TEXAS 78732

WWW.STLUKESONTHELAKE.ORG | [512.266.2455](tel:512.266.2455) | OFFICE@STLUKESONTHELAKE.ORG