



**ST. JAMES'S  
EPISCOPAL CHURCH**

**The Twenty-First Sunday after Pentecost:  
An Instructed Eucharist**

**October 22, 2023  
10:30 am**

*Welcome to St. James's!*

*We're glad that you have joined us today to enjoy the blessings of worship  
and to participate with us in God's mission in the world of justice and love.*

*However you come to this place,  
exhausted or energized by life, comfortable with church or not,  
gay or straight, trans, nonbinary, cisfemale or cismale;  
of color or white, neurodivergent or neurotypical,  
differently-abled or able-bodied, younger or older!*

*Whoever you are,  
know the people of St. James's strive to love and welcome you as God does,  
unconditionally and completely just as you are!*

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**10:30 am** The Twenty-First Sunday after Pentecost, Holy Eucharist, Rite II

<i>Acolytes</i>	Marian King, Jonte Folkes, Sage Binzen, Xenia Binzen, Sofia Ironside
<i>Eucharistic Ministers</i>	JT Kittredge, Mabel Moore-Pollard
<i>Master of Ceremonies</i>	Isaac Sackton, Lauren Zook
<i>Minister of Music</i>	Patrick Michaels
<i>Presider</i>	The Rev. Matthew Stewart
<i>Readers</i>	Emery Mazzotta, Ivy Saltzman, Susan Rice
<i>Ushers</i>	Mark Agard, Meg and Ren Aukeman
<i>Videographer</i>	Alice Killian, Colin Mazzotta
<i>Welcomer</i>	JT Kittredge

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## **The Word of God**

### **Prelude**

### **Words of Welcome**

*Commentary:* The liturgy that we participate in each Sunday morning is the central thing we do together as a parish community. Parts of what we say date from the time of Jesus Christ and parts of our liturgy have survived the revision of the Book of Common Prayer for 500 years. Other portions of our service come to us from many years before Jesus. The word “liturgy” means “work of the people.” The work of the liturgy binds us together as a church. It is the liturgy that guides, nourishes and sustains our fundamental ministry as Christians in the world. There is an old Latin phrase “*lex orandi lex credendi*” that translates, “the way we pray determines the way we believe.” As Episcopalians, there is no set of doctrines or confessions that must be accepted by members—instead the liturgy we celebrate together reminds us again and again each week that we are the people of God. It teaches us, re-narrating our lives into God’s history, reforming our memory and actions, bringing us into the kingdom of God.

Often in the Episcopal Church, the liturgical expression of praise, Alleluia, is said. We find it in a number of psalms and elsewhere in the Bible—often as the chant of the saints in heaven. It was taken over into the liturgy of the church at an early date. It became a characteristic expression of joy. In the western church it became a part of all services except during the penitential season of Lent.

Throughout the history of the Church, this particular liturgy that we are taking part in today has been known by many names: the Last Supper, the Lord’s Supper, the Holy Communion, the Mass, the Holy Liturgy. The Episcopal *Book of Common Prayer*, which is our foundational document and guide for worship, calls this liturgy “The Holy Eucharist.” “Holy” means set apart and “Eucharist” is from the Greek word for thanksgiving. Our participation in this service should always be characterized by a joyful sense of thanksgiving.

## **Tolling of the Bell**

*Commentary:* Music is a very important part of the Episcopal Church and our music takes many forms; hymns, psalms, instrumental music, chants, and choir anthems are just a few examples. Our music dates from the earliest of times to the most contemporary scriptural music that is being written today.

The service of Holy Eucharist is divided into two parts: The Word of God and the Holy Communion. The Word of God revolves around the Bible which is simply a collection of stories of God's saving work throughout history.

# Opening Hymn: This is the Day

LEVAS 219

This is the day, this is the day that the Lord hath made, that the

Lord hath made, we will re-joice, we will re-joice and be

glad in it, and be glad in it; This is the day that the

This is the day, this is the day that the Lord hath made.

Words: Psalm 118:24

Music: Les Garrett

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*Commentary:* With the following words, we greet one another. This marks the formal beginning of the service, focuses our attention on God, and joins our praise with the people of God all across time. Like many parts of the service, these opening sentences vary with the seasons of the Church.

