



Fifth Sunday of Easter
April 28, 2024
8:00 AM & 10:30 AM
Holy Eucharist II

Instructed Eucharist

GREETINGS, AND WELCOME to St. Michael's Episcopal Church! We are a church on a mission to make Christ known, within and beyond our walls. We strive to be a welcoming and inclusive community rooted in Episcopal prayer and tradition.

Our worship today is in the form of an "Instructed Eucharist,"¹ meaning we will be teaching about the service, or the "liturgy."² You'll notice side banners on each page of the bulletin with notes and useful information about how the service is assembled, why we say certain prayers, and much more!



When a microphone icon appears in the bulletin, a narrator will provide further explanations or share details about the service. Lines from the liturgy with direct or almost-direct sources from scripture will be noted via footnotes on the bottom of the page.

As always, worship in this bulletin features the liturgies of *The Book of Common Prayer* (with congregational responses in **bold**). *The Book of Common Prayer* is a treasure chest full of devotional and teaching resources for individuals and congregations, but it is also the primary symbol of our unity with the Anglican Communion since the publication of the first *English Prayer Book* in 1549. We, who are many and diverse, come together in Christ through our worship, our common prayer. The prayer book, most recently revised in 1979, contains our liturgies, our prayers, our theological documents, and much, much more.

Many hymns in our liturgy originate from the traditional *Hymnal 1982*. This collection of hymns, tunes, and service music authorized for use in the Episcopal Church was first published in 1916. *Hymnal 1982* includes 720 hymns. St. Michael's also uses these authorized hymnals: *Lift Every Voice and Sing*, that focuses on African-American Spirituals and Gospel Music; *My Heart Sings Out*, the children's hymnal; *Voice Found* that focuses on women composers and lyricists; and *Wonder, Love and Praise* that features a praise and worship style. St. Michael's values these diverse perspectives and regularly uses music from all five hymnals.

The order for celebrating the Holy Eucharist is summarized in *The Book of Common Prayer* on page 400. On Sundays at St. Michael's, and during the Wednesday Healing Service, the order for worship is as follows: The people and priest **Gather** in the Lord's Name, **Proclaim** and **Respond** to the Word of God, **Pray** for the World and the Church, **Exchange** the Peace, **Prepare** the Table, **Make** Eucharist, **Break** the Bread, and **Share** the Gifts of God.

¹ Eucharist means "Thanksgiving" and refers to the Sunday worship and service in the Episcopal Church

² Liturgy is defined as "the work of the people" and refers to the order of the service.

The first Christians had no explicit order to a worship service. They followed ritual patterns of Judaism. As the church moved away from Jewish roots, it developed a book, or order, containing descriptions of important liturgies, models for prayers, and directions for conducting rites. The earliest of these orders is the Didache, an Eastern document dating from the 2nd century. The Didache is the foundation of our service, The Holy Eucharist.

The Holy Eucharist Rite II from the *Book of Common Prayer* (BCP), contains two main parts: The Liturgy of the Word and The Liturgy of the Table. In the Liturgy of the Table, we hear readings from Holy Scripture, hear a sermon or homily, pray the ancient Nicene Creed, offer prayers to God, and say a communal confession.

Hymns, selected seasonally, are listed with the title, the hymn book, and the hymn name. The italicized title to the right of the hymn name is the hymn tune, or the music to which the lyrics are set. Some hymn tunes have multiple lyrical settings. The Church Year follows seasons. Easter is a season that is 50 days long (sometimes called "Eastertide"). Today is the Fifth Sunday of Easter.

The **Opening Acclamation** is set seasonally. (In Lent, the acclamation is penitential, while most of the year is a word of blessing. See BCP 355.)

The ancient **Collect for Purity** is from the 10th century, by Thomas Cranmer. He translated it from Latin to English. It has been in almost every Anglican and Episcopal prayer book since 1549.

