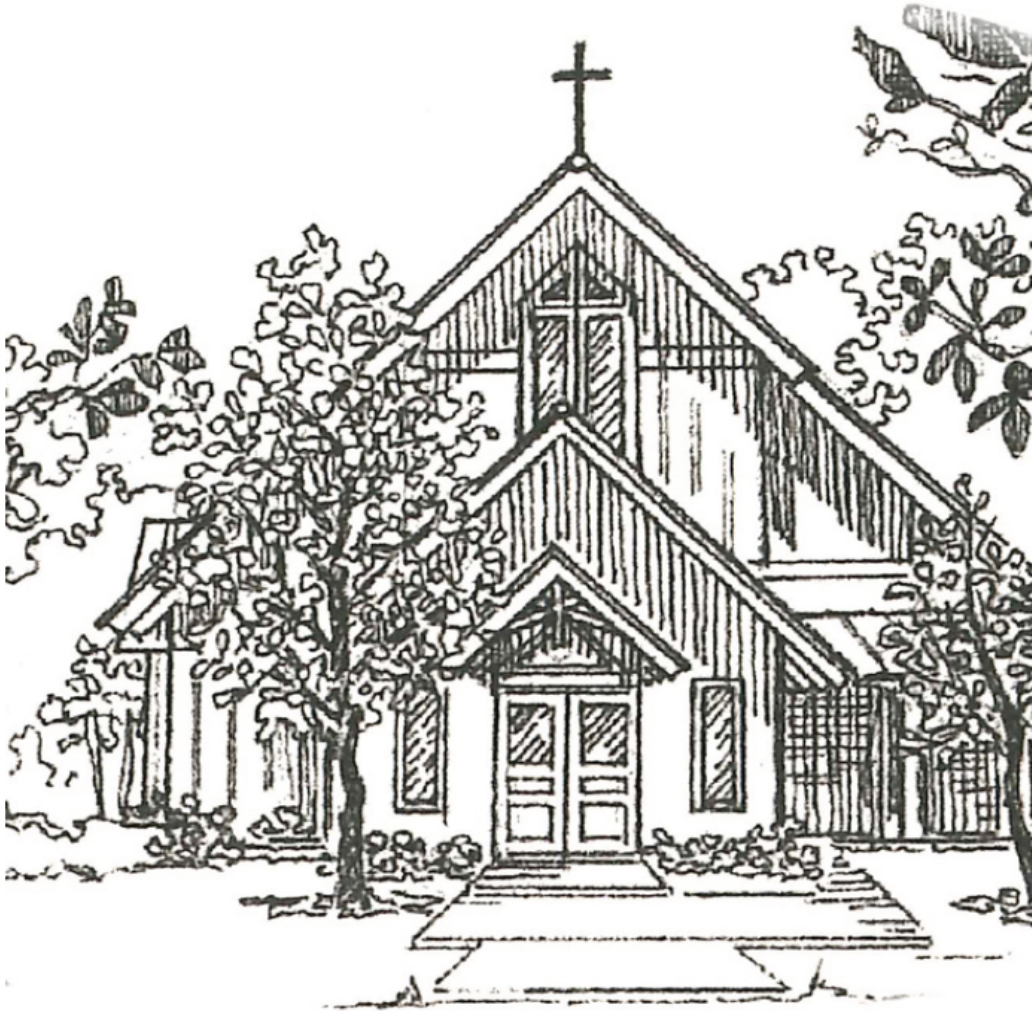


Christ the King Episcopal Church



16 Pentecost, Proper 19
Holy Eucharist with Commentary
September 17, 2023
10:30AM

*The flowers on the altar today are donated by Les and Julie Porterfield
in thanksgiving for Fr. Proctor*

The Prelude *“Allegro” from Trumpet Concerto Johann Fasch
Performed by Paul Morelli, Trumpet*

About the Service

Celebrant Good morning, and welcome to Christ the King Episcopal Church. Today, our worship will be a little out of the ordinary. Throughout our service, we will be pausing at key moments to explain what we are doing and why we are doing it in something we like to call a Holy Eucharist with Commentary. This is simply a service of Holy Communion with narrative commentary to help us gain a deeper understanding of the great sacred mystery that we call the Holy Eucharist. This morning, we will be using the Holy Eucharist: Rite Two as our liturgy.

Narrator 1 My name is Emily Proctor, and I will be offering commentary and narrations from this Lectern throughout the service. At Christ the King, this Lectern also serves as a Pulpit for the preacher.

Narrator 2 And my name is Buffy Miller and I will be offering commentary and narrations from this lectern throughout the service.

Narrator 1 In the Episcopal Church, the liturgy for the Holy Eucharist can be found in the 1979 edition of *The Book of Common Prayer*. It is the red book in your pew rack. But today, the entire service will be in the bulletin.

Narrator 2 The Prayer Book that we currently use was published in 1979. However, many Episcopalians still refer to it as the “new” Prayer Book.

- Narrator 1* The hymns that we sing are available in *The Hymnal 1982*, which is the blue book in the back of the pew in front of you.
- Narrator 2* The liturgy that we use each Sunday morning is the most important thing we do as a worshipping community. Parts of what we say during the service date from the time of Jesus Christ, and other parts are as old as the first English Prayer Book written in 1549, soon after the Church of England's separation from Rome.
- Narrator 1* Other portions of the service are even older than Jesus, such as the lessons and psalms of the Hebrew Scriptures. The word "liturgy" means, "the work of the people." The liturgy guides, nourishes, and sustains our ministry as followers of Jesus. There is an old Latin phrase that summarizes this understanding of the liturgy- *lex orandi, lex credendi*, which means, "the way we pray determines the way that we believe."
- Narrator 2* For Episcopalians, the liturgy from the *Book of Common Prayer* binds us together as a community. The liturgy serves as a weekly reminder that we are the Body of Christ, called to serve as instruments of God's love in a broken and sinful world.
- Narrator 1* Throughout the history of the Church, the particular liturgy that we are taking part in today has been known by many names, such as: the Lord's Supper, the Holy Communion, the Mass, and the Divine Liturgy. *The Book of Common Prayer* refers to it as "The Holy Eucharist." The word "holy" means, "set apart," and the word "eucharist" is from the Greek word for "thanksgiving." Our participation in this service should always be characterized by a joyful sense of thanksgiving.

