

TRINITY EPISCOPAL CHURCH

HOLY EUCHARIST RITE II

Sunday 10:30am

Followed by a Meet & Greet
in the Parish Hall

ADULT FORMATION 9:15am

HYMNS

Processional: 372

Sequence: 711

Communion: 304, 325

Closing: 488

MORNING PRAYER

On Break for Summer

CONFESSION: By appointment

HEALING: After worship on
Sundays

¡BIENVENIDOS! WELCOME!

Si le gustaría leer el leccionario dominical en español, favor de notificarle al ujier.

We're so glad you joined us today. Please fill out a connection card (in the pew). That will help us to pray for you by name this week! It will also help you get involved in fellowship, formation, and volunteer opportunities.

Help yourself to a "Let's Get Acquainted" booklet in the pew. It explains what's happening in the service and is especially helpful for people new to the Episcopal Church. If you have questions about Episcopal worship or about Trinity Church, feel free to contact Rev. Dana at RevDana@trinityepiscopalmarshall.org. She would love to hear from you.

We hope you enjoy our ancient, reverent liturgy and traditions!

SERVANT LEADERSHIP

Our worship is made possible by the faithful service of our altar guild, flower guild, ushers, lectors, eucharistic ministers, choir, and vestry. Newcomers are welcome to serve in ministry, with training we provide for all volunteers. Let us know if you are interested!

HOLY COMMUNION

We hope you will join us at the rail for Communion. Bread (a round wafer) is served first and wine second. The wafer can be consumed directly or intincted (dipped) into the wine. Wine may be drunk directly from the chalice if preferred. If you prefer to receive a blessing, simply cross your arms over your chest to quietly communicate your preference to the clergy. Let the clergy know if you need a gluten-free wafer! If you have mobility issues, let an usher know. The clergy will gladly bring Communion to your pew.

GIVING

Thank you for your gifts. Stewardship is how we live out our gratitude to God — through our time, talents, and financial giving. Plates are passed during worship, and online giving is available via the QR code below or our website. You may also give to our Mission of the Quarter or the 175th Anniversary Fund. However you choose to give, thank you for being part of the work God is doing through Trinity.



OTHER INFORMATION

Crosses in the Bulletin: Crosses ✠ in the bulletin mark places where it's customary to make the sign of the cross. You're welcome to do so — but there's no judgment if you don't!

Proper Posture: You'll be invited to kneel or stand at times—both are traditional prayer postures. Most people at Trinity kneel during the Eucharistic Prayer, but standing is just as reverent. Choose what helps you pray.

Local Community, Global Church

Trinity is part of the Anglican Communion, the Episcopal Church of the United States, and the Episcopal Diocese of Texas.

Vestry

The vestry serves as the legal representative of the parish in all matters related to its corporate property. Current vestry members are listed on the last page of the bulletin. Please remember them in your prayers as they serve our parish in this vital role.

Book of Common Prayer

The text of the worship service is taken from the Book of Common Prayer 1979. This booklet is provided for your convenience today with permission from CCLI License No. 2626819.

Please note: Once the prelude has begun, refrain from further visiting and conversation as we prepare our hearts and minds for worship.

Holy Eucharist, Rite II

Prelude

Welcome & Announcements

The Eucharistic liturgy is divided into two main parts: the Liturgy of the Word and the Liturgy of the Table. The Liturgy of the Word includes prayer to gather us, lessons and a sermon, the Creed, Intercessions (Prayers of the People), Confession, and the Peace.

The Word of God

Please stand as able.

The Cross is always first in the procession and the priest is always last. The cross leads the procession because Christ is the center of our worship and the one we follow. Historically, clergy often entered last after making sure everything was prepared for worship, and this practical custom gradually became a symbol of their pastoral role. Today, the priest comes last as a reminder that clergy are called not to stand above the people, but to serve as shepherds, helping the whole community follow Christ to the altar. As the procession enters the church, it is customary for the people to bow as the Cross passes their pew.