Many Episcopalians make the sign of the cross at this time, or at any time, when they hear the name of the Trinity: Creator, Christ, and Holy Spirit. We make this sign to remember when we were signed with the cross and in the name of the Trinity at our baptism. These small gestures help us to involve our whole self in our worship: our spirit and our body. We also use visible, tangible things in our worship such as candles, crosses, and the altar to remind us of spiritual realities.

The word *Presider* is now sometimes used for the priest instead of the older term *Celebrant*. The reason for this is that all those gathered are “celebrants”, those who celebrate God’s goodness.

## Opening Acclamation

*Presider*      Blessed be God: Creator, Christ, and Holy Spirit.

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

*Commentary:* While standing, the congregation next says the Collect for Purity, an ancient prayer that was once said by the priest before the service but was added to the service in the 16<sup>th</sup> century by the author of the first Prayer Book, Archbishop Thomas Cranmer. We say this prayer to get our hearts and minds focused on God.

## Collect for Purity

*All then pray*

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.**

*Commentary:* At this point in the service, we sing a hymn to praise God. This particular song of praise, the Gloria in Excelsis, came into use in the 11<sup>th</sup> century, although some of its words go back as far as the 4<sup>th</sup> century. The hymn begins with the song of the angels from Luke 2:14.

**Song of Praise:** *Gloria in excelsis*

LEVAS 243

*Refrain:*

Glory, Glory, hallelujah, Lord we praise your Holy name,  
Glory, Glory hallelujah, Lord we praise your Holy name.

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, *Repeat refrain*

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. *Repeat refrain*

*Music: Carl Haywood (b. 1949) from Mass for Grace. Copyright © 1992 Carl Haywood.*

*Commentary:* Following the Song of Praise, we say the Collect of the Day, which is a short prayer, constructed from an invocation, a petition, and a pleading of Christ's name or an ascription of glory to God. The term collect comes from the "collecting" of petitions of the members of the congregation. Most of the collects in the Book of Common Prayer come from medieval sources and some are original compositions by Archbishop Thomas Cranmer.

## The Collect of the Day

*Presider* May God be with you.

*People* And also be with you.

*Presider* 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.*

*Commentary:* Every time and place that God's people gather as a community at worship, the Word of God is read and heard. The public reading of the scriptures is the focal point of the first half of the liturgy. Typically, the first lesson is from the Hebrew Scriptures and the second lesson is from the Christian Scriptures.

We used to refer to these as the Old Testament and the New Testament. But the church is moving away from those names because we believe that, while the Hebrew Scriptures that we share with our Jewish siblings are older, they are in no way overwritten by the Christian Scriptures. God's promises to the Jewish people from before the time of Jesus remain.

**The First Reading:** Exodus 33:12-23

Emery Mazzotta

A reading from the Book of Exodus.

Moses said to the LORD, "See, you have said to me, 'Bring up this people'; but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' Now if I have found favor in your sight, show me your ways, so that I may know you and find favor in your sight. Consider too that this nation is your people." He said, "My presence will go with you, and I will give you rest." And he said to him, "If your presence will not go, do not carry us up from here. For how shall it be known that I have found favor in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth."

The LORD said to Moses, "I will do the very thing that you have asked; for you have found favor in my sight, and I know you by name." Moses said, "Show me your glory, I pray." And he said, "I will make all my goodness pass

before you, and will proclaim before you the name, 'The LORD'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face; for no one shall see me and live." And the LORD continued, "See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen."

*Reader* Hear what the Spirit is saying to God's people.

*People* Thanks be to God.

*Commentary:* Many families have favorite songs which they sing when they get together. The oldest songs of the family of God are called Psalms. The Psalms have been called "the Bible in miniature." Originally hymns composed for Jewish worship in the Temple in Jerusalem, they date from the 10th Century to the 3rd Century BCE. Throughout the centuries they have been sung and, here at St. James's, many members of the community have written their own ways to sing a psalm.