Narrator 2

We bring to our worship our whole being. We pray not just with words but with our senses. We pray silently. We pray out loud, and we pray through music. We pray with our bodies by standing, kneeling, and sitting at various points in the service and through “manual acts,” such as making the sign of the cross and bowing. We pray by sight through the visual symbols that surround us. We pray through our senses of taste and touch through the bread and wine that we share during Communion, and on special feast days, such as Christmas or Easter, we pray using incense to emphasize the significance of the day.

Narrator 1

The liturgy for the Holy Eucharist is divided into three major sections: the Entrance Rite (or Gathering of the People); the Word of God; and the Holy Communion. When you enter and exit the Nave (the part of the church where the congregation sits), it is customary to stop at the Baptismal font and make the sign of the cross using blessed water. This helps us remember our baptism and our baptismal vows. Another custom is to reverence the Altar before entering and after exiting your pew by bowing at the waist or by genuflecting (bending on one knee). Of course, all of these “manual acts” are a matter of personal piety. They are not required, but some people find them to be helpful in their worship experience. The Entrance Rite begins with an Organ Prelude, which we heard at the beginning of today’s service. The Organ Prelude is played by our organist, Dr. David Ott. This is a time for quiet prayer and meditation before worship. After the Organ Prelude, Fr. Richard welcomes everyone to Christ the King and makes important announcements to the congregation.

Welcome and Announcements

Narrator 2 After the welcome and announcements, the congregation sings the opening Hymn in Procession. The Hymn in Procession is more than a simple way of covering the entrance of the clergy, acolytes, and lay ministers. It serves as a reminder that the people of God, through time and history, are moving toward the fulfillment of God's Kingdom, following the cross of Christ, and bringing the light of the Gospel into the world. During any procession, it is common to see people bow their heads as the processional cross passes by as a sign of reverence. You will see the clergy, acolytes, and lay ministers wearing vestments. Vestments are special garments that cover our ordinary clothing, reminding us that the Church belongs to no particular time or place because it is both universal and historic.

Celebrant Worship the Lord in the beauty of holiness:
People **O Come, let us adore him.**

The Hymn in Procession *(standing)*

Hymn 368

Narrator 1 Music is very important in the Episcopal Church, and our music takes all forms everything from ancient and modern hymns to more contemporary styles. The Choir serves an important role in our worship. They help lead us in the singing of hymns and service music, and they often provide special music throughout the service, such as an anthem during the Offertory.

Narrator 2 When all in the procession have taken their places, Fr. Richard begins our service with the Opening Acclamation.

The Opening Acclamation

Celebrant ✠ Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

Narrator 1 With these words, we have greeted one another and affirmed our conviction that God is gathered with us as well. This opening salutation is adapted from the salutation in the Greek Orthodox rite: “Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, to the ages of ages. Amen.” It marks the formal beginning of the service, focuses our attention on God, and joins our praise with the people of God across time. Like many parts of the service, these opening sentences vary according to the seasons of the Church year.

Narrator 2 Many Episcopalians make the sign of the cross (✠) at the name of the Trinity: Father, Son, and Holy Spirit, and at various other points throughout the liturgy.

The sign of the cross helps us to recall our baptism. It also brings to mind the great sacrifice Jesus made for us on the cross. These small signs and gestures are part of the sacramental nature of the Episcopal Church. The life of faith involves our whole self- mind, body, and spirit.

Narrator 1 Now Fr. Richard will say the Collect for Purity, an ancient prayer that was incorporated in the English liturgy in the sixteenth century by Thomas Cranmer, the Archbishop of Canterbury and architect of the first English Prayer Book.

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.*

Narrator 2 At this point, we all remain standing and sing a musical setting of the *Gloria in excelsis* (which is Latin for “Glory to God”) or some other song of praise. During other seasons of the Church year, we sing the *Kyrie eleison* (which is Greek for “Lord, have mercy”) or the Trisagion (which is Greek for “Thrice holy”).

The Hymn of Praise: The Gloria *(standing; all are invited to sing)*

Glo-ry to God in the high - est, and peace — to his peo-ple on
6 earth. Lord God, heaven-ly King, al - might-y — God and Fa - ther, we wor - ship you, we
12 give you thanks, we praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord
18 God, Lamb of God, you take a - way the sin of the world: have mer - cy on us; you are
24 seat - ed at the right hand of the Fa - ther: re - ceive our prayer. For you a - lone are the
30 Ho - ly One, you a - lone — are the Lord, you a - lone are the Most — High, Je - sus
35 Christ, with the Ho - ly Spi - rit, in the glo - ry of God — the Fa - ther. A - men.

Narrator 1 Now Fr. Richard will say the Salutation and Collect of the Day. A collect is a short prayer that includes an invocation, a petition, and a pleading of Christ’s name or

an acknowledgment of God’s glory. It is called a “collect” because it collects our thoughts for a particular time or season of the Church year. Most of the collects in the Prayer Book come from medieval sources, and some are original compositions by Thomas Cranmer.

The Collect of the day for Proper 19 *(standing)*

BCP 232

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory 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.*

Narrator 2 The Entrance Rite comes to an end with the Collect of the Day, and the congregation is seated. The children come forward for a brief Children’s homily, after which they go to Children’s Chapel with Ms. Katie. The congregation sits to hear the lessons from Scripture as the Lector, a lay person from the congregation, makes his or her way to the Lectern.

The Word of God

Narrator 1 The second part of the service is called “The Word of God” or “The Liturgy of the Word.” First, the Lector reads a passage from the Old Testament (or Hebrew Scriptures). Then, the congregation recites the psalm appointed for the day. After the psalm, the Lector reads a passage from one of the letters of the New Testament. Finally, the Gospel is proclaimed. Every time that God’s people gather as a

community to worship, the Word of God is read and heard. The public reading of Scripture is the focal point of the Liturgy of the Word.