1. Matthew 28:6
2. Luke 24:34
3. Genesis 17:1
4. 1 Chronicles 28:9
5. Psalm 38:9
6. Psalm 44:21
7. Psalm 51:2, 10
8. Deuteronomy 6:5
9. Psalm 34:3; Luke 1:46

Prelude

"This Joyful Eastertide"

by Brend Portman



Opening Hymn

"The day of resurrection!"
Hymn 210, *Ellacombe*

1. The day of resurrection!
Earth, tell it out abroad;
the Passover of gladness,
the Passover of God.
From death to life eternal,
from earth unto the sky,
our Christ hath brought us over
with hymns of victory.
2. Our hearts be pure from evil,
that we may see aright
the Lord in rays eternal
of resurrection light;
and, listening to his accents,
may hear so calm and plain
his own "All hail!" and, hearing,
may raise the victor strain.



THE LITURGY OF THE WORD

Opening Acclamation

Celebrant Alleluia. Christ is risen.¹
People **The Lord is risen indeed². Alleluia.**

The Collect for Purity (*People say*)

**Almighty God³, to you all hearts are open⁴, all desires known⁵,
and from you no secrets are hid⁶: Cleanse the thoughts of our
hearts by the inspiration of your Holy Spirit⁷, that we may
perfectly love you⁸, and worthily magnify your holy Name⁹;
through Christ our Lord. Amen.**



The Gloria or other hymn of praise is sung or said each Sunday and can change depending on the season. In Advent and Lent, a *Kyrie eleison* (Lord, have mercy) or a *Trisagion* (thrice holy) is used instead. The "Gloria in excelsis" has been used in the entrance rite since the fourth century.

At St. Michael's we typically have four elements of Service Music: Gloria (or other song of praise), Gospel Acclamation, Doxology, and Sanctus (or Agnus Dei). These were originally taken from the Roman Catholic Latin Mass and incorporated into the *Book of Common Prayer*. Service Music is marked with an "S" in front of the number – this particular setting of the *Gloria* is S-280.

The Collect of the Day is a prayer that summarizes (or *collects*) the major themes of the readings into a focused prayer. This prayer can also be topical for an entire season (e.g. the collects for Sundays in Lent drawing our attention to repentance). These prayers change each week, though they repeat each year – for example, the collect for the Fourth Sunday of Easter is different than the collect for the Fifth Sunday of Easter, but the collect for the Fourth Sunday of Easter is always the same (on the theme of the Good Shepherd).

This Collect for the Fifth Sunday of Easter was composed in 1549 and edited finally in 1662.

- 10. Luke 2:143
- 11. John 1:14
- 12. John 1:29
- 13. Ephesians 1:30, Hebrews 8:1
- 14. Romans 8:34
- 15. Psalm 86:10
- 16. Psalm 83:18
- 17. Ruth 2:4

The Gloria (8:00 AM Spoken; 10:30 AM Sung)

Hymn S280

**Glory to God in the highest¹⁰,
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 Father¹¹,
Lord God, Lamb of God,
you take away the sin of the world¹²:
have mercy on us;
you are seated at the right hand of the Father¹³:
receive our prayer¹⁴.
For you alone are the Holy One,
you alone are the Lord¹⁵,
you alone are the Most High¹⁶,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The Collect of the Day

Celebrant The Lord be with you¹⁷.
People **And also with you.**
Celebrant Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Children are invited to attend Children's Chapel at this time
(10:30 AM Service) Children will return during The Peace



A Reading from the Acts of the Apostles (8:26-40)

An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the

An *epistle* (Greek for “letter”) is a form of letter-writing common to the ancient Mediterranean world. Of the 27 books of the New Testament, 21 of them are letters.

Did you know? At St. Michael's, the Clergy & Music Director derive a "theme of the day" from the Gospel text with influence from the Collect of the Day and other readings. The theme of the day guides the musical choices and the sermon emphasis, ensuring liturgical integrity.

A Gospel Acclamation or hymn sung before the Gospel reading is referred to as the Sequence hymn. Sequence refers to the music that follows after an Alleluia is said at the Gospel reading.

