

Third Sunday of Advent

An Instructed Eucharist



December 15, 2024

10:00 a.m.

**The Episcopal Church
of the Epiphany
Crestview, Florida**

Hymns used in today's service come from either the 1982 Hymnal or the Celebration Hymnal.

The Holy Eucharist: Rite Two

Prelude

An Introduction to this Instructed Eucharist

This morning is an Instructed Eucharist. During the service, you will hear a running commentary explaining why we do and say what we do and say on Sunday mornings. If you are unfamiliar with the liturgy of the Episcopal Church, it is important to understand that it is intended that everyone participate.

Our worship comes from The Book of Common Prayer (BCP). There are certain things we do in the Episcopal Church at certain times of the service. The BCP and this service bulletin include instructions on what to do when (for instance, when to stand and when to be silent). These are written in italics and are called "rubrics," from the Latin for "red coloring matter," because they were once written in red.

There are a number of times when silence is required and when it may be kept. In our contemporary society, there seems to be little time for silence, but in a worship service, silence helps us to reflect upon what has preceded.

The service is called Holy Eucharist. The word "Eucharist" comes for the Greek word for "thanksgiving," and expresses our thanks to God for all that we have received through his Grace. There are several Eucharistic Prayers that may be used. Today we will use Rite II: Eucharistic Prayer A.

The service is divided into two parts: The Word of God and The Holy Communion.

The service begins with a processional hymn. As the crucifer processes, you may bow your head when the cross passes your pew as a sign of reverence. The empty cross symbolizes the Risen Lord.

Opening Hymn CH244 Come Thou long-expected Jesus

Instructor: The Holy Eucharist is celebrated by the bishop or a priest if a bishop is not present, who are referred to as the celebrant in the rubrics.

The Word of God

Celebrant Blessed be God; Father: Son and Holy Spirit!

People And blessed be his reign, 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.*

Trisagion (Hymn S-102) *Sung by all*

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Instructor: The Collect of the Day is a prayer that helps the congregation collect their thoughts and prepares them for the readings of the day. Each day of the year is assigned a Collect of the Day appropriate to the occasion.

Celebrant The Lord be with you.
People And also with you.
Celebrant Let us pray together

Collect of the Day

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and for ever. Amen.

Instructor: There are also lessons appointed for each day. Usually, the first reading comes from the Old Testament and the second from the New Testament. These are separated by a psalm or canticle. Lay persons usually read all the lessons except the Gospel, which is read by clergy.

The Lessons (insert)

The First Lesson: Zephaniah 3:14-20

Canticle 9: The First Song of Isaiah

The Second Lesson: Philippians 4:4-7

Gospel Hymn 489 The great creator of the worlds

Celebrant The Holy Gospel of our Lord Jesus Christ

People Glory to you, Lord Christ.

The Gospel: Luke 3:7-18

Celebrant The Gospel of the Lord

People Praise to you, Lord Christ.

Instructor: The sermon is usually preached by an ordained minister or other licensed preacher. The sermon is usually based on the Gospel or one or more of the other readings of the day.

The Sermon

The Rev. David M. Clothier

Instructor: During the Holy Eucharist, the Nicene Creed is said in unison on most Sundays and on other Major Feast days. It may also be said on other days during the Eucharist. On other occasions, such as Morning and Evening Prayer, the Apostles Creed is said. The Apostles Creed, rather than the Nicene Creed, is also said when there is a baptism or renewal of baptismal vows. Saying either creed is a way in which we affirm our faith.

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
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.

Instructor: Prayers are an integral part of worship in the Episcopal Church. In the Eucharist, we pray especially for the whole church, its members and mission; our nation and the world, including those who govern; our community; those who are suffering; and the departed.

The Prayers of the People (Form VI)

In peace, we pray to you, Lord God.

For all people in their daily life and work;

*For our families, friends, and neighbors, and for those
who are alone.*

For this community, the nation, and the world; and in the diocesan cycle of prayer, the Gulf County Jail; Port St. Joe, Florida.

