

THE DAY OF PENTECOST
WHITSUNDAY



SAINT ANDREW'S EPISCOPAL CHURCH

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SAINT ANDREW'S EPISCOPAL CHURCH WELCOMES YOU!

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: PENTECOST SUNDAY

Pentecost (from the Greek *pentekoste*, 'fiftieth' of fifty days of celebration) has its roots in the Jewish Feast of Weeks, which was completed on the fiftieth day after Passover. On the fiftieth day of Easter, God sends his Holy Spirit to empower the Church to perform the mission which the risen Christ has entrusted to it; and he inaugurates the messianic community of perfect communication. Pentecost celebrates both the Holy Spirit and the Christian Church. It was originally the crown and completion of the Easter season; only later, in the medieval West, did it become a new festival season of its own.

After the Easter Vigil, the time of Pentecost was a preferred occasion for baptism in early Christian centuries, and the services of Pentecost also reflect this baptismal theme. Christ's disciples are born again of water and the spirit. There is some evidence that the ascension was first celebrated on the fiftieth day of Easter, but it was soon moved to the fortieth day in faithfulness to Luke's chronology. Ascension and Pentecost are closely linked. The risen Lord is no longer present to the Church in the body of his flesh; the Church is now to be the new body of Christ, filled with his life through the gift of the Spirit.

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

GATHERING

We begin by praising God through song and prayer.

OPENING HYMN • SEE INSERT/HYMNAL BOARD (BLUE HYMNAL, LEVAS, AND MUSIC COLLECTION FOR SAINT ANDREW'S LOCATED IN PEW RACKS)

OPENING ACCLAMATION

All stand.

Presider Christ is risen.

People The Lord is risen indeed.

COLLECT OF THE DAY

The Collect is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day. The Contemporary Collects are on pages 211-261 in the red Book of Common Prayer in the pew rack

Presider God be with you.

People And also with you.

Presider Let us pray.

WE HEAR THE SACRED STORIES • SEE INSERT FOR READINGS

We hear the stories of the experience of God from our spiritual ancestors. Reading and 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 FIRST READING

A READING FROM HEBREW SCRIPTURES

All sit.

THE PSALM OF THE DAY

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

THE SECOND READING

A READING FROM THE NEW TESTAMENT

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.

THE PROCLAMATION OF THE GOSPEL

THE SERMON

We remain seated for the sermon. 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 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

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.

PRAYERS OF THE PEOPLE

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.

Reader Father, we pray for your holy Catholic Church;

People **That we all may be one.**

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

People **That your Name may be glorified by all people.**

Reader We pray for all bishops, priests, and deacons, especially Presiding Bishop Michael Curry and Bishop Poulson Reed;

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

Reader We pray for all who govern and hold authority in the nations of the world; especially President Joe Biden, Governor Kevin Stitt, and Mayor Stan Booker.

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

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

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

Reader Have compassion on those who suffer from any grief or trouble; especially; for the firefighters, the first responders, for the hungry, the oppressed, those in prison, and those in the military;

People **That they may be delivered from their distress.**

Reader Give to the departed eternal rest;

People **Let light perpetual shine upon them.**

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

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

Reader Let us pray for our own needs and those of others;

Silence

Presider closes with concluding prayer

CONFESSION & ABSOLUTION

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.

Presider Holy God, we have fallen short in loving you and loving our neighbors; we stand beside each other and ask for the forgiveness of our sins.

People Most merciful God,
We confess that we have sinned against you,
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

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

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 all commonly used.

Presider The peace of Christ be always with you.

People And also with you.

Presider Let us offer each other a sign of Christ's peace.

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.

OFFERTORY

The gifts of bread, wine, money and other gifts are brought to the Presider as an offering to God as a reminder of Christ's sacrificial love and life. Once the Altar is prepared the Presider and people give thanks to God for the many gifts we have been given.

*Please rise first when the Bread and Wine
(our offerings or "gifts" to God)
are brought forward to the altar*

Instructions for online giving are found in the Announcements portion in the provided insert.

Be seated after the "gifts" are presented at the altar

OFFERTORY HYMN • SEE INSERT/BLUE HYMNAL IN PEW RACK FOR HYMN

THE HOLY COMMUNION



THE GREAT THANKSGIVING

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.

PRESENTATION OF GIFTS

Please rise a second time as the offering plate is presented at the altar

Presider All things come of thee O Lord,
People And of thine own have we given thee.

The people remain standing:

Presider God be with you.

People And also with you.