Narrator 2 The lessons appointed for each Sunday and for special feast days throughout the year occur on a three-year rotation known as the Revised Common Lectionary. Currently, we are in “Year A,” and on the First Sunday of Advent (which occurs on December 3 this year), we will begin a new Church year using lessons for “Year B.” At the end of each reading, the Lector says, “The Word of the Lord,” and the congregation responds, “Thanks be to God.” We say this to acknowledge what was read and to give thanks to God for having heard it.

The First Lesson: Genesis 50:15-21

Realizing that their father was dead, Joseph’s brothers said, “What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?” So they approached Joseph, saying, “Your father gave this instruction before he died, ‘Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.’ Now therefore please forgive the crime of the servants of the God of your father.” Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, “We are here as your slaves.” But Joseph said to them, “Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly to them.

Lector The Word of the Lord.

People **Thanks be to God.**

Narrator 1 We have heard the Old Testament lesson. Now, the appointed psalm for the day will be recited responsively. There are many ways that the psalms may be sung. The Psalms have been called “the Bible in miniature.” Originally used as hymns composed for Jewish worship in the Temple in Jerusalem, they date from the tenth century to the third century BC.

The Response: Psalm 103: 8-13 (*read responsively by whole verse*)

**8 The Lord is full of compassion and mercy, *
slow to anger and of great kindness.**

9 He will not always accuse us, *
nor will he keep his anger for ever.

**10 He has not dealt with us according to our sins, *
nor rewarded us according to our wickedness.**

11 For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.

**12 As far as the east is from the west, *
so far has he removed our sins from us.**

13 As a father cares for his children, *
so does the Lord care for those who fear him.

Narrator 2 Now we hear the Epistle lesson, a reading from one of the letters of the New Testament.

The Second Lesson: Romans 14:1-12

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on

servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

"As I live, says the Lord, every knee shall bow to me,
and every tongue shall give praise to God."

So then, each of us will be accountable to God.

Lector The Word of the Lord.
People **Thanks be to God.**

Narrator 1 The congregation now stands to sing the Sequence hymn. This hymn is used to signify the importance of the Gospel. In place of a Sequence hymn, an Alleluia Acclamation may be used, which is what we do here. During the Acclamation, the Crucifer, Torchbearers, and Deacon (or priest if there is no deacon present) process to the center of the Nave for the proclamation of the Gospel. Please stand and join in singing the Alleluia Acclamation.

Alleluia Acclamation



Narrator 2

The Gospel, since it is the record of what Jesus himself said and did, is always given the highest honor. This is why we remain standing when it is read. The reading of the Gospel symbolizes the presence of Christ during the Liturgy of the Word. The Gospel book is processed into the Nave, where it is read in the midst of the congregation. Proclaiming the Gospel is the responsibility of the Deacon (or priest if there is no deacon present). It is a symbol of the Deacon's role in bringing the Church to the people and the needs of the people back to the Church. When the Gospel is announced, many people make the sign of the cross (✠) three times: on their foreheads, on their lips, and on their hearts.

The Gospel Lesson: Matthew 18:21-35

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

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

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

Celebrant The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Narrator 1 At this point in the service, we would normally sit and hear a homily from Fr. Richard. The purpose of the homily is for the preacher to comment and expand upon the lessons from Scripture for the day, particularly the Gospel. It is also used to bring the Word of God, recorded in the Scriptures, to bear on our own lives. Today, the instructions and narrations provided in our service will take the place of the homily.

Narrator 2

The Nicene Creed, composed during the 4th century, most clearly states the Church's teaching of God: Father, Son, and Holy Spirit. It expresses the faith of the universal, catholic Church. Many people make a solemn bow at the waist during the *Incarnatus* (at the words describing Jesus' birth). Some also make the sign of the cross (✠) at the words, "We look for the resurrection of the dead," a reminder that resurrected life is promised to all who have been baptized in Christ. Let us now remain standing and say together the words of our faith as we affirm the power and love of God as he has been revealed to us in his mighty acts.

All say

The Nicene Creed

**We believe in 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.**

Narrator 1 The Prayers of the People are one of the most ancient portions of our liturgy, dating back to at least the 2nd century. The Prayer Book lists six categories of prayer which must be included in the Prayers of the People. It also provides six variations which may be used, if desired. The framers of the 1979 Prayer Book imagined that these six variations would eventually be used as templates for the local parish to develop their own list of prayers from week to week. Here at Christ the King, the prayers we use are composed by the Rev'd Lowell Grisham. Fr. Lowell is one of Fr. Richard's colleagues in the Order of the Ascension. These prayers offer a different litany each week, based on the lessons and themes for the day. The response at the end of each bidding is drawn from that day's Psalm.

Narrator 2 Once again emphasizing the Deacon's role in the liturgy as a bridge between the Church and the world, if there is a deacon present, he or she bids the people to offer their prayers. The Intercessor leads the litany of petitions, and the congregation responds to each petition. The Prayers of the People usually end with some sort of concluding collect or prayer, spoken by the Celebrant.

All remain standing or kneel for

The Prayers of the People

Celebrant: Our gracious and loving God, you are full of compassion and mercy, slow to anger and of great kindness: Hear our prayers for all your creation and grant us the gift of your infinite care, as we say: God is full of compassion and mercy, slow to anger and of great kindness.

Intercessor:

Loving God, look upon your church with patience and grant us your divine forbearance, that we may forgive and be forgiven within the abundance of your grace.

God is full of compassion and mercy,

slow to anger and of great kindness.

Enlighten this nation and our leaders, O Holy One, that we may be a generous people extending your justice and becoming instruments of your reconciliation.

We pray for Joe, our President; Ron, our Governor; and the members of the Walton County Commission.

God is full of compassion and mercy,

slow to anger and of great kindness.

Visit the earth with your pity and love to relieve all who live with illness, violence, poverty, extreme weather, injustice or oppression, that they may be delivered from their distress.