## Psalm 99

Philip Spencer



The LORD is King; let the people tremble; \*  
he is enthroned upon the cherubim; let the earth shake.

The LORD is great in Zion; \*  
he is high above all peoples. *Refrain*

Let them confess his Name, which is great and awesome; \*  
he is the Holy One.

"O mighty King, lover of justice, you have established equity; \*  
you have executed justice and righteousness in Jacob."

Proclaim the greatness of the LORD our God  
and fall down before his footstool; \*  
he is the Holy One. *Refrain*



Moses and Aaron among his priests,  
and Samuel among those who call upon his Name, \*  
they called upon the LORD, and he answered them.

He spoke to them out of the pillar of cloud; \*  
they kept his testimonies and the decree that he gave them. *Refrain*

O LORD our God, you answered them indeed; \*  
you were a God who forgave them,  
yet punished them for their evil deeds.

Proclaim the greatness of the LORD our God  
and worship him upon his holy hill; \*  
for the LORD our God is the Holy One. *Refrain*

*Commentary:* Sometimes at family gatherings people will share letters and postcards they have received from family or friends. The next lesson we will hear is usually taken from one of the letters written by people like Peter or Paul to members of the Christian family in places which they had visited. It is sometimes called an Epistle from the Latin word for "letter."

**Second Reading:** 1 Thessalonians 1:1-10

Ivy Saltzman

A reading from the Book of 1 Thessalonians.

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* Hear what the Spirit is saying to God's people.

*People* Thanks be to God.

*Commentary:* The Gospel, since it is the record of what Jesus himself said and did, is always given the highest honor—this is why we stand when it is read. The reading of the Gospel, indeed the book itself, symbolizes the presence of Christ in the Liturgy of the Word. The Gospel book is processed into the nave where it is read in the midst of the congregation. It brings home the point that Jesus lives and works through his people, the Church. Indeed, we are his living Gospel in the world. St. Augustine once wrote, “You may be the only Gospel your neighbor hears today.” Sometimes people make the sign of the cross at this time over their foreheads, mouth and chest, while saying to themselves, “Lord, be in my mind, Lord be on my lips, Lord be in my heart.”

### Gospel Acclamation: Heleluyan

WLP 783

He - le - lu - yan, he - le - lu - yan: he - le, he - le - lu - yan;  
Al - le - lu - ia, al - le - lu - ia: al - le, al - le - lu - ia;

he - le - lu - yan, he - le - lu - yan: he - le, he - le - lu - yan.  
al - le - lu - ia, al - le - lu - ia: al - le, al - le - lu - ia.

*Music: Muscogee (Creek) Indian, tr. Charles Webb Copyright © 1989. United Methodist Publishing. Used by permission.*

### The Holy Gospel: Matthew 22:15-22

*Gospeller* The Holy Gospel of our Savior Jesus Christ according to Matthew.

*People* Glory to you, O 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.

*Gospeller*    The Gospel of the Lord.

*People*        Praise to you, O Christ.

*Commentary:* The sermon, which follows the Gospel reading, brings the Word of God, recorded in the Scriptures, to bear on our own lives. It follows the Gospel with no interruption and is intended to help us make the stories of Scripture a living and transforming reality in our lives. Today, commentary on the liturgy takes the place of the sermon, but normally one hears a sermon at every eucharist.

Following the sermon, we join with Christians from ages past in saying or singing a form of the Nicene Creed. The Nicene Creed was begun at the first great council of the Church in the year 325 and finished at the second council in Constantinople in 381. So, technically, it's called the Niceno-Constantinopolitan Creed. Try to say that ten times fast.

As we say the Creed, we repeatedly say "we believe." To believe means to trust in God. So, in the Creed, we are giving our heart to God, even if we do not understand and assent intellectually to everything that is said. The Creed has a Trinitarian shape. The first section speaks of God the Father, who is Creator of all. The second section speaks of God the Son, Jesus Christ who is our Savior. The third section speaks of God the Holy Spirit, who is with us, making us God's people- the Church.

## Nicene Creed

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:  
was incarnate of the Holy Spirit  
    and the Virgin Mary,  
    and became truly human.  
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,  
    who with the Father and the Son is worshiped and glorified,  
    who 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.

