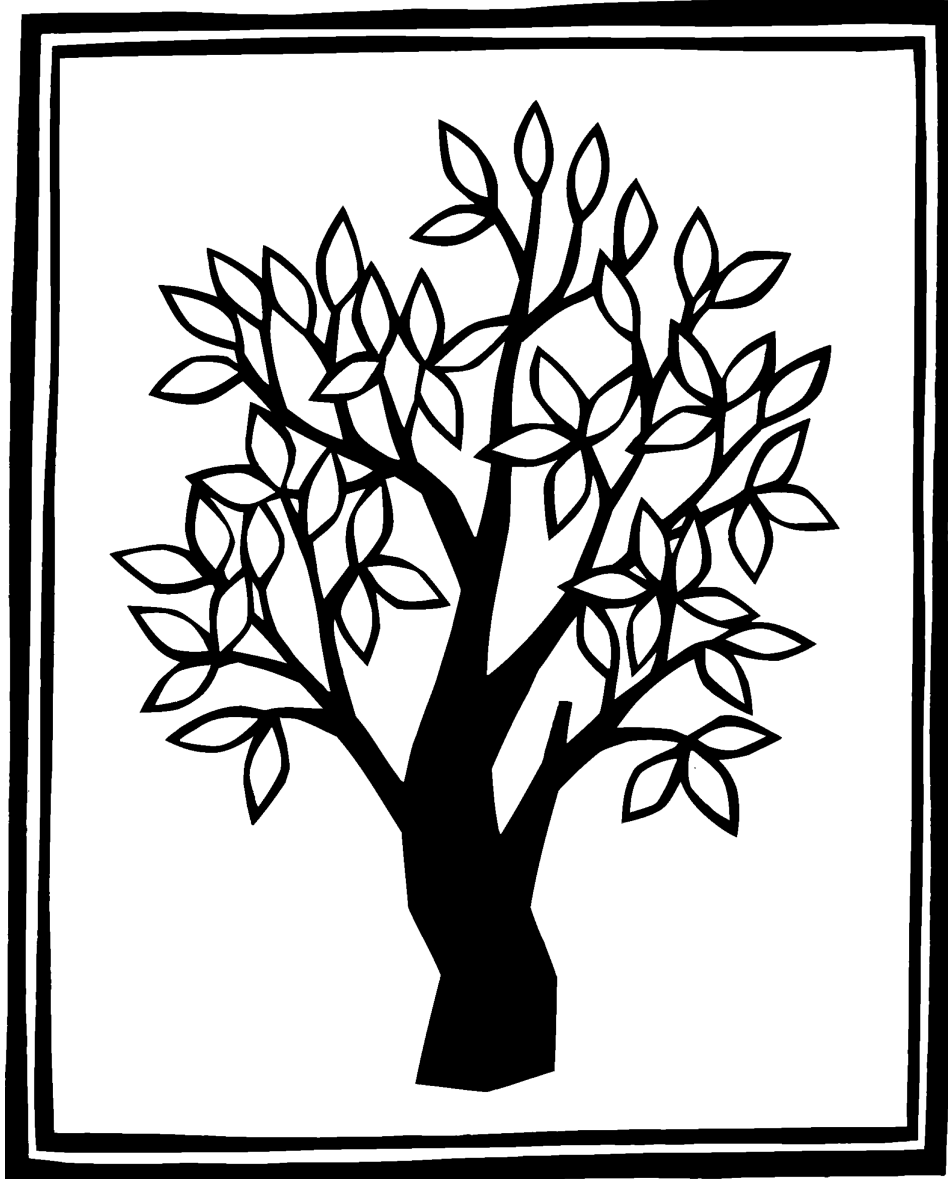


ORDINARY TIME:
THE SEASON AFTER PENTECOST



Growing into who God created us to be

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: THE SEASON AFTER PENTECOST

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

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

ABOUT THE HOLY EUCHARIST



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

-Br. Geoffrey Tristram

Society of Saint John the Evangelist

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

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

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 Blessed be the One, Holy and Living God.

People Glory to God, for ever and ever. *Amen.*

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

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

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

After reading

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

PREPARING TO HEAR THE GOSPEL

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

THE PROCLAMATION OF THE GOSPEL

Presider God is 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 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 O God through Jesus Christ seeks us and meets us in the everydayness of our lives. All that we do, at work, at school, at play, all the ordinary things of our lives are acts of prayer. Let us gather our prayers, desires, and thanksgivings and offer them to the Holy One who first loved us.

O God our Creator, you have graced us with the gift of life and a world to live in. Empower and strengthen the witness of your church that, true to its calling, it may proclaim your radical and boundless love, in word and deed.

People **Send us O Christ.**

Reader O God, you nourish and sustain us by Word and Sacrament. Strengthen all the people of our church, especially our Presiding Bishop, our bishop, our clergy, and all those who lead your church. Grant that, sustained in you, our service and witness in this community may be full of faith and love.

People **Awaken us O Christ.**

Reader O God, Source of our life, you have adopted us in the waters of baptism and made us your own in love. We pray that we may embrace our lives and the lives of others with courage and compassion, unafraid of joy and pain, sickness and health. May your care be made known in our care.

People **Inspire us O Christ.**

Reader O God of many names, you are revealed in differing faiths but know us each by name. Give us understanding hearts that we may see in the face of those who differ from us none other than the face of Jesus. May your name be always on our lips and in our actions.

People **Enliven us O Christ.**

Reader God of justice, you revealed your power in the servanthood of Jesus. May those who govern the nations use their authority in wisdom, kindness and peace. Awaken in all who govern a thirst for justice that embodies your care for this earth and the human community.

People **Seek us O Christ.**

Reader God of liberation, you are the hope of the weak and the needy. Rescue those who suffer poverty, injustice or oppression when they cry out. Open the ears of our hearts to hear and quicken in us the fire to respond in love.

People **Revive us O Christ.**

Reader O God of Grace, in you we live and move and have our being. Grant to those who are unemployed, underemployed and those who continue to seek gainful employment, hope and strength to face the days ahead. Awaken in us a graceful spirit that we may offer support and empowering care.

People **Support us O Christ.**

Reader O God of Compassion, you are a well-spring of comfort and healing. Grant comfort, healing and release to those who suffer illness, distress or grief.

See the insert for prayers

Awaken in us boundless compassion and use us as agents of loving kindness. In our time, awaken us O Christ.

People **Heal us O Christ.**

Reader O God of All Generations, we thank you for the gift of the lives and the loving service of all who have died.

See the insert for souls departed

Keep us in the bonds of love with all the saints throughout the ages and bring us to the fullness of your reign.

People **Receive us O Christ.**

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 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

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 on the last page of this bulletin

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

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

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 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.**

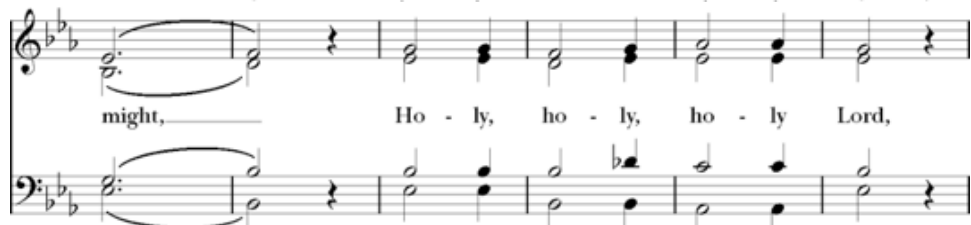
Presider All thanks and praise are yours at all times and in all places,
our true and loving God;
through Jesus Christ, your eternal Word,
the Wisdom from on high by whom you created all things.
You laid the foundations of the world
and enclosed the sea when it burst out from the womb;
You brought forth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

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

SANCTUS



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



might, Ho - ly, ho - ly, ho - ly Lord,



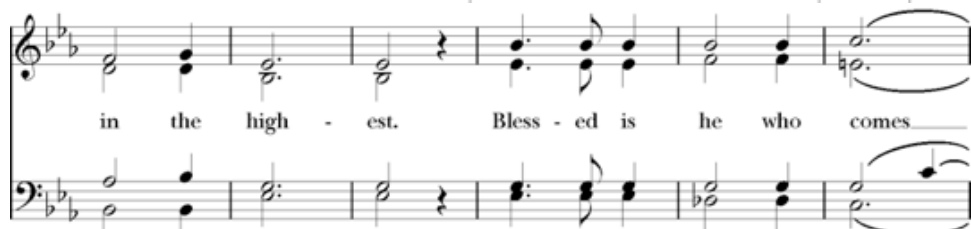
God of power and might, hea - ven and earth are



full, full of your glo - ry. Ho -



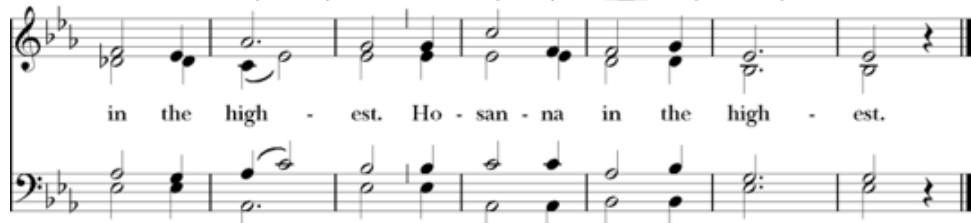
san - na in the high - est. Ho - san - na



in the high - est. Bless - ed is he who comes



in the name of the Lord. Ho - san - na



in the high - est. Ho - san - na in the high - est.

WORDS OF INSTITUTION

Presider

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

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

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

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

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

*Presider
& People*

**Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!**

Presider

Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit's power,
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,
and in the fullness of time gather us
with all your people
into the joy of our true eternal home.

Through Christ and with Christ and in Christ,
by the inspiration of your Holy Spirit,
we worship you our God and Creator
in voices of unending praise.

*Presider
& People*

Blessed are you now and for ever. *AMEN.*

THE LORD'S PRAYER

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.

CHURCH STAFF & LEADERSHIP

THE BISHOP OF OKLAHOMA
The Rt. Rev. Poulson Reed

SENIOR WARDEN
Carl Ryker

RECTOR
Reverend Stephanie Jenkins

JUNIOR WARDENS
John Carter
Larry Neal

PARISH TREASURER
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VESTRY MEMBERS
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Lane Hooton
Paul James
Harriet Lugo

NURSERY ATTENDANTS
Allison Simpson
Camryn Simpson



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

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