God is full of compassion and mercy,

slow to anger and of great kindness.

Inspire this community with your generosity of Spirit, that we may forgive the debts of others even as we have been forgiven.

Sanctify the outreach ministries of our parish by the power of your Holy Spirit-especially our partners in ministry at Point Washington Medical Clinic.

God is full of compassion and mercy,

slow to anger and of great kindness.

Hear our prayer for those whom we bring to your steadfast love, especially those on our Parish Prayer List.

Let every tongue praise you for your goodness, especially for the members of our Sanctuary Choir.

As every knee shall give praise to God, we remember those who are yours through death, especially Nancy Draper Scott.

God is full of compassion and mercy,

slow to anger and of great kindness.

Celebrant: As a God of infinite love, you have compassion for your creation: Bring your merciful forgiveness into our lives and free us from our division and pride, that we may become your instruments of pardon and peace, in the power of the Holy Spirit, through Jesus Christ our Savior. **Amen.**

Narrator 1

The next part of the liturgy is the Confession of Sin and Absolution. Confession before receiving Holy Communion is an important practice. Good relationships are built on honesty, and confessing our sins is a way of being honest about ourselves before God. The confession is a time to reflect on our own personal choices and decisions, to see

where we have been wrong or at fault, and to offer these things up to the Lord. Following the Confession of Sin, the Celebrant pronounces God's forgiveness in the Absolution, something that only priests or bishops may do in the Episcopal Church.

Narrator 2 When a Deacon is present, he or she leads the Confession of Sin, once again signifying the deacon's role in the liturgy. It is customary to kneel during the Confession of Sin and Absolution. However, if it is difficult to kneel, you may stand. Many people make the sign of the cross (✠) as the Celebrant pronounces the Absolution.

All kneel, as they are able, for

The Confession of Sin

Celebrant

Let us confess our sins against God and our neighbor.

Celebrant 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 Celebrant 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.*

Narrator 1 Please stand. We have come to the last part of the Liturgy of the Word- the passing of the Peace. The passing of the Peace is a very ancient way to greet one another, but it is so much more than a way to simply say “good morning.” It serves a very important role in the liturgy. Jesus taught us that we should love one another as sisters and brothers and that we should forgive one another as God forgives. When you pass the Peace, you are exchanging with your Christian brothers and sisters the peace of Christ, which passes all understanding, the peace that Jesus himself left to us.

The Peace

Celebrant The peace of the Lord be always with you.

People **And also with you.**

The Celebrant and People greet one another in the name of the Lord.

The Holy Communion

Narrator 2 We now begin the third part of the service, “The Holy Communion.” This part of the service is divided into four sections: The Offertory, The Great Thanksgiving, The Breaking of the Bread, and the Ministration of Communion. It begins with an Offertory Sentence, which reminds us that all we have been given is God’s gift and that, through our participation in the

Communion of Christ's Body and Blood, we are offering back to God that which God has already given us.

Narrator 1

In the early days of the Church, worshipers brought their own offerings of bread and wine to the service to be used during Communion. The deacons chose what was needed for the consecration, and the rest was set-aside for the poor.

Narrator 2

During the Offertory, the oblation bearers bring the gifts of bread and wine to the altar, and the ushers collect the monetary offerings from the congregation, while the congregation usually sings a hymn. Occasionally, the choir will sing an anthem. During this time, as money offerings are collected, the Deacon "sets the table" to prepare for the Great Thanksgiving.

The Deacon finishes preparing the Altar for Communion by placing the bread on a vessel known as a paten and by pouring wine and a little bit of water into the chalice. This mixture of wine with a little bit of water is historic but also symbolic. Adding a little bit of water to the wine was a sign of hospitality in the Middle East during the first century, and symbolically, it represents both the divine and human natures of Jesus.

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symbolically, it represents both the divine and human natures of Jesus.

Narrator 1 After the Altar is completely set, the Lay Eucharistic Minister brings the flagon of water and a small bowl called a “lavabo bowl” to the Celebrant in order to wash his or her fingers. This reminds us that we should all come to God’s Altar with clean hands and pure hearts. It has long been the custom for the head of the Jewish household to wash his or her hands in a similar way before the prayers at the Passover meal. This is likely something Jesus did in his Last Supper with the disciples.

The Celebrant says the Offertory Sentence. During the Offertory, the congregation sings

The Offertory *“Largo” from Trumpet Concerto by Fasch*
Performed by Paul Morelli

Narrator 2 After the hymn or anthem, the congregation stands to sing the Hymn at the Presentation.

The Hymn at the Presentation

Praise God from whom all bless-ings flow. Praise Him all crea-tures here be-
5 low. Al - le - lu - ia! Al - le - lu - ia! Praise Him a - bove, ye heaven-ly
9 host: praise Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia, al - le -
13 lu - ia. al - le - lu - ia. Al - le - lu - ia, Al - le - lu - ia!

Narrator 1 During the Presentation Hymn time, laypersons, known as ushers, bring the monetary offerings to the Altar. The bread and wine that were previously brought forward, along with the money collected for the work of the Church, are the offerings that will be presented to God. They represent our lives, our work, our recreation, our families, and our community. In other words, we offer to God all that we have and all that we do. This is why, once the offerings of bread, wine, and money are placed on the altar and the table is set, we say

Celebrant All things come of thee, O Lord,
People **and of thine own have we given thee.**

Narrator 2 After the Hymn at the Presentation, the service continues with the Great Thanksgiving and a long prayer known as the Eucharistic prayer. All of the Eucharistic prayers in the Prayer Book are Trinitarian, which means that they all speak of the God we worship as Christians: Father, Son, and Holy Spirit. Each prayer begins with a section of praise to God the Father and Creator of all. This is followed by a section that remembers and makes present the saving work of Jesus, the Son of God. Finally, we invoke the presence of the Holy Spirit to make this Holy Communion real and effective in our own lives.