Processional

The Hymnal 1982, 372

**1 Praise to the living God!
All praised be his Name
who was, and is, and is to be,
for ay the same.
The one eternal God
ere aught that now appears:
the first, the last, beyond all
thought
his timeless years!**

**2 Formless, all lovely forms
declare his loveliness;
holy, no holiness of earth
can his express.
Lo, he is Lord of all.
Creation speaks his praise,
and everywhere above, below,
his will obeys.**

**3 His Spirit floweth free,
high surging where it will:
in prophet's word he spake of old:
he speaketh still.
Established is his law,
and changeless it shall stand,
deep writ upon the human heart,
on sea, on land.**

**4 Eternal life hath he
implanted in the soul;
his love shall be our strength and
stay
while ages roll.
Praise to the living God!
All praised be his Name
who was, and is, and is to be,
for ay the same.**

Opening Acclamation & Prayer of Preparation

The Collect for Purity was an English rendering by Archbishop Thomas Cranmer of the Latin Prayer that started the “Sarum Rite” liturgy used by medieval churches in England before the Reformation. It remains a distinctive part of Anglican/Episcopal worship.

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

People: **And blessed be God’s kingdom, now and forever. Amen.**

Celebrant: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

It is customary to use the Gloria at all Sunday and Holy Day liturgies, except in the penitential seasons of Advent and Lent. Out of respect, some people slightly bow their head whenever the name of Jesus is mentioned in the liturgy, particularly in the Gloria and the Creed. This echoes Paul’s words in his letter to the church in Philippi.

Song of Praise

The Hymnal 1982, S-280

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. ✠ Amen.

This exchange is called the “Salutation” and has roots in Boaz’s greeting and his reapers’ response in the Book of Ruth (2:4). The Collect of the Day is an opening prayer traditionally intended to “collect” the prayers of those gathered into a summary prayer. Today, the Collect of the Day summarizes the theme of the day, found in the lectionary.

The Collect of the Day

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray. O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Children’s Sermon

Please be seated.

The Episcopal Church uses the three-year Revised Common Lectionary, shared by many of the major Christian denominations. The lectionary cycles the readings that are used. On Sundays and major feast days, generally three readings and a psalm are used: a reading

from the Hebrew scriptures (Old Testament) except in Easter when the reading is from Acts of the Apostles; a psalm or canticle which is intended as a response to the first reading; a reading from the Epistles (letters by Paul and others in the New Testament); and the gospel reading about Jesus, from the accounts of Matthew, Mark, Luke or John. A reading from the Gospel is required at every Eucharistic celebration. It is the one reading that cannot be omitted.

First Reading

Genesis 12:1-9

Lector: A Reading from the Book of Genesis.

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram, and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and invoked the name of the LORD. And Abram journeyed on by stages toward the Negeb.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Psalm

Please read the psalm responsively.

Psalm 33:1-12

1 Rejoice in the LORD, you righteous; it is good for the just to sing praises.

2 Praise the LORD with the harp; play to him upon the psaltery and lyre.

3 Sing for him a new song; sound a fanfare with all your skill upon the trumpet.

4 For the word of the LORD is right, and all his works are sure.

5 He loves righteousness and justice; the loving-kindness of the LORD fills the whole earth.

6 **By the word of the LORD were the heavens made, by the breath of his mouth all the heavenly hosts.**

7 He gathers up the waters of the ocean as in a water-skin and stores up the depths of the sea.

8 **Let all the earth fear the LORD; let all who dwell in the world stand in awe of him.**

9 For he spoke, and it came to pass; he commanded, and it stood fast.

10 **The LORD brings the will of the nations to naught; he thwarts the designs of the peoples.**

11 But the LORD's will stands fast for ever, and the designs of his heart from age to age.

12 **Happy is the nation whose God is the LORD! happy the people he has chosen to be his own!**

The Epistle

Romans 4:13-25

A Reading from the Letter of Paul to the Romans.