*Commentary:* In the Prayers of the People, we all join with Christ in praying for the needs of the church and the world. Perhaps they should be called the Prayers of the People, by the People, and for the People. The Episcopal Book of Common Prayer allows for these Prayers to be said or sung in any format. It only specifies that they should include prayers for the church, for the world, for the nation, for the local community, for the sick and suffering, and for the dead.

Moved with compassion for all who are on life's journey, let us lift up our hearts and prayers.

For the Church: especially Michael, our Presiding Bishop, and Alan and Carol, our bishops, that through our ministries, God will help us be signs of God's presence in loving deeds and our compassion for all who are in need.

Let us pray to the Lord. **Hear our prayer.**

For this church family, that we may allow the pain and suffering of others to move our hearts and spirits to a loving response.

Let us pray to the Lord. **Hear our prayer.**

For peace and justice in the world, that God will heal long standing disputes and guide adversaries to new understanding and trust.

Let us pray to the Lord. **Hear our prayer.**

For all who care for those in need, especially those working in food pantries, soup kitchens, outreach ministries, and refugee centers, that they may continue to bring God's love and compassion to those whom they serve.

Let us pray to the Lord. **Hear our prayer.**

For the scourge of violence especially from all war in the Middle East and across the earth, for those affected by natural disasters, for the victims of the racism and transphobia in this country, and for all the sick and the suffering that they may know the tender embrace of God.

We pray especially this week for John Butler, Katia Udall, Vida Carrington, Douglas Huber, for Curtis Fisher and his upcoming back surgery, for Barbara Pilgrim and her family who are grieving multiple losses, and for Nora, Anne Shumway's grandniece, who is struggling with mental illness.

I invite your prayers at this time, aloud or in silence, for those in danger or in need. *(A time for prayers is kept.)*

Let us pray to the Lord. **Hear our prayer.**

For all the departed that they may share in the inheritance of the saints in the light. *(A time for prayers is kept.)*

Let us pray to the Lord. **Hear our prayer.**

Lifting our voices with all creation, with Mary the God-bearer and all the saints, let us offer ourselves and one another to the living God through Christ.

**To you, O Lord our God.**

*Presider*

God of mercy and kindness, who gave us the great commandment of love, hear the prayers we offer this day and grant that we may always bear fruit and lead lives worthy of our calling, through Jesus Christ our Savior. Amen.

*Commentary:* Any relationship is based on honesty—confession is a way of being honest about ourselves before God. Further we confess not just as individuals but as the Body of Christ. We confess the ways in which all humanity, ourselves included, have missed the mark, failing to love God with our whole hearts and failing to love our neighbors as ourselves. Then we hear words of absolution. We need the renewing power of God’s forgiveness just as we need either food or water. The Confession and Absolution are not meant to make us dwell in unnecessary self-criticism or self-hatred but rather to face our brokenness and find God’s freedom from it.

## **Confession**

*Presider* Let us confess our sin against God and our neighbor.

*All*  
God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

*The Presider then says*

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

*Commentary:* The Peace concludes the Liturgy of the Word by expressing the reconciliation we know in praising God and hearing God's Word. At the same time it anticipates God's action in the next part of the liturgy, the Holy Communion, when Christ will be with us in a special way. The Peace is not just a time for greeting but rather a time to share *God's* peace and to see God in each other. Some folks like this time a lot. Others are more quiet and don't like all the hugging. We need to be sensitive to those who aren't so into it, especially newcomers or those who are being more careful around masking. But still it is an important sign of our love for each other and we are allowed to have fun in church!

## **The Peace**

*Presider*     The peace of God be always with you.  
*People*       And also with you.

## **Announcements & Celebrations**

*The people are now invited to come forward to share announcements, birthday and anniversary blessing requests, or prayer requests. The community's prayer is then gathered as they sing together:*

May God bless you; May God keep you; May God's love be with you;  
May God grant you peace and wisdom; May God ever be with you.