Narrator 1 In the Episcopal Church, all baptized Christians are including those who have been baptized in other Christian traditions, may receive Holy Communion. If you are not yet baptized, you are encouraged to come forward to receive a blessing, and speak to Fr. Richard afterwards about baptism. You can make your need for a blessing known by crossing your arms in front of your chest. Today, we will be using Eucharistic Prayer A. The opening words are called the *Sursum corda*, which is Latin for, “Lift up your hearts.” Usually, these words, along with the

Proper preface, which follows, are spoken. However, on special feast days, they may be chanted to emphasize the importance of the day.

The Great Thanksgiving *Eucharistic Prayer A*

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 him thanks and praise.**

The Celebrant proceeds

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:

Narrator 2 In response to remembering God's mighty deeds, we then join our voices to sing the *Sanctus*, which is Latin for "Holy." This great hymn of praise can be traced to the Book of Isaiah and the Revelation to John. The last part of this hymn is called the *Benedictus*, "Blessed is he who comes in the name of the Lord," which recalls the words shouted by the people during the triumphant entry of Jesus into Jerusalem. We remain standing to sing this hymn.

All sing

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 heaven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Ho - san - na in the high - est.
 Blessed is the one who comes in the name of the Lord. Ho -
 san - na in the high - est. Ho - san - na in the high - est.

Narrator 1 Now we come to the part of the Eucharistic Prayer when we thank God for the many ways that God is present in our lives and for the many graces given to us. This leads us into a time of remembering. We remember God’s love for us, how we turned away from God, and how God sent his only Son to share our human nature and to bring us back to God. We also remember Jesus’ last meal with his friends and the words he spoke over the bread and wine. This narrative is drawn almost word for word from the Biblical accounts in Luke’s Gospel and St. Paul’s First Letter to the Corinthians.

Then the Celebrant continues

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.

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:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

Narrator 2 Once we have remembered the ancient story as our own story, we offer our gifts of bread and wine as well as our whole selves back to God. Finally, we ask for the gift of the Holy Spirit to be present and to sanctify the bread and the wine that they may be for us the Body and Blood of Christ. We also ask for the Holy Spirit to sanctify us as well, that we may be made holy in our service to the Lord. Some people make the sign of the cross (✠) at this point in the prayer.

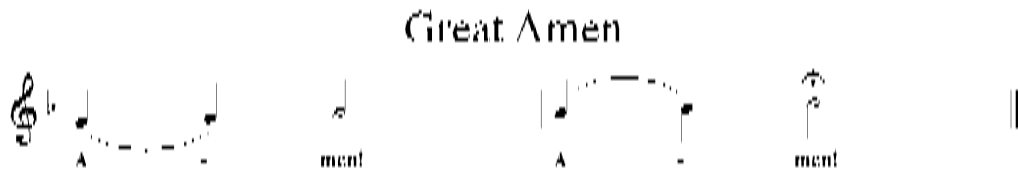
The Celebrant continues

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.

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.

Narrator 1 After the invocation of the Holy Spirit, the Celebrant continues with a doxology, followed by the Great Amen. The Great Amen is the congregation's part, and it is spoken loudly, with confidence and enthusiasm, indicating the affirmation of the people. At Christ the King, we usually sing the Great Amen to add emphasis to its importance.

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.**



Narrator 2 The Eucharistic Prayer ends with the whole congregation joining together in singing the Lord's Prayer. This is the prayer that Jesus himself used and taught his disciples to pray. At Christ the King, except during the season of Advent and Lent, we sing the Lord's Prayer, using a setting composed by our founding Rector, the Rev'd Carl Bright.

Celebrant

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

Lord's Prayer

Our Fa - ther who art in heav - en, hal-low-ed
7
be thy name. Thy king-dom come, thy will be done on
14
earth as it is in heav - en. Give us this day our dai - ly
21
bread, and for - give us our tres-pass-es as we for - give those who
27
tres - pass a - gainst us. And lead us not in - to temp -
33
ta - tion, but de - liv - er us from e - vil. For
39
thine is the king - dom and the pow'r and the glo - ry for
47
ev - er and ev - er. A - men, A - men.

Narrator 1

Through the holy mystery of the Eucharist, the bread and wine which we offered back to God during the Eucharistic Prayer have become for us the Body and Blood of Christ, holy food and drink for holy people. This is why Episcopalians treat consecrated bread and wine with such care and reverence. After the Lord's Prayer, the Celebrant lifts the consecrated bread and breaks it, symbolizing Jesus' broken body on the cross. Bread must be broken in order to be shared. Here, we celebrate and give thanks for Christ's gift of himself for us. After the Celebrant breaks the consecrated bread, we observe a short period of silence. Then, we all sing the Fraction Anthem.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread, followed by a brief period of silence. All sing

Fraction Anthem

Al-le-lu-ia! Christ our Pass-ov-er has been sac-ri-ficed for us;
there-fore let us keep the feast, Al-le-lu-ia, Al-le-lu-ia, Al-le-lu-ia!

Narrator 2

After the Fraction Anthem, the Celebrant says the invitation to Communion. The Episcopal Church encourages people to receive communion in both kinds, bread and wine. However, you receive the full benefit of the sacrament if you wish to receive only one. To receive the bread, simply

hold out your hands, one on top of the other so that Fr. Richard can place the bread in your hands. You may consume it immediately. Or, you may dip it in the consecrated wine and consume it. This is called “intinction.” If you would like to receive the wine directly from the chalice, you may do that as well. If you wish to receive only the bread and not the wine, simply cross your arms over your chest as the chalice bearer comes by. After receiving the bread and wine, it is appropriate to say, “Amen.” Some people also make the sign of the cross (✠) before receiving the bread and after receiving the wine.

The Celebrant says

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.

Narrator 1 During the ministration of Communion, Fr. Richard and the other ministers at the Altar receive Communion first, followed by the Choir and the rest of the congregation. The bread is administered with the words, “The Body of Christ, the bread of heaven.” The cup is administered with the words, “The Blood of Christ, the cup of salvation.” Once you have received Communion or a blessing from the priest, please make your way back to your seat by the outer aisles. The congregation is invited and encouraged to sing the hymns during Communion. Or, you may sit or kneel in silent prayer.