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

*For those who minister to the sick, the friendless, and the
needy,*

For the peace and unity of the Church of God;

*For all who proclaim the Gospel, and all who seek the
Truth.*

For Sean our Presiding Bishop, Russell our Bishop, David our Vicar; and all bishops and other ministers; and in the diocesan cycle of prayer, St. James, Eufaula, Alabama;

For all who serve God in his Church.

For the special needs and concerns of this congregation.

For Addice, Adley, Amanda, Amy, Anthony, Barbara, Betty, Bill, Buni, Brenda, Cindy, Debbie, Dennis, Donna, Florie, Hugh, Jacob, Janice, Jeff, Judy, Julie, Kei'Mari, Lynn, Mary, Maureen, Melanie, Mike, Missy, Nancy, Nathan, Phyllis, Sandra, Sharon, Steve, Sun Ki, Sybil, Tara, and Terry.

Silence (The People may add their own petitions.)

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died.

Silence (The People may add their own petitions.)

Lord, let your loving-kindness be upon them;

Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Silence

Instructor: The Prayers of the People are usually followed by a general confession by all the people. A period of silence precedes this to allow individuals an opportunity to prayerfully acknowledge their sins.

After the general confession, the priest or bishop, offers absolution to those confessing. This rite of reconciliation is a sacrament based upon John 20:22-23, in which Jesus tells his apostles, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven."

All Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. 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 Peace

The peace of the Lord be always with you.

And also with you.

Instructor: The Peace is a liturgical exchange of greeting through word and gesture. It is a sign of reconciliation, love, and renewed relationships in the Christian community.

Announcements

Offertory

Instructor: At this time, the celebrant bids the offering of gifts with an Offertory Sentence. During the Offertory, gifts from the congregation may be collected to support the ministries of the church. Music may be played or sung during this time. This is also when the altar is prepared for Holy Communion. When the offerings are presented, everyone who can stand should.

Ascribe to the Lord the honor due his Name; bring offering and come into his courts. *Psalms 96:8*

Offertory Anthem (*sung by choir*) O come O come Emmanuel
by Natalie Sleeth

Instructor: In preparing Holy Communion, a cloth, called the corporal, is placed on the Altar Table. A priest or deacon prepares the table by placing a sufficient amount of bread on a plate called the paten, pouring wine in the chalice, and placing both on the corporal. This is done in deference to the significance of the vessels and bread and wine. When preparing the chalice, a small amount of water is added to the wine to represent mankind in the blood of Christ, and to recognize that Jesus gave all of himself to us.

Blessing of the Offering

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

Instructor: This ends that part of the service called "The Word of God" and "The Holy Communion" begins.

The Holy Communion

The Great Thanksgiving

Instructor The first words spoken offer thanksgiving and praise to God. An appointed preface appropriate to the season or occasion is also said.

The people of the congregation participate in these thanksgivings and praises. During the Eucharistic Prayer, when the celebrant says, "Blessed is he who comes in the name of the Lord," he or she makes the sign of the cross and others may do so also as a sign of personal piety.

Eucharist Prayer A

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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:

Sanctus S-129 *All sing*

Holy, holy, holy, Lord God of power and might.

Heaven and earth are full of your glory

Hosanna in the highest.

Blessed is He who comes in the name of the Lord.

Hosanna in the highest.

Instructor: The celebrant then recalls the events of the Last Supper, during which he or she touches the vessels containing the bread and wine on the Table. This is called the anamnesis, a Greek word for remembrance. However, this is more than just remembrance. A better translation is recalling a previous experience, in this case, the Last Supper.

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.

Instructor: The celebrant then asks God to send the Holy Spirit to sanctify the bread and wine. This is called the epiclesis, which is a Greek word meaning "invocation" or "calling down from on high," because the celebrant invokes the Holy Spirit or the power of God's blessing upon the bread and wine, so that when we receive the bread and wine, we receive Christ. We Episcopalians do not try to explain what happens at this point. We do not believe that the bread and wine literally become flesh and blood, nor do we believe that this is only a symbolic gesture. Episcopal doctrine teaches that somehow and in some way, Jesus becomes present in the bread and wine. At the words "being sanctified by the Holy Spirit," the celebrant and others may again make the sign of the cross as a sign of personal piety.