*Commentary:* We now begin the second part of the liturgy, called the Holy Communion. The offertory is not just a matter of "taking up the collection." It is a time when we prepare to offer our whole lives up to God. All things come from God, and so we offer not only our money, but bread and wine as the work of our hands, our voices lifted in praise, and indeed our whole selves when we stand as the offering is presented and placed upon the altar. A sense of self-offering is essential in preparation to celebrate and receive the self-offering of Christ in the Eucharist.

# The Holy Communion

## Offertory Sentence

*Presider* You are a chosen people, a royal priesthood, a holy nation, God's own people, that you may proclaim the excellence of the One who called you out of darkness into the marvelous light.

*At this time our gifts and offerings will be collected.*

**Offertory Anthem:** My Song in the Night  
*The Adult Choir*

Southern Folk Hymn  
Arr. Paul Christiansen

**Presentation Hymn:** Christ the Vine

VF 141

Christ, the vine, and God, the gardener,  
we the branches bearing fruit.  
We can bring forth shoots of promise  
when our lives in Christ take root.  
Christ, the fruit from Jesse springing,  
you fulfilled the prophet's trust.  
And you pray that we, your body,  
will fulfill your trust in us.

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*Commentary:* The Table is now set. We have placed our lives on Jesus's Table and we are ready to pray the prayer known as the Great Thanksgiving. The Presider says most of the words but we all pray them.

All Eucharistic Prayers are trinitarian which means that they all speak of the God we worship as Christians: Creator, Christ, and Holy Spirit. Each Prayer begins with a section of praise to God the Creator of all, traditionally referred to as Father. This is followed by a section that remembers and makes present the saving work of Jesus, God the Son. Finally, we invoke the presence of the Holy Spirit to make this Holy Communion real and effective in our own lives.

The first bit of dialogue is known as the *Sursum Corda*, which is Latin for "Lift your hearts." Whether our hearts are joyful and light, or burdened and heavy, we now give them to God. Then follows the song known as the *Sanctus* which is Latin for "holy." This song combines the words of praise the prophet Isaiah heard in his vision of heaven in Isaiah 6, and the words which the crowd chanted to Jesus as he entered Jerusalem in Mark 11.

## **The Great Thanksgiving** *Eucharistic Prayer B*

*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 God thanks and praise.

*The Presider says*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. 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

MHSO 37

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

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

Heav - en earth, heav-en and earth are

Heav - en, earth, heav-en and earth are

full of your glo-ry. Ho - san-na in the high - est. Ho - san-na in the

full of your glo-ry. Ho - san-na in the high - est.

high - est. Bless - ed, bless - ed

Ho - san-na in the high - est. Bless - ed, bless - ed

is he who comes in the name of the Lord. Bless - ed, bless - ed

is he who comes in the name of the Lord. Bless - ed, bless - ed

is he who comes in the name of the Lord. Ho - san-na in the

is he who comes in the name of the Lord.

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

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

Words: from The Book of Common Prayer (1979) of the Episcopal Church USA.  
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**Commentary:** Every eucharistic prayer rehearses in some way an outline of God's saving acts in history from creation through the saga of Israel. Jesus is represented as the culmination of God's work in overcoming the power of sin and death. This particular prayer highlights Jesus as the Word made flesh and the participation of Mary his mother.

*The Presider continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from Blessed Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

*Commentary:* Known as the Institution Narrative, the next bit of the prayer- a recitation of Jesus' words and acts - has been central in all eucharistic prayers throughout Christian history. This form of the story is based chiefly on Paul's account in 1 Corinthians 11 and Luke's story of the Last Supper. At this point the Prayer Book directs: "At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated." These actions focus the invocation of God's presence.

On the night before he died for us, 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."

*Commentary:* Now we say the "Memorial Acclamation," where we proclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptism, we are made one with Christ in his death and resurrection. Note that past, present and future are included in the acclamation: God, dwelling in eternity, is beyond our limitations of time.