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us

who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Lector: The Word of the Lord.

People: Thanks be to God.

Sequence Hymn

The Hymnal 1982, #711

Seek ye first the kingdom of God, and its righteousness, and all these things shall be added unto you, allelu, alleluia. Alleluia, alleluia, alleluia, allelu, alleluia.

Ask and it shall be given unto you, seek and ye shall find, knock and the door shall be opened unto you; allelu, alleluia. Alleluia, alleluia, alleluia, allelu, alleluia.

The gospel accounts of Jesus hold a special place in our worship, so we stand rather than sit for the reading. Whereas lay people (non-ordained) usually read the other readings, it is custom that a deacon proclaims the Gospel. All priests are ordained to the diaconate first, so they are always a deacon as well as a priest. If there is not a vocational deacon (ordained to the diaconate only), the priest will proclaim the Gospel.

At the beginning of the Gospel, people trace a little cross on their foreheads, then their lips, then their chests to symbolize the unspoken prayer, "May the Gospel be in my mind, on my lips, and in my heart." Some people bow during the intro and conclusion of the Gospel.

Many Episcopal Churches proclaim the Gospel in both English and Spanish — the most widely used languages in the Episcopal Church (the third is Haitian Creole Haiti is part of the our church and is, in fact, our largest diocese)— as a sign that God's good news is for all people and as one way we strive to be a more welcoming and hospitable community.

The Gospel

Please stand as able. **Matthew 9:9-13, 18-26**

Celebrant: The Holy Gospel of our Lord Jesus Christ According to Matthew.

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

Jesús se fue de allí y vio a un hombre llamado Mateo, que estaba sentado en el lugar donde cobraba los impuestos para Roma. Jesús le dijo: —Sígueme. Entonces Mateo se levantó y lo siguió. Sucedió que Jesús estaba comiendo en la casa, y muchos de los que cobraban impuestos para Roma, y otra gente de mala fama, llegaron y se sentaron también a la mesa junto con Jesús y sus discípulos. Al ver esto, los fariseos preguntaron a los discípulos: —¿Cómo es que su maestro come con cobradores de impuestos y pecadores? Jesús lo oyó y les dijo: —Los que están buenos y sanos no necesitan médico, sino los enfermos. Vayan y aprendan el significado de estas palabras: "Lo que quiero es que sean compasivos, y no que ofrezcan sacrificios." Pues yo no he venido a llamar a los justos, sino a los pecadores. Mientras Jesús les estaba hablando, un jefe de los judíos llegó, se arrodilló ante él y le dijo: —Mi hija acaba de morir; pero si tú vienes y pones tu mano sobre ella, volverá a la vida. Jesús se levantó, y acompañado de sus discípulos se fue con él. Entonces una mujer que desde hacía doce años estaba enferma, con derrames de sangre, se acercó a Jesús por detrás y le

tocó el borde de la capa. Porque pensaba: «Tan sólo con que llegue a tocar su capa, quedaré sana.» Pero Jesús se dio la vuelta, vio a la mujer y le dijo: —Ánimo, hija, por tu fe has sido sanada. Y desde aquel mismo momento quedó sana. Cuando Jesús llegó a casa del jefe de los judíos, y vio que los músicos estaban preparados ya para el entierro y que la gente lloraba a gritos, les dijo: —Sálganse de aquí, pues la muchacha no está muerta, sino dormida. La gente se rió de Jesús, pero él los hizo salir; luego entró y tomó de la mano a la muchacha, y ella se levantó. Y por toda aquella región corrió la noticia de lo que había pasado.

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.” While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, “If I only touch his cloak, I will be made well.” Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well. When Jesus came to the leader’s house and saw the flute players and the crowd making a commotion, he said, “Go away; for the girl is not dead but sleeping.” And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

Celebrant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

Please be seated.

The Nicene Creed is one of the early summaries of the Christian faith and dates back to the Church Councils of Nicaea in the year 325 and Constantinople in the year 381 when bishops from the whole Church gathered to discuss what was most important in the Christian faith. The Creed is now professed as a statement of our beliefs, at most Sunday Eucharistic liturgies and on holy days.

People often bow at the name of Jesus and again at the mentioning of the “Incarnation” – the moment Jesus humbles himself to take on human form. People often make the sign of the Cross at the mention of death, especially the resurrection of the dead and eternal life, a

physical reminder of our baptism and our belonging to Christ. Many Episcopalians make it at significant moments in the liturgy as a way of marking prayers, receiving blessings, and remembering God's saving work in Jesus Christ.

In the last section, the word "catholic" (notice the lower case c) means "universal," not a reference to the Roman Catholic Church. Anglicans/Episcopalians have always professed to be part of the catholic or universal Church.

The Nicene Creed

Please stand as able.

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 are meant to represent the congregation's prayer intentions for the local community, the nation, and the world. The Book of Common Prayer includes six "forms" (beginning on p. 383). Although they are often used in worship, they do not have to be: they were meant to be examples of how a congregation might draft the prayers. Any draft of the prayers may be used as long as it does so in this order: the Universal Church, its members, and its mission; the Nation and all in authority; the welfare of the world; the concerns of the local community; those who suffer and those in any trouble; the departed

The Prayers of the People

Please kneel as able.

BCP, Form 1

Celebrant: With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."

Intercessor: For the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For the peace of the world, especially where the church is persecuted, and for the welfare of the Holy Church of God, and for the unity of all peoples. In the Anglican Communion Cycle of Prayer, for the Anglican Church of Papua New Guinea; in our Diocesan Cycle of Prayer, for Grace Episcopal Church in Alvin, Grace Episcopal Church in Galveston, and Good Shepherd Episcopal Church in Friendswood, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For Archbishop Sarah; for Presiding Bishop Sean; for our bishops, Andy, Jeff, Kai, Hector, and Brian; for our priest, Dana and our seminarian, Justin, and for all the clergy and people, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For our president, Donald; for our governor, Greg; for our mayor, Amy; for our county judge, Chad; for the leaders of the nations, and for all in authority, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For our city, for every city and community, and for those who live in them, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, especially Susan, Roy Jack, Shirley, Steve, Diane, Carol, Terry, April, Glenda, Albert, Linda, Lal, Patty, and David, and all those listed in the bulletin, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For all who have died ✕ in the hope of the resurrection, and for all the departed, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: For all those active in the uniformed services especially Jason, Christopher, Audrey, Aubrey, Andy, Lake, Matthew, and Richard; for first responders, correctional workers, and military veterans. Grant that we may serve Christ in them and love one another as he loves us, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

People: *Lord, have mercy.*

Intercessor: In the communion of the Blessed Virgin Mary, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

People: *To thee, O Lord our God.*

Celebrant: Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

The Confession and Peace are the hinge between the Liturgy of the Word and the Liturgy of the Table, preparing us for Holy Communion. It is traditional to kneel during the Confession, though standing is acceptable if one is unable to kneel. The declaration of "absolution" is one of the ways that ordained priests and bishops fulfill the commission that Jesus gave to his disciples: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (John 20:22-23) In the Episcopal Church, only priests and bishops can offer absolution.

Celebrant: Let us confess our sins against God and our neighbor.

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.

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

The exchange of peace was a part of early Christian worship, though over the centuries its place in the liturgy changed and later its importance diminished. In the 20th century, it was restored to its ancient place before Communion as a sign of reconciliation and Christian fellowship. As early Christians did, we observe it before the Offertory (except during the penitential season of Lent when we move it to the beginning of the service) with Jesus' words in mind, "When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift." (Matthew 5:23-24)

The Peace

Please stand as able.

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Celebrant: Now greet each other with the sign of God's peace.

During the offertory, the Altar is prepared for Holy Communion, typically by the Deacon if there is one present, and the bread and wine, “oblations” are brought forward, as practiced in the early Church. In the early Church, worshippers provided the “elements” (bread and wine) for worship; today the Church provides those as a symbol of our labor and offering to God.

While setting the Altar, a small bit of water is added to the wine as has been done for centuries. This was most likely done originally by Jesus as the wine in those days was very concentrated and had to be diluted to be consumed. Some have seen this action as a symbol of the water that flowed from Jesus’ side when it was pierced as he hung on the Cross. (John 19:34) The Easter Church has seen it as a symbol of the infusion of the Holy Spirit into the People of God.

It is customary for the Celebrant (the priest) to ceremonially wash her hands, an act called “The Lavabo,” from the Latin translation of Psalm 26:6. This symbolized a prayer for purity as the priest prepares to preside at this holy Sacrament. The priest usually whispers or silent says a prayer asking God to cleanse them of their sins.

The Holy Communion

Celebrant: Ascribe to the Lord the honor due his Name; bring offerings and come into his courts.

Offertory Anthem

Please be seated.

Doxology

Please stand as able.

This first part of the Eucharistic Prayer is called the “Sursum Corda” from the Latin words for “lift up your hearts.” It is an ancient part of the liturgy, used in the liturgy since the very early days of the Church. It is a remnant of an early Jewish call to worship.

The Great Thanksgiving

Eucharistic Prayer B

Celebrant: The Lord be with you. **People:** **And also with you.**

Celebrant: Lift up your hearts. **People:** **We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give God thanks and praise.**

The first part of this paragraph (up to the words “Therefore we praise you...”) is called the “Proper Preface” which often mentions the themes of the day or the church season. During Ordinary Time (the time that lasts from the week after Pentecost until Advent), it is a more general statement.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father 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 for ever sing this hymn to proclaim the glory of your Name:

The Sanctus, from the Latin word for “Holy,” is a part of the liturgy from the earliest days of the Church. The first part comes from Isaiah’s vision of heaven in Isaiah 6:3: “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” The second part comes from the

Gospel description of Jesus' entrance into Jerusalem on Palm Sunday: "Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" (Matthew 21:9)

Some people bow during the first part of the Sanctus out of respect for the awesomeness of God. Many people cross themselves at the second part of the Sanctus, for the same reason.

Sanctus

The Hymnal 1982, S-130

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

The people kneel or remain standing.

This section is called the "Prayer of Consecration" which comes from the earliest Church's tradition of telling the story of the Last Supper and is intended as a prayer asking for the Holy Spirit to bless the bread and wine.

Over time, the prayer evolved to contain several basic parts: the Oblation (a prayer of offering); the Words of Institution recalling the Last Supper and Jesus' own words (Matthew 26:26-29; Mark 14:22-25; Luke 22:19-20, 1 Corinthians 11:23-26); the Epiclesis which is a prayer invoking the Holy Spirit; the Anamnesis which recalls Jesus' death and resurrection and states our expectation of his return; and the Doxology, a trinitarian ending, and the Great Amen which is the people's agreement, a way of saying, "it is true."

The Oblation:

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

The Words of Institution. Some people cross themselves at the end of each part of this section as a sign of reverence for the holiness of the Sacrament.

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

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

Therefore we proclaim the mystery of faith:

*The Anamnesis recalling Christ's death, resurrection, and anticipated return.
Christ has died. Christ is risen. Christ will come again.*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

The Epiclesis (invoking of the Holy Spirit). Some people cross themselves at the epiclesis. There are often two invocations of the Holy Spirit: 1) on the Sacrament itself (the bread and wine); and 2) on the people receiving the Sacrament.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us ☩ also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Doxology (trinitarian end to the prayer) and Great Amen. The Great Amen is the people's ratification of the Eucharistic Prayer and should be said with gusto, resounding "It is true!"