The Gospel reading is the climactic reading. It is the privilege of the Deacon, if one is present, to read the Gospel in worship. Standing for the Gospel can be traced to the late fourth century. The movement of the Deacon to the ambo for the reading emphasized this importance as early as the seventh century. The reading of the Gospel and the book itself symbolizes the presence of Christ in the Liturgy of the Word. In the ninth century, people began making a sign of the cross on their foreheads at the announcement, as we do today, as well as the cross on our lips and our hearts.

A Reading from the First Letter of John (4:7-21)

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Reader The Word of the Lord.

People **Thanks be to God.**



Gospel Acclamation

“Celtic Alleluia”

The Gospel

Celebrant The Holy Gospel of Our Lord Jesus Christ
According to John (15:1-8)

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

Jesus said to his disciples, “I am the true vine, and my Father is the vine grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to

**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 follow the sermon and the creed. Rather than provide one fixed text, the BCP offers six forms of prayers for the liturgy and allows for adaptations and uniquely-written forms, which St. Michael's sometimes does.

There are six forms of the Prayers of the People in the Rite II liturgy, but the rubrics of the prayer book allow for adaptations and uniquely-written forms, which we often do.

Prayers for the following topics must always be included:

- 1) The Universal Church, its members, and its mission
- 2) The Nation and all in authority
- 3) The welfare of the world
- 4) The concerns of the local community
- 5) Those who suffer and those in any trouble
- 6) The departed (with commemoration of a saint when appropriate)

The Prayers of the People Form VI

The Book of Common Prayer, Pg. 392

Leader In peace, we pray to you, Lord God.
Silence

Leader For all people in their daily life and work:
People **For our families, friends, and neighbors, and
 for those who are alone.**

Leader For this community, the nation, and the world;
People **For all who work for justice, freedom, and peace.**

Leader For the just and proper use of your creation;
People **For the victims of hunger, fear, injustice, and
 oppression.**

Leader For all who are in danger, sorrow, or any kind of
 trouble.
People **For those who minister to the sick, the
 friendless, and the needy.**

Leader: For the peace and unity of the Church of God;
People **For all who proclaim the Gospel, and all who
 seek the truth.**

Leader For Michael, our Presiding Bishop, Kym, our
 Bishop, our Clergy; and for all bishops and other
 ministers;
People **For all who serve God in the Church.**

At St. Michael's, we add names to the prayers for special needs and congregational concerns of great need. There is a list of names we do not read on Sunday, but pray for specifically at our weekly Wednesday noon Healing Service. We also pray for those having birthdays, anniversaries, who are expecting, who have been deployed around the world in harm's way, and those who have died.

To add or update a prayer request, use the online form:

<http://www.stmikeschurch.com/Prayer-request>; or email Diane Dennison at diane@stmikeschurch.com; or call 719-598-3244.

You can also add a prayer request by completing a pew card and dropping it in the offertory plate.

A concluding collect, said by the celebrant, ends the prayers. The collect is a seasonal collect appropriate to the congregation and liturgical season. The BCP offers eight forms, on page 394-395.

Leader For the special needs and concerns of this congregation. For the sick and suffering, especially Bernie, Debra, Mary, Hank, Jacque, Carl, Judi, Judy, Laura, Mary, Steve, Susan, Wolf; for the victims gun violence and war, and those we pray for during our Wednesday Healing Service.

Alice, Amy H., Amy L., Ann, Anna, Arigeya, Barbara, Becky, Ben, Bernie, Bill & Ann, Bryan, Caleb, Carol, Carolyn, Charlie, Chris J., Chris O., Colleen, Debra, Denny, Diana, Dottie, Emily, Ethel, Eva, Gary, Gretta, Hank, Hayden, Helen, Hunter, Jack, Jan L., Jan W., Jacque, Jibril, Jim, Joan, John G., John P., John W., Jon, Joyce, Judi, Karen, Kathleen, Larry, Laura D., Leslie, Linda, Lisa, Lucian, Lynn, Margaret, Mark C., Mark E., Marry, Mateo, Michael L., Michael W., Miles, Millie, Nancy K., Nancy O., Oriana, Pat, Peyton, Randy, Robert, Rose, Russell, Sharon, Br. Stephen Andrew, Steve C., Steve E., Steve M., Sue & John, Susan, Sydney, Tom, Travis, Tripp, Valerie, Virginia, Wolf, Zoe

Leader For the deployed and those serving around the world: Tyler, Richard, Dallas & Jason. Hear us, Lord;

***People* For your mercy is great.**

We thank you, Lord, for all the blessings of this Life, especially for those celebrating birthdays this week: Linda D., Beth R., Leeha W., Marsha S., Charles B., Terry B., Claire R., Jonathan F., Jim M., Gavin W.; those with anniversaries: Carl & Michele Nesbitt, Joanne Sanders & Kathy Armstrong; and for those expecting: Kristin P., Grace P., Hannah B. and Allison D. We will exalt you, O God our King;

***People* And praise your Name for ever and ever.**

Leader We pray for all who have died, that they may have a place in your eternal kingdom. Lord, let your kindness be upon them;

***People* Who put their trust in you.**

Leader The flowers on the altar have been given to the Glory of God in honor of the Daughters of the King.

Celebrant Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. **Amen.**

The **Confession** prepares our hearts for Holy Communion. This confession on the part of the whole congregation began during the Reformation period. Beginning with the Deacon's bidding to confession, there is a moment of silence before corporate confession, traditionally said by all since 1662. Those wishing a private confession, called The Rite of Reconciliation, may do so by setting an appointment with St. Michael's clergy. (BCP 446)

The Peace is a moment which allows us to be reconciled to our neighbors, especially before taking Communion. The intention is to make amends for wrongs done to members of the community before partaking in the sacrament of the Eucharist. In the early Church, members greeted one another with a kiss; now, a handshake will do!

(To make a one-time contribution to St. Michael's or to pay your pledge online;)
Text the word GIVE to 719-223-3446, and follow the secure link. Scan the QR code using your phone's camera to make a digital offering.

The second part of Holy Eucharist Rite II begins here with an Offertory Sentence (BCP p. 376). The Offertory is the moment in which we present the gifts of God's people before God. These gifts include but are not limited to financial offerings, the bread and wine for Communion, prayer shawls, and donations for our outreach partners.

Doxology (literally in Greek "words of glory") is a form of a hymn of praise to God that references the Trinity. This particular *doxology* is Hymn 380 v. 3.



The Confession

(Please kneel in body or spirit)

Deacon 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 Peace *(Please stand)*

Celebrant The Peace of the Lord be always with you ¹⁸.
People **And also with you.**

Announcements

THE LITURGY OF THE TABLE

Offertory



The Doxology

(8:00 AM Service)

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

(10:30 AM Service, Sung)



Hymn 380 vs. 3

**Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen**

At the **Great Thanksgiving** in Rite II, one of four **Eucharistic prayers** is generally used. “Eucharist” is from the Greek for “to give thanks”.

Eucharistic Prayers A and B have the option for a **Proper Preface** (marked [in brackets]), a short paragraph that is thematically tied to the season of the Church year or a particular occasion (such as ordination, burial, or marriage, among others). (BCP 377)

The **Sanctus** may be sung or said. The Sanctus is said in praise of God by the congregation who shares the song of the angels and the whole company of heaven. The Sanctus is the song of the seraphim in Isaiah's account of the vision of the Lord (Isaiah 6:1-3) and from Heavenly Worship vision in the book of Revelation (Rev 4:8).

19. 1 Thessalonians 1:2

20. Revelation 7:9-12

21. Hebrews 10:14

22. Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, 1 Corinthians 11:23-25

The Great Thanksgiving, Eucharistic Prayer A

The Book of Common Prayer, Pg. 361

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.**

Celebrant It is a right, and a good and joyful thing, always and everywhere to give thanks to you¹⁹, Father Almighty, Creator of heaven and earth. (*Here a Proper Preface is said*)



Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven²⁰, who for ever sing this hymn to proclaim the glory of your Name:



Sanctus

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

(You may remain standing or kneel)

Celebrant 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.²¹



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.”²²



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.”²³

Therefore we proclaim the mystery of faith:

People **Christ has died.**
 Christ is risen.²⁴
 Christ will come again.²⁵

Celebrant 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.**



Celebrant And now, as our Savior Christ has taught us,²⁶ we are bold to say,

The Lord’s Prayer The Book of Common Prayer, Pg. 364

**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.**

Each Eucharistic Prayer invokes the power of the Holy Spirit to consecrate the bread and wine. This moment is called the epiclesis (Greek for “invocation”). In the Episcopal Church, we believe Jesus becomes truly present in the bread and wine in a way that is a holy and sacramental mystery.

This is the only moment in *The Book of Common Prayer* where the “Amen” is rendered in all caps: “AMEN.” This is the Great Amen, the joyous response of God’s people in reply to the entirety of the Eucharistic Prayer. “Amen” is a word of affirmation that means what has been said is true and dependable. This is a particularly important role for the laity, because the priest cannot celebrate the Eucharist without the participation of the people.

The *Book of Common Prayer* offers two versions of **The Lord’s Prayer**: traditional and contemporary. It’s our custom to use the contemporary version. Jesus taught the disciples to pray The Lord’s Prayer in the gospels of Matthew & Luke.

23. Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, 1 Corinthians 11:23-25

24. Matthew 28:5-6

25. John 14:2-3

26. Matthew 6:9-13, Luke 11:1-4



The **Fraction**, or the **Breaking of the Bread**, is one of the rare instances in the rubrics of *The Book of Common Prayer* in which a moment of silence is required, not suggested. The Alleluias are omitted here during Lent.

Priests have various styles of celebrating the Eucharist. Some are elaborate with lots of motion, while others are simple and more reserved. The movements and gestures at the Altar are called manual acts, and some are required. In this Eucharistic Prayer, the Celebrant must hold or lay hands upon the bread and wine (and their respective vessels if need be) at the words of institution. All other manual acts are optional at the discretion of the Celebrant.

Following the Invitation, the Celebrant and ministers at the altar receive Communion and then immediately administer the sacrament to the people. This happens in this order for two reasons: 1) It is good for ministers to be communed before administering the sacrament to others. 2) The clergy and altar party do not wait until the end to receive the sacrament because that is the honor given to the host of the meal, Jesus Christ.

At St. Michael's, all are welcome and encouraged to receive Communion. Anyone may come to the Altar for a blessing by approaching the clergy with their arms crossed over their chest.

“Surely the presence”

Lanny Wolfe (b. 1942) wrote the words in Columbus, Mississippi, at a dedication service of a new church in 1977. Recalling this moment, Wolfe says that he remembered Jacob's dream of a ladder with angels ascending to and descending from heaven: “Surely the Lord is in this place; and I knew it not” (Gen 28:16, KJV).

The Breaking of the Bread The Book of Common Prayer, Pg. 364

Celebrant Alleluia. Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast. Alleluia.**²⁷
Celebrant The Gifts of God for the People of God. **Amen.**

*All are welcome to receive communion at St. Michael's. At the altar rail, you may kneel or stand, and place one hand in the other, like a manger or bowl. Once you receive the bread, you may consume it, or wait for the cup. When the wine comes to you, you may dip (intinct) your wafer into the wine and then consume it and return to your pew. If you would like to sip from the common cup, please assist the chalice bearers by guiding the chalice to your lips with one hand. If you would like to receive a blessing only, simply cross your arms in an x form across your chest and a priest will offer you a blessing. **Celiac friendly:** Please come to the left side (as you face the altar and let the clergy know if you would like to receive a gluten free host and wine.*

Communion Hymns

“Abide with me, fast falls the eventide”

Hymn 662

1. Abide with me: fast falls the eventide;
the darkness deepens; Lord, with me abide:
when other helpers fail and comforts flee,
help of the helpless, O abide with me.
2. