

Entrance Rite

OPENING ACCLAMATION

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People *And blessed be his kingdom, now and for ever. Amen.*

COLLECT FOR PURITY

The Celebrant may say

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.*

THE GLORIA

Celebrant and People

*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 COLLECT OF THE DAY

Celebrant The Lord be with you.

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

Celebrant Let us pray.

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.***

The Lessons

FIRST READING: Isaiah 45:1-7

Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him-- and the gates shall not be closed: I will go before you and level the mountains, I will break in pieces the doors of bronze and cut through the bars of iron, I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name. For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me. I am the Lord, and there is no other; besides me there is no god. I arm you, though you do not know me, so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the Lord, and there is no other. I form light and create darkness, I make weal and create woe; I the Lord do all these things.

Reader The Word of the Lord.

People ***Thanks be to God.***

PSALM 96:1-9

¹ ***Sing to the Lord a new song; ****

sing to the Lord, all the whole earth.

² ***Sing to the Lord and bless his Name; ****

proclaim the good news of his salvation from day to day.

³ ***Declare his glory among the nations ****

and his wonders among all peoples.

⁴ ***For great is the Lord and greatly to be praised; ****

he is more to be feared than all gods.

⁵ ***As for all the gods of the nations, they are but idols; ****

but it is the Lord who made the heavens.

⁶ ***Oh, the majesty and magnificence of his presence! ****

Oh, the power and the splendor of his sanctuary!

⁷ ***Ascribe to the Lord, you families of the peoples; ****

ascribe to the Lord honor and power.

⁸ ***Ascribe to the Lord the honor due his Name; ****

bring offerings and come into his courts.
*9 Worship the Lord in the beauty of holiness; **
let the whole earth tremble before him.

SECOND READING: 1 Thessalonians 1:1-10

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead-- Jesus, who rescues us from the wrath that is coming.

Reader *The Word of the Lord.*

People *Thanks be to God.*

SEQUENCE HYMN

Tis the Gift to be Simple

The Hymnal 554

Shaker song, 18th cent.

This selection is in the public domain.

'Tis the gift to be sim - ple, 'tis the gift to be free,
'tis the gift to come down where we ought to be,
and when we find our - selves in the place just right,
'twill be in the val - ley of love and de - light.
When true sim - pli - ci - ty is gained to
bow and to bend we shan't be a-shamed, to turn, turn, will
be our de-light till by turn - ing, turn - ing we come round right.

GOSPEL: Matthew 22:15-22

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.

People ***Glory to you, Lord Christ.***

The Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

Deacon The Gospel of the Lord.

People ***Praise to you, Lord Christ.***

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.*

THE PRAYERS OF THE PEOPLE: FORM IV

Deacon or other leader

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy
Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy
Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy
Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Silence

Lord, in your mercy
Hear our prayer.

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.

Silence

Lord, in your mercy
Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy
Hear our prayer.

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

In the St. John's family, we pray for Bob, Theresa, Barbara, Judy, Brian, Mike, Shirley, Nancy, Al & Jane, Sharon, David & Nanette, Rod, Dave, Karen, Ted, and the Standing Committee of the Diocese of Eastern Michigan.

For those celebrating birthdays this week: Christiana Welter, Madison Shinaberry, Sharon Kaylor, Brennan Denay, and Cindy Baillie

For those celebrating wedding anniversaries this week: Marsha and Jim Braun.

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.*

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. *Amen.*

O Lord our Governor, whose glory is in all the world: We commend this nation to your merciful care, that, being guided by your Providence, we may dwell secure in your peace. Grant to the President of the United States, the Governor of this State, and to all in authority, wisdom and strength to know and to do your will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in your fear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, world without end. *Amen.*

(A Prayer for the President of the United States and all in Civil Authority, *The Book of Common Prayer 1979*, page 820)

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and 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.

The Bishop, when present, or the Priest, stands and says

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 PEACE

Celebrant The peace of the Lord be always with you.

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

Then the Ministers and the People may greet one another in the name of the Lord.

OFFERTORY SENTENCE

The Celebrant says

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all.

1 Chronicles 29:11

At St. John's, financial stewardship is an important component of a balanced spiritual life. Returning to God from that which God has given us is a tangible way to express our faith. When each of us gives as each of us is able, together we will discover an abundance to support our ministry and mission in and beyond Old Town Saginaw, Michigan.



Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. – 1 PETER 4:10

THE LORD'S PRAYER

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

People and Celebrant

*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,
forever and ever. Amen.*

PRAYER FOR SPIRITUAL COMMUNION | EUCHARISTIC ADORATION

In union, blessed Jesus, with the faithful gathered at every altar of your Church where your blessed Body and Blood are offered this day, I long to offer praise and thanksgiving, for creation and all the blessings of this life, for the redemption won for us by your life, death, and resurrection, for the means of grace and the hope of glory. I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive Communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

THE GRACE

The Officiant then says

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.* *2 Corinthians 13:14*

DISMISSAL

Go in peace to love and serve the Lord.

People ***Thanks be to God.***

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ENTRANCE RITE

Typically, when Episcopalians gather for public worship on a Sunday, we have a service of Communion, also known as the celebration of the Holy Eucharist. We do this because this is the way Christians have worshiped since the earliest days of the Church. When Jesus instituted the first eucharist at the Last Supper, he commanded all of his followers to continue the practice. It is the clearest, strongest way we know to tell the story of Jesus' death and resurrection, and to maintain our bond with him and with one another.

Episcopal worship is structured, and it uses *The Book of Common Prayer* as its source. The texts and patterns of worship in the prayer book are derived from the earliest surviving texts of ancient Christian worship, updated and expanded as times and circumstances have changed. The common words of the prayer book express our most deeply held beliefs, keep us connected to the timeless elements of Christian tradition, and allow us to participate as more than just listeners.

A eucharistic service has two main parts. The first part is known as the "Service of the Word" or the "Liturgy of the Word." The word *liturgy* means *the work of the people*. In the Liturgy of the Word we gather in the Lord's name, proclaim and respond to the Word of God, and pray for the world and the church. We do this, not as a group of spectators watching a group of performers, but as the people of God acting together, each with their appointed part to play.

We begin with the gathering rite. Now that we are assembled in one place, those people who have designated roles in the service enter in procession while we all sing praise to God. The procession allows everyone to take their appointed places, while at the same time helping the service begin on a note of dignity and reverence. When all are ready, the minister in charge of the celebration, known as the celebrant or presider, begins a dialogue of praise with the congregation. This is known as the Opening Acclamation. After an optional prayer to prepare us for worship, we commonly sing a second hymn of praise which has been used for centuries in the gathering rite. It is known by its opening words "Glory to God." The gathering rite concludes with a prayer, or collect, that reflects the themes of this particular Sunday.

THE LESSONS

In this part of the Liturgy of the Word we sit in order to listen to readings from the Bible. It is our custom to stand, sit, or kneel at different parts of the service. Most of these postures are optional, but we find them useful in helping to worship with our bodies and not just our minds. Typically, we follow the biblical Jewish and Christian traditions of standing to praise God and to pray, sitting in order to listen, and kneeling in order to express penitence or devotion. If you have a physical condition which makes any of these difficult, you are always welcome to adopt a more comfortable position. You may also notice that some people engage in various acts of personal devotion, such as bowing or making the sign of the cross. These also are optional, used by some in order to enhance their individual experience of worship.

We use a fixed pattern of scripture readings, called a lectionary, that allows us to hear most of the Bible within a three-year period. This makes sure that nothing important is left out, and that preachers don't overlook some passages in favor of others.