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

The Lord's Prayer has been recited by the Church in worship since the earliest followers of Jesus. This version comes from the English translation used in the First Book of Common Prayer in 1549. The prayer is taught by Jesus to his disciples when they asked how they should pray. (Matthew 6:5-13 and Luke 11:1-4). There is also a contemporary version which was added in 1979. Although either version may be used, the traditional form remains the most familiar and widely used in Episcopal worship.

And now, as our Savior Christ has taught us, we are bold to say, in the language of our hearts,

Padre nuestro que estás en el cielo, santificado sea tu Nombre, venga tu reino, hágase tu voluntad, en la tierra como en el cielo. Danos hoy nuestro pan de cada día. Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden. No nos dejes caer en tentación y libranos del mal. Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria, ahora y por siempre. Amén.

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead

us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The bread is broken as a reminder of the sacrifice of Christ's body and blood on the Cross.

There are a variety of choices for the Fraction Anthem. The first, the "Pascha Nostrum," comes from 1 Corinthians 5:7b-8a (Christ our Passover is sacrificed for us). The "Agnus Dei" (Lamb of God) began to be used in the Eucharist around the year 700 and originated from a Syrian tradition which spread through the Western Church and harkens back to the words of John's gospel account when John the Baptist calls Jesus the Lamb of God. (John 1:19)

The Breaking of the Bread

Fraction Anthem

The Hymnal 1982, S-155

Alleluia, alleluia, alleluia. Christ our passover is sacrificed for us. Therefore let us keep the feast. Alleluia, alleluia, alleluia.

The invitation to Communion, a modern rendition of the ancient Church's invitation: "Holy things for the holy," which was used in the Eastern Church from as early as the fourth century. Some people cross themselves at this invitation as a personal act of preparation to receive the Sacrament.

Celebrant: The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

In the Anglican tradition, people are offered both bread and wine, though the Church has always believed in "concomitance," that Christ is fully and equally present in both elements and to receive one but not the other is sufficient.

It is common to make the sign of the Cross either before or after receiving Communion.

The Words of Institution said at the rail by the priest and/or Lay Eucharistic Minister are: "The Body of Christ, the Bread of Heaven" and "The Blood of Christ, the Cup of Salvation" to which the people respond, "Amen." These words come from two places: 1) the early rite of Baptism; and 2) Jesus words about himself being the bread of heaven in John 6 and Psalm 116 which speaks of the "cup of salvation."

Any remaining consecrated elements, called the Reserved Sacrament, are kept for the clergy and Lay Eucharistic Visitors to take to the sick and homebound. Until distribution, it is kept securely in a locked cabinet called a Tabernacle or Aumbry, in the sanctuary. The presence of Reserved Sacrament is marked by a lit red candle that hangs nearby.

Communion

The Hymnal 1982, 304, 325

It is customary for a prayer of thanksgiving to be said after Communion. Typically this is said by the clergy and the people together at Sunday liturgies. There are two forms of the Post Communion Prayer and are chosen at the discretion of the clergy.

Post Communion Prayer

Please stand or kneel as able.

Celebrant: Let us pray.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

This traditional blessing is based on Paul's words to the Philippians 4:7. The priest may choose other words to say, always in the trinitarian formula.

The Blessing

Celebrant: The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord; and the blessing of the Holy Trinity, Father, Son, and Holy Spirit, be among you and remain with you always. Amen.

Hymn

The Hymnal 1982, 488

1 Be thou my vision, O Lord of my heart; all else be nought to me, save that thou art—thou my best thought, by day or by night, waking or sleeping, thy presence my light.

Father; thine own may I be; thou in me dwelling, and I one with thee.

2 Be thou my wisdom, and thou my true word; I ever with thee and thou with me, Lord; thou my great

3 High King of heaven, when victory is won, may I reach heaven's joys, bright heaven's Sun! Heart of my heart, whatever befall, still be my vision, O Ruler of all.

In an ancient Christian document called "The Apostolic Constitutions" (written around the year 375), the liturgy ended with the deacon dismissal the people saying, "Depart in peace." Later, the Galilean Church (modern day France) began using "Let us bless the Lord which was later used throughout the medieval Church on penitential occasions (Lent, funerals, etc.). Around that time, the people began responding, "Thanks be to God." Now, there are multiple options for the Dismissal and are chosen at the discretion of the clergy. If there is a deacon present, the Dismissal is said by the deacon. Otherwise, it is said by the priest.

The words "Alleluia, Alleluia" are added to the beginning of the Dismissal and to the end of the response only during the season of Easter. At all other times, the Alleluias are omitted. Although some parishes have adopted different practices over the years, the Prayer Book reserves the use of these Alleluias for Eastertide, and clergy are expected to follow this rubric.

Dismissal

Celebrant: Go in peace to love and serve the Lord.

People: Thanks be to God.

JOIN US IN PRAYER

Our Clergy: Archbishop Sarah Mulally, Presiding Bishop Sean Rowe, our Bishops Andy Doyle, Jeff Fisher, Kai Ryan, Hector Monterroso, Brian Seague; our Priest Dana Jean; our seminarian, Justin Robinson.

Our Elected Officials: President, Donald Trump; Governor, Greg Abbott; County Judge, Chad Sims; Mayor, Amy Ware.

Our servicemen & women: Jason Woodley, Christopher Love, Audrey Dobbs, Aubrey Toussaint, Andy Albright, Lake Brannon, Matthew Wallace, and Richard Miller.

Our Parishioners: Susan Bogue, Roy Jack McCarroll, Shirley Weaver, Steve Lewis, Diane Taylor, Carol Hicks, Terry Weeks, April McClaskey, Glenda Knutson.

In the Community: Jessie Suarez, Rhonda Rowe, Dixie Sellers, Gerald, Deborah Hodges, Joe C., Byron Waldrup & family, Trinity School Teachers, Staff & Families, Camp Fern Staff, Families & Volunteers.

Homebound: Patty Whaley, Lal Terrell, David Jones, Albert McPhail, and Linda Lassetter

Bookkeeper: Christina Richardson

Vestry: Senior Warden Tony Pierce, Junior Warden John Barbe, Treasurer Bill Kemp, Clerk Tiffany Moore, and Members Michael Campbell, Darlene Dotson, Jeff Henderson, Cindy McGeorge

Our Mission of the Quarter: MISD Backpack Food Program

For a Birthday

Watch over your children, O Lord, as his/her/their days increase; bless and guide him/her/them wherever he/she/they may be. Strengthen him/her/them when he/she/they stands; comfort him/her/them when discouraged or sorrowful; raise him/her/them up if he/she/they fall; and in his/her/their heart may your peace which passes all understanding abide all the days of his/her/their life; through Jesus Christ our Lord. Amen.

For an Anniversary

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

If you have a prayer request you'd like us to add, please email prayers@trinityepiscopalmarshall.org or call the office at 903-938-4246.

Altar Flowers

From Jeff & Stephanie Henderson in honor of Madlyn's birthday.

CONTACT US

Office:	903-938-4246 admin@trinityepiscopalmarshall.org
Pastoral Emergencies & Prayers:	903-309-2213 prayers@trinityepiscopalmarshall.org
Priest in Charge:	The Rev. Dana Jean revdana@trinityepiscopalmarshall.org
Bookkeeper & Safeguarding Admin:	Christina Richardson finance@trinityepiscopalmarshall.org
Minister for Congregational Life:	Mallory Brown life@trinityepiscopalmarshall.org
Minister for Community Engagement:	Darlene Dotson community@trinityepiscopalmarshall.org