During the ministration of Communion, all sing the

The Communion Hymn

Hymn 343

Narrator 2 Following the ministration of Communion, the Altar is cleared. Consecrated bread and wine that are left over from Communion are reserved for the sick and homebound in a special cabinet called an “aumbry.” The red sanctuary light next to the aumbry indicates that Jesus is present in the reserved sacrament. After the Altar is cleared, the congregation stands for the prayer after Communion.

The Prayer after Communion

Celebrant Let us pray.

Celebrant and 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.**

Narrator 1 After the prayer, the Celebrant says a blessing over the people, invoking the name of the Trinity. Many people make the sign of the cross (✠) at this point. Then, we prepare to leave. All stand and sing the closing Hymn in Procession. Like with the opening, the closing Hymn in Procession is more than a simple way of covering the exit of the clergy and lay ministers. It leads us out into the world so that we may do the work that God has called us to do, wherever we may be. We have been fed, and God has given us the strength to live our lives as faithful followers of Christ. After Father Eric

gives us his blessing, please stand and sing our closing hymn, Hymn 537.

*The Celebrant blesses the People.
After the blessing, all stand and sing the*

The Hymn at the Procession *(standing)*

Hymn 535

Narrator 2 The service concludes where we began, in the midst of a world where there is great suffering and need. But, we are centered, as Christ was, in a life to be lived and shared. The Eucharist is the work of the people of God together. It is not a service confined to Sunday mornings. Rather, it is a way of life.

Narrator 1 Since the beginning of the Church, it has been the Deacon who gives the Dismissal, a fulfillment of his or her role to send the Church back out into the world to love and serve the Lord. During the Great 50 Days of Easter, the Dismissal and response includes a double “Alleluia” refrain. After the Dismissal, many people like to stay and listen to the Organ Postlude. As you leave, Father Richard will be at the door to greet you. Please join us next door in Sandefur Hall for coffee and refreshments!

The Dismissal

Celebrant Let us go forth into the world, rejoicing in the power of the Spirit.

People **Thanks be to God.**

The Postlude

Special thanks go out to the ministers of our worship services today:

Lay Eucharistic Minister: Tom Potts and Courtney Holman

Crucifer:

Torch Bearer: Lilah Finch and Eli Spector

Lector: Emily Proctor & Buffy Miller

Prayers of the People Intercessor: Gus Neely

Usher: John Tait

Greeter: Cheryl Freeze

Altar Guild: Jenny Adams

Flower Guild: Nan Jacobs

Coffee Host: Meredith Spector

Clergy and Staff Contacts:

The Rt. Rev'd Russell Kendrick – Bishop

russell@diocgc.org

The Rev'd. Richard Gillespie Proctor, OA – *Rector*

rector@christthekingfl.org

Stephanie Smuck – *Parish Administrator*

office@christthekingfl.org

Katie Ott – *Director of Faith Family Formation* dff@christthekingfl.org

Dr. David Ott – *Organist & Choirmaster*

david@davidottcomposer.com

Scott Gilmore - Guitarist sgilmore10s12@gmail.com

Michelle Casady – *Bookkeeper*

bookkeeper@christthekingfl.org

Vestry (Vestry meets on the 3rd Wednesday of every month from 5:30pm until 7:00pm. All are welcome to attend.)

Dale Dalbey	Rector's (Sr.) Warden
Don King	People's (Jr) Warden
Brian Kellenberger	At-Large
Meredith Spector	Parish Life
John French	Adult Formation
Sallie Peebles	Pastoral Care
Jim Moomaw	Worship
Mark Mahaffey	Outreach & Mission
Ruth Johnson	Secretary/Tree House Liaison

Tom Potts - Treasurer

WEEKLY CALENDAR

TODAY

Monday, September 18

- 8:00AM** – A.A. Meeting (*Youth Room*)
- 8:30AM** – Morning Prayer (*Sanctuary*)
- 8:30AM** – Parent’s Bible Study (*Parlor*)
- 11:00AM** – Women’s Monday Morning Study Group (*Library*)
- 4:00PM** – Evening Prayer (*Sanctuary*)

Tuesday, September 19

- 8:00AM** – A.A. Meeting (*Youth Room*)
- 8:30AM** – Morning Prayer (*Sanctuary*)
- 4:00PM** – Evening Prayer (*Sanctuary*)
- 7:00PM** – Women’s Primary Purpose AA Meeting (*Conference Room*)
- 7:00PM** - AA Meeting (*Youth Room*)

Wednesday, September 20

- 8:00AM** – A.A. Meeting (*Youth Room*)
- 8:30AM** - Morning Prayer (*Sanctuary*)
- 3:30PM** – CtK Kid’s Club (*Parish Hall*)
- 4:00PM** – Evening Prayer (*Sanctuary*)
- 5:30PM** – Youth Group (*Youth Room*)

Thursday, September 21

- 8:00AM** – A.A. Meeting (*Youth Room*)
- 8:30AM** – Morning Prayer (*Sanctuary*)
- 10:00AM** – Centering Prayer/Lectio Divina
- 4:00PM** – Evening Prayer (*Sanctuary*)
- 4:30PM**-Emerald Coast Meditation Society (*Sandefur Hall*)
- 5:15PM** – Men’s Fellowship (*Room TBD*)
- 6:00PM** – Women’s Bible Study (*Parlor*)
- 7:00PM** - Al-Anon Meeting
- 7:00PM** – Women’s Primary Purpose AA

Friday, September 22

- 8:00AM** – A.A. Meeting (*Youth Room*)
- 8:00AM** – Men’s Breakfast & Bible Study
- 7:00PM** – Alcoholic’s Anonymous

How well do you really know the New Testament? Where it came from? Its message and meaning?