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.

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.*

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

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 Breaking of the Bread

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

Instructor: The celebrant then invites the congregation to join in the Eucharistic feast. All those present are invited to receive Holy Communion. The congregation may then come forward to receive Holy Communion.

The bread and wine may be offered by clergy and laypersons, the latter called lay Eucharistic ministers.

Those wishing to not receive Communion can come forward and by placing their arms across their chests indicate to the priest that they wish only a blessing.

The Invitation

This is the table of our Lord.

It is made ready for those who love him,
and those who want to love him more.

So come, you who have much faith and you who have little,
You who have been here often, and you who have not been here long.
You who have tried to follow and you who have failed.

Come, because it is the Lord who invites you.

It is his will that the people who want him should meet him here. These are 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.

Communion Hymns 656 Blest are the pure in heart

711 Seek ye first the kingdom of God

Instructor: After everyone who desires has been communicated, which is what the receiving of the Holy Communion is called, a priest or a deacon clears the Altar Table. Once the Holy Table has been cleared, the celebrant leads the congregation in the Post-Communion Prayer.

Post Communion Prayer

Celebrant Let us pray

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.

The Blessing

May the Peace of God that surpasses all understanding, keep your hearts and minds in the knowledge and love of God, and his Son, our savior, Jesus Christ.

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

The Procession into the World

Hymn 73 The King shall come when morning dawns

The Dismissal

Go forth into the world rejoicing in the power of the Spirit. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia!

Postlude

Please remember in your prayers:

Addice Thomas, Adley Hipwell, Amanda & Jacob White,
Amanda Spradlin, Amy & Anthony Lehatto, Barbara Murrell,
Betty Schwartzkopf, Bill Jones, Brenda Faulkner,
Buni & Steve O'Brien, Cindy Duffy, Debbie Evans,
Dennis Jackson, Donna Andrews, Florie Angelini, Hugh Kent,
Janice Tyler, Jeff Evans, Judy Tinsley, Julie Hill,
Kei'Mari Martin, Kim Sung Ki, Lynn Smith, Mary Meehan,
Maureen Marcotte, Melanie East, Michael Mazzerat,
Missy Jones, Nancy Delierre, Nathan Mussell, Phyllis Alles,
Sandra Mayer, Sharon Lundy, Steve Haskew, Sybil King,
Tara Colondres, and Terry Algood

In the Diocesan Cycle of Prayer

St. James, Eufaula, Alabama;
and the Gulf County Jail, Port St. Joe, Florida.

Announcements

- Healing Service today
- Vestry meeting
- Class on the Book of Common Prayer
- Poinsettias for Christmas
- Advent Food Drive
- Stewardship campaign
- Quilting Guild on first Tuesday of each month
- Exercise/balance class starting in January
- Zumba Class on Wednesday
- December Clarion

*Your presence is a blessing to the Church of the Epiphany!
We hope you will experience the grace and love of God here
with us, whether you have been a part of our church for years,
or are walking through our doors for the first time.*

The Episcopal Church of the Epiphany

424 Garden Street

Crestview, Florida 32536

Church Office: 850-689-1410

www.facebook.com/epiphanyepiscopalchurchcrestview

Website: www.epiphanycv.org

Email: epiphanycv@outlook.com

The Rt. Rev. J. Russell Kendrick

Bishop of the Diocese of the Central Gulf Coast

The Rev. David M. Clothier, Vicar

Cell: 251-623-2359

Vestry

Tracy Kueczynski, Senior Warden

Phil Phillips, Junior Warden

Randy Bauer, Jeff Evans, Dennis Jackson, Missy Jones

Laura Hill, Treasurer

Ginny Bauer, Clerk

David Bryant, Parish Administrator

Pat Shew, Organist/Choir Director

Sheila Duman-Fahie, Sunshine Lady

Michele Dennis, Altar Guild Contact

Janice Tyler, Flower Guild

Flo Procino, Godly Play Teacher

Our Mission Statement

The mission of the Episcopal Church of the Epiphany is to offer a home for all those who are seeking God's unconditional love.