It has long been a tradition among Christians that lay people read the first lessons. We all participate in singing or saying the psalm together. The Psalms are the ancient hymnal of the Jews, and Christians have always continued to use them. The final reading at a eucharistic service is always from one of the four gospels. Christians have long given special importance to the gospels because that is where we hear directly the words and actions of Jesus. We express this importance by having an ordained minister do this reading, and by standing when we listen to it. If there is a deacon present, it is always the deacon's prerogative to do the gospel reading.

After the sermon, which is always based on at least one of the scripture readings, we conclude our response to God's Word by standing and saying together the Nicene Creed. This summary statement of Christian belief was adopted by the undivided church in the fourth century and is one of the oldest texts of Christian worship.

In the last portion of the Liturgy of the Word, we pray for the church and for the world, and make our final preparation for the Communion part of the service. Our prayers always include the entire universal Church, the nation, the welfare of the world, the concerns of the local community, those who suffer or are in trouble, and those who have died. We usually use a pattern of prayer that allows everyone in the congregation to make responses. When the prayers are concluded, we say together a general confession of our sins and listen as the celebrant pronounces God's forgiveness. Then we are prepared to exchange God's Peace, in which we briefly greet those nearby in the name of the Lord. The ancient custom of passing the Peace expresses our unity in Christ and our readiness to receive Communion. It marks the end of the Liturgy of the Word.

HOLY COMMUNION (not part of this particular service)

We begin the Liturgy of the Table, or Holy Communion, by accepting the people's offerings of bread, wine, money, and other gifts. Since there are no words being spoken at this time, it is also a good time for an offering of music, such as an anthem from the choir. The preparation of the bread and wine on the altar is one of the traditional roles of the deacon, if there is one present. Either leavened or unleavened bread may be used. We use actual wine just as Jesus did and as he commanded us to do. A little water is generally added to reduce the strength of the wine and to symbolize the water that poured out of Jesus' side after his crucifixion. We typically use vessels made from precious metals as a way of honoring the importance of communion. We use linen cloths on the altar or holy table in ways which are very similar to the way in which you might use linen or other special napkins and tablecloths at a fancy dinner party. In fact, both scripture and Christian tradition often compare communion to a great heavenly banquet or feast of all the saints.

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. You will find the clearest expression of the meaning of communion by listening carefully to the words of the service.

The one who presides over eucharist is always an ordained person known as a presbyter or priest. In the earliest centuries of the church, the bishop, or chief pastor, would always preside, but soon the church grew too large for one person to do this. So the bishop ordains and delegates priests to celebrate the eucharist in each local congregation. The three-fold order of the ministry of bishops, priests, and deacons goes back to the beginnings of the church; that is why Episcopalians and others retain these orders to this day.

As the words and action at the altar unfold, 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.

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. Every baptized Christian is encouraged and invited to receive communion by coming forward near the altar. The ushers will guide you. You may either stand or kneel. The celebrant will first bring a wafer of bread to you, placing it on your outstretched hands for you to eat. Then the deacon or a lay eucharistic minister will bring round the chalice of

wine. It has always been Christian practice to drink communion wine from this common cup, and you may do so by grasping the chalice at the bottom and tipping it slowly. Though there are no recorded cases of any illness ever being spread through the common cup, we recognize that some may prefer not to drink from it for various reasons. You are welcome to receive the bread only (and not the wine), or to have the minister dip your bread in the chalice and then place it on your tongue, or to take your piece of bread and dip it yourself into the chalice. After you have received communion, you may return to your seat.

The deacon (or priest) clears the altar in much the same way as you might clear your own table after dinner, removing the dishes and cloths and eating or storing any leftovers. In church, we generally consume any leftover bread and wine immediately. Occasionally some is reverently put aside to carry to those who have not been able to attend the service. The celebrant then leads everyone in saying a post-communion prayer, followed by a hymn and a closing procession. The final act of our common worship is the dismissal, which formally closes the worship with a call for us to go as Christ's servants out into the world. It reminds us that the purpose of worship is not simply to encourage and build ourselves up, but for all of us to be empowered and sent forth as ministers of Christ.

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