Join us for an eight-week study into the real story behind the New Testament through Nov. 12th in Sandefur Hall at 9:15AM. Each week we will watch and discuss a session from the “*The New Testament You Never Knew*” DVD series. While in the Holy Land, Biblical scholars N.T Wright and Michael F. Bird take us on a tour of the story behind the explosive story of the New Testament. You will discover things you never knew about Jesus’ baptism and journey into the wilderness, the meaning behind his parables and miracles, the significance of his death and resurrection, the incredible expansion of the early church into the Greco-Roman world, and how the transforming mission of Jesus can still turn the world upside down today. All are welcome. Join us for a fresh and not-so-familiar behind-the-scenes look at the New Testament. Please contact John French at (850) 420-9803 or formation@christthekingfl.org with any questions.

NEXT SUNDAY

Church wide Event! Help our Acolyte team with their trip to the National Acolyte Festival in Washington, D.C. -

Join us for a special Acolyte Fundraiser for coffee hour. \$\$ Donations accepted! Sunday, **September 24th**- 11:30-1:30 pm for Bingo, Brunch & Bubbles. \$10 per card, drinks by donation and several prizes to be won!! **All children will have their own activities/games and snacks in the children's room and playground. The Bingo & Brunch is for adults. Any questions- Ms. Lauren 334-701-7777

Concerts at Christ the King An afternoon of musical and classical delights awaits you on **September 24th at 2:30pm.**

Highlighted by the refreshing and spontaneous melodies of Haydn's *Surprise Symphony*, thirteen of the finest musicians from Florida and Alabama will delight and amaze you with their skills and talents. Tchaikovsky's powerful and passionate music of *Swan Lake* and the delightful *Trumpet Concerto* of Johann Fasch are all part of a magnificent program of musical merriment. The concert is right here in the magnificent sanctuary of Christ the King and is free of admission charge.

ANNOUNCEMENTS

Caring & Sharing “Diaper Drive Alert!

Sept 18 - Oct 6 is the 2nd Annual Diaper Drive to benefit families in need in our community. There are 3 ways to help:

- Drop off diaper donations in the C&S basket in the CTK Narthex

- Drop off diapers at C&S

- Scan the QR code on the Diaper

Thank you for your generosity.

Please contact Susan Mahaffey for additional info geezer417@att.net

Calling all coffee hosts! We are in need of coffee hosts for the next few Sundays after the 8:00am and 10:30am services! If you are interested in brewing some coffee and bringing some donuts, cookies or pastries, please let the office know

office@christthekingfl.org. Thank you!

Can We Take (and Share) Christ to our Homebound Sisters and Brothers?

As Fr. Richard mentioned in a sermon recently, a goal at Christ the King is for our shut-ins to be taken communion at least once a month. This goal is achievable, but only if we can identify parishioners who feel called to this meaningful ministry. You will learn a lot during the training, your faith will be deepened, and the reward is great! Please contact Sallie Peebles at 404-218-7047 if you are willing to participate.

Medicine Bottle Reminder bring empty medicine bottles and vitamin bottles to CtK. Tommy Fairweather makes sure that all bottles have the information on the bottles taken off. Thank you!

CELEBRATING BIRTHDAYS

Tom Potts(17); Chip Haring(18); Ann Clark(22); Linda Watson(22) & Jacob Mosely(23)

PARISH PRAYER LIST

Parishioners: The Lynn Family*; Dale Holman; Katie Ott; Lynn Crevar; Carl & Jo Bell; Jacquie Childs; Marlise Reis; Ann Schultz; Dawn Whitty; Buffy Miller & Lark Harbeson & Dooley Culbertson

In Memorium: Nancy Draper Scott (Jamie Lynn's Mother)

Friends & Family: Burrell Elliott*; Christy Herndon; Tammy Follis; Teeny Carson; Jason Stanley; Rebecca Balkcom; Linda Box; Cooper Akin; Henry Pegram; Emily Davis; Bob Fairweather; Laura Wheeler; Cristina Fernandez; Brandon Yates; Donna Brinkley; Rosella Sacco; Tricia Spencer; Alex Porterfield; Evie Butler & Judy Owen

Parishioners Serving in the Military and their families: Wilson Hunter; Eric Alexander; Gus Neely, Cinnamon Kellenberger; John McKenzie & Anthony Portz

CHILDREN & YOUTH

CtK Kids Club

Singing, Bible stories, games, snack!
K-4th Graders

**\$5 Donation RSVPCTK.COM

Children News:

We are back to our fall Sunday morning schedule!

Nursery is open from 8-noon for ages 0-4 year olds.

Sunday School from 9:15-10:15 ALL ages.

Children's Chapel resumes during 10:30 Service. Children will begin in the service with their family and go to Children's Chapel with Ms. Katie after the Children's Message. They will return to the service during the Peace. Email Katie with any questions dff@christthekingfl.org

Youth News:

CTK Youth Movie Night!

Saturday, 9/23 | 6-10 PM

Join us for movie, dinner and popcorn! We will have small dinner, pop some popcorn and kick back to watch a great movie.

Devotional discussion on how the movie connects and helps us see how to we can shine the light of Christ for others. \$10 donation is greatly appreciated. Sign up required by 9/22 online

<https://tinyurl.com/ctkythmovie923>

Text Ms. Lauren for questions –
334-701-7777

Youth Group meets every Wednesday
Drop off begins at 5:30 p.m. with pick up at 8 p.m. Any questions, text Ms. Lauren at 334-701-7777 or email

ctkyouth@christthekingfl.org

Youth Group- Dinner, Fellowship & Bible Study (\$5 suggested donation)

ADULT FORMATION- **SEPTEMBER**

“Habits of the Household” - A Class for Parents w/ Young Children:

Mondays, 8:30am-10:00am! “Habits of the Household” introduces simple habits and easy-to-implement daily rhythms that will help you find meaning beyond the chaos of family life as you create a home where kids and parents alike practice how to love God and each other. We meet in the parlor on Mondays from 8:30-10 and nursery is open 8:15-10:15! Rsvp to Rachel Meyer, or just drop in if you’re curious!

rachel.danielle.meyer@gmail.com

Women’s Monday Morning Study Group We meet in the Hughes Library from 11:00 am-noon. On this date, we will begin our study of John Goldingay’s *Psalms for Everyone, Book 2*. (The cost of each book is \$18.00.) We will use Goldingay’s book for his excellent commentary along with the Psalms translations in *The Book of Common Prayer*. We end each class with Noonday Prayer and then have a brown bag lunch and social time together. Please email Karen Potts with any questions or for more information.