Therefore, according to his command,

*Presider and People*

**We remember his death,**

**We proclaim his resurrection,**

**We await his coming in glory;**

*Presider* And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

*Commentary:* At this point, we make TWO requests of the Holy Spirit. We ask the Holy Spirit to make Christ present to us in the bread and wine, and we ask that the the Holy Spirit will come upon us as well. So, we are not only praying that Jesus will be present in the bread and wine but also that Jesus will be present in us. The more we become like Christ, the more we are strengthened to share God's love in the world. Some Episcopalians choose to cross themselves at that point, as a bodily gesture joining in the prayer that the Holy Spirit will come upon them. The Eucharistic Prayer ends with an emphatic, all caps- AMEN!

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, draw all things into reconciliation through your Christ, and bring us to that heavenly country where, with James, Mary, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

*The Presider continues*

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. AMEN.

*Commentary:* The whole congregation now joins together in the Lord's Prayer. This is the prayer that Jesus himself used and taught his disciples to pray.

As our Savior Christ has taught us, we now sing:

**Lord's Prayer** (Zambian)

*(Soloists sing the words in italics. The congregation joins in unitalicized language.)*

*Hear our plea, dear Father we pray;  
shower upon us your heav'nly grace  
that we may be your people*

Glorifying you.

Lord, our Father, in heaven abiding,  
may your name always be hallowed by us.  
Your will is righteous and ever consistent,  
in heaven and also on earth.

Give us this day what we really have need of.  
Please forgive us the sins we've committed.  
Help us forgive all the sins of our neighbor  
as you have forgiven us ours.

Far from temptation we ask you to lead us.  
Save us also from all that is evil.  
Yours is the kingdom, the power, the glory  
at this time and world without end.

*Yours is glory excelling.* Now and forever.  
*Yours is glory excelling.* Now and forever.  
*Yours is glory excelling.* Now and forever.  
Forever and ever. Amen.

*Yours is glory excelling.* Now and forever.  
*Yours is glory excelling.* Now and forever.  
*Yours is glory excelling.* Now and forever.  
Forever and ever. Amen.

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**Commentary:** After the Lord's Prayer, we take time to ponder the mystery of the Eucharist. The bread, which is for us the body of Christ, now is broken. Bread must be broken to be shared. Here we celebrate and give thanks for Christ's gift of himself for us. In this church, all are welcome to come forward and receive communion at Christ's table. This receiving of bread and wine is more than just an individual act. We come forward and gather together in a circle to symbolize our unity in Christ. The Episcopal Church encourages people to receive their communion in both kinds (bread and wine), although you receive the full benefit if you wish to receive only one. People are also welcome to come forward at this time to receive a blessing. However, you do not need to "get yourself right with God" before you can receive the bread and wine. Through the work of Jesus, we are all saved and all forgiven. Regardless of what we have or have not done this week, this holy feast is one to which you are welcome!

# The Breaking of the Bread *(Silence is kept)*

## Fraction Anthem: One Bread, One Body

LEVAS 151, *Refrain only*

One bread, — one bod - y, —

— one Lord of all, — — — one cup of

— bless - ing which we bless. — — — And we, — — — though

The musical score is written in G major (one sharp) and 4/4 time. It consists of a vocal line and a piano accompaniment. The piano part features a steady bass line and chords that support the vocal melody. The lyrics are: "One bread, — one bod - y, — one Lord of all, — — — one cup of — bless - ing which we bless. — — — And we, — — — though". There are fermatas over the first and second measures of the piano accompaniment.

man - y, through - out the earth, We are one

bod - y in this one Lord.

*Last time* ⊕

*Last time* ⊕

Words: 1 Corinthians, Galatians, The Didache Music: John B. Foley Copyright ©1978 All rights reserved. Used by permission.

## The Invitation

*Presider* The Gifts of God for the People of God.

## Administration of Communion

*The people are invited to come forward to receive communion when directed by an usher.*

*Those that wish a contactless blessing or  
a gluten-free, allergen-free wafer are welcome to ask for that.*

*All are welcome and encouraged to receive Communion from God's table.*

**Communion Anthem:** There is a Banquet  
*Greenleaf Choir*

Music: Puerto Rican  
Text: Willard F. Jabusch



# Communion Hymn: Let us break bread together

H 325

1 Let us break bread to - geth-er on our knees; \_\_\_\_\_  
 2 Let us drink wine to - geth-er on our knees; \_\_\_\_\_

let us break bread to - geth-er on our knees; \_\_\_\_\_  
 let us drink wine to - geth-er on our knees; \_\_\_\_\_

*Refrain*

when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. \_\_\_\_\_

3 Let us praise God to - geth-er on our knees; \_\_\_\_\_

let us praise God to - geth-er on our knees; \_\_\_\_\_

*Refrain*

when I fall on my knees, with my face to the ris - ing sun,

Words: Afro-American spiritual

Music: *Let Us Break Bread*, Afro-American spiritual; arr. David Hurd (b. 1950)

**Commentary:** The final prayer to conclude communion was a development in the 4th century. It reminds us that as Christians, strengthened by the Eucharist and empowered by the Holy Spirit, it is our mission to serve the world in God's name; to literally be the body, the hands, feet, eyes, ears and mouth of Jesus in our communities. We come to worship not just so love can be poured into our hearts but also so we can then pour that love out in the world. Archbishop of Canterbury William Temple famously said, "*The Church is the only organisation that does not exist for itself, but for those who live outside of it.*"

**Post Communion Prayer**      *(Please stand as you are able)*

*Presider*      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.

*Commentary:* Again from the 4th century, the service concludes with a blessing. The beginning of the Blessing can change from season to season, but the end typically concludes with an invocation of the Trinity (at which many, but not all, Episcopalians will make the sign of the cross.) Following the Blessing, we begin our procession out to the world with the Closing Hymn. The deacon (or priest, if there is no deacon) then dismisses us, reminding us of our responsibility to serve God and all those we meet. However, since we know our responsibilities are joyous blessings, we end the service shouting, “Alleluia, Alleluia.”

**Blessing**

*Presider*

Send us anywhere you would have us go, only go there with us.  
Place upon us any burden you desire, only stand by us to sustain us.  
Break any tie that binds us, except the tie that binds us to you.

And the blessing of God; the Creator, who made and knows us;  
the Savior, who redeems and befriends us; and the Spirit,  
who enlightens and sustains us, be with you this day and always. **Amen.**

# Closing Hymn: Love astounding

VF 143

1 Love a - stound-ing, Love con - found - ing lim-its fear - ful minds im - pose.  
 2 Love re - ceiv - ing, Love be - liev - ing, we re - joice with thanks and song,

Love re - new-ing, Love pur - su - ing ev - ery heart un - til it knows  
 faith re - gain-ing, hope pro - claim-ing; Love has taught us, we be - long

Love's trans-form-ing, heal - ing good-ness, Love's a - bid - ing, gen - tle grace,  
 safe with - in Love's tend - er keep - ing, safe from fear's per - sis - tent call.

Love's en - dur - ance, Love's as - sur - ance, Love's con - sol - ing, strong em - brace.  
 Love de - fend - ing, Love un - end - ing, Love of God en - fold - ing all.

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of six systems, each with a vocal line and a piano accompaniment. The piano part features a steady bass line and chords in the right hand.

Capo 5, play C Words: Jeannette M. Lindholm ©1999. Music: Holy Manna from the Southern Harmony All rights reserved. Used by permission.

## Dismissal

*Presider* Let us go forth into the world,  
rejoicing in the power of the Spirit. Alleluia! Alleluia!  
*People* Thanks be to God! Alleluia! Alleluia!

## Postlude

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Emergency Pastoral Line: 857-600-1329

*Interested in speaking to a priest or asking for prayers?*  
Email Rev. Matt at [matt@stjamescambridge.org](mailto:matt@stjamescambridge.org)

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## St. James's Episcopal Church Welcomes You!

I am: \_\_\_\_\_ visiting just for today.      I wish: \_\_\_\_\_ to be on the church mailing list.  
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Please circle items below you'd like information about:  
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I'd like prayer for: \_\_\_\_\_

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City: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: \_\_\_\_\_

Email address: \_\_\_\_\_

Please fill this form out and place it in the offering plate or the church office.