Presider Lift up your hearts.

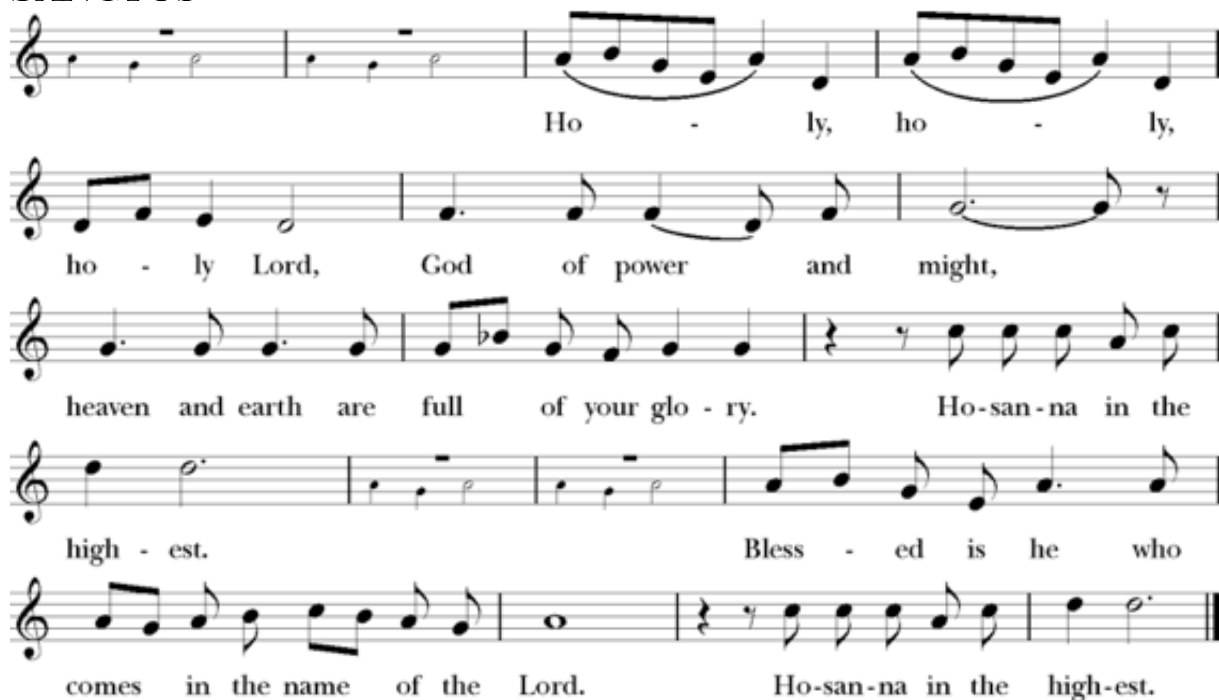
People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Presider Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

SANCTUS



Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven 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

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, 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, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

*Presider
& People*

Christ has died.

Christ is risen.

Christ will come again.

Presider

Remembering his death and resurrection,

we now present to you from your creation this bread and this wine.

By your Holy Spirit may they be for us

the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit

and live as Christ's Body in the world.

Bring us into the everlasting heritage of your sons and daughters, that with all your saints,

past, present, and yet to come,

we may praise your Name for ever.

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

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 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

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

FRACTION ANTHEM

Presider Alleluia. Christ our Passover is sacrificed for us.
People Therefore let us keep the feast. Alleluia.

INVITATION

We partake in the Eucharist and 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.

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

This is Christ's table and all are welcome and all are fed. Please follow the movement to the altar.

COMMUNION HYMN • SEE INSERT/HYMNAL BOARD (BLUE HYMNAL, LEVAS, AND MUSIC COLLECTION FOR SAINT ANDREW’S LOCATED IN PEW RACKS)

POST-COMMUNION PRAYER

After the Silence the Presider invites the congregation to stand and pray saying:

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.

CLOSING HYMN • SEE INSERT/HYMNAL BOARD (BLUE HYMNAL, LEVAS, AND MUSIC COLLECTION FOR SAINT ANDREW’S LOCATED IN PEW RACKS)

We begin and end our time of worship by praising God through song and prayer.

BLESSING

DISMISSAL

As the celebration ends, we are charged to “Go in Peace to love and serve the Lord.” 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.

Presider Let us go forth in the name of Christ.

People Thanks be to God.

**THANK YOU FOR WORSHIPING WITH US TODAY.
WE HOPE TO SEE YOU AGAIN SOON!**

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