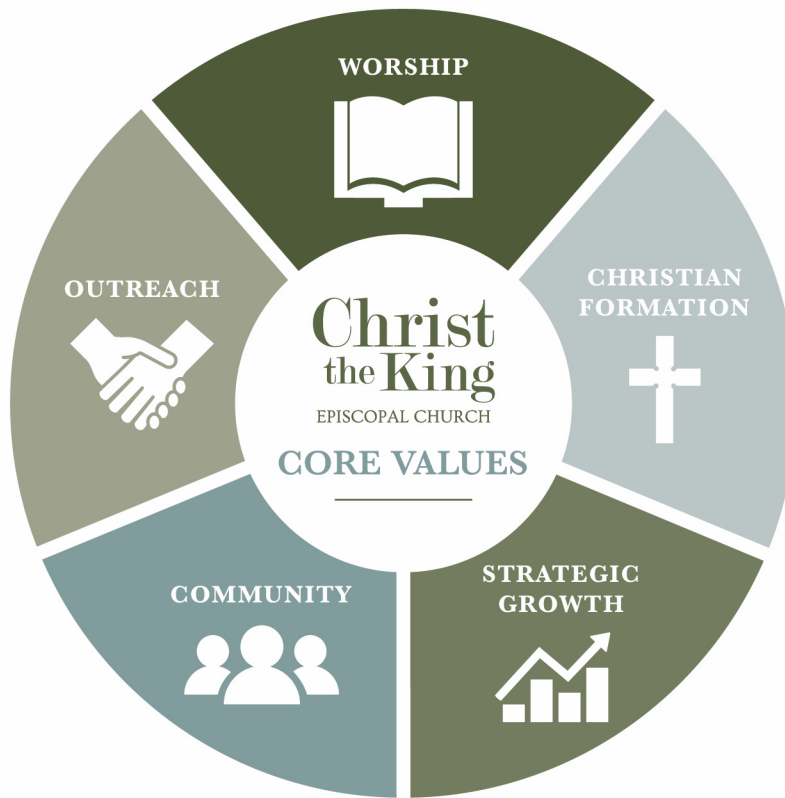
kpotts5@cox.net

The CTK Men’s Fellowship will begin to meet again on Thursday, September 21st from 5:15-6:45. Beginning in October, this group will meet in the Parlor on the 2nd and 4th Wednesdays of the month. The CTK men’s fellowship gathers to discuss topics of mutual interest, how our faith impacts our lives, personal issues confronting us, and sharing the passing of our lives together. A sacred and safe space is created in the form of council for each man to speak and listen from the heart as they tell their story. This kind of work helps create deep friendships, connections, and bonds that are often missing in today’s world of impersonal interactions. If you enjoy exploring and conversing about spiritual, mythopoetic, ethical, and social themes from a biblical perspective then consider joining in. Please contact John French at (850) 420-9803 or formation@christthekingfl.org with any questions. All men are welcome.

Fall Women’s Bible Study Join Rev. Emily Proctor (and Church Historian Justo L. Gonzalez) on a 13-week journey with the Gospel of John on Thursday evenings. For more information, join us at 6:00 p.m. this Thursday in the parlor! Email Emily at Emily.Rose.Proctor@gmail.com or text 850-783-0237 with questions or to reserve a book (\$15).

Centering Prayer/Lectio Divina/Book Study on Thursdays 10:00am-12:00pm. Thursdays offer several ways to increase our community spirituality. We begin in the library at 10:00 am for 20 minutes of Centering Prayer. We then pray a passage of *lectio divina* at 10:30. (This is a quiet method of letting scripture speak to you.) At 11:00 we read and discuss *Intimacy with God*, by Thomas Keating. If you would like more information about Centering Prayer please contact John Box at boxjohnbox@gmail.com.

Men's Breakfast & Bible Study: Every Friday
8:00-8:30 - Breakfast and fellowship /
8:30-9:30 - Bible Study and prayer. We are currently studying *The Gospel of Matthew*. The Bible Study is led by Darold Smith, who is using William Barclay's Commentary "The Gospel of Matthew." Contact Darold Smith
aristacraft@yahoo.com



1) Worship:

Our worship is grounded in the traditional Anglican triad of scripture, tradition, and reason. Our lovely space, liturgy, and music help focus our hearts and minds on a God who is at the same time in this world and beyond.

2) Outreach:

At the end of our worship services, we are dismissed with the words, “Go in peace to love and serve the Lord.” We seek to do so by being in solidarity with those in need in our local, diocesan, and global communities by providing both hands-on and financial support.

3) Community:

While our worship is directed towards loving God, and our outreach is directed towards loving our neighbors, we also value the relationships we have within our own parish family. A sense of belonging, feeling connected, and loving and caring for one another is a large part of who we are and what makes Christ the King feel special.

4) Christian Formation:

We value the lifelong formation and development of our spiritual, intellectual, and social selves. Whether it is at the Tree House Episcopal Montessori School, Sunday forums, or weekday small groups, we believe that God calls us to be lifelong learners.

5) Strategic Growth:

Our growth strategy is focused on nurturing disciples not adding members. While we take seriously Jesus’ command to “go and make disciples,” we recognize any growth must take into account our stewardship of our physical plant as well as our ability to remain meaningfully connected with one another.

Sunday Services

8:00 AM – Holy Eucharist Rite I

10:30 AM – Holy Eucharist Rite II

Nursery & Children's Church meet during this time

Weekday Morning

Prayer

8:30 AM Monday-Thursday

Weekday Evening

Prayer

4:00 PM Monday-Thursday



Christ the King Episcopal Church
480 N. County Hwy 393
Santa Rosa Beach, Fl 32459
www.christthekingfl.org
(850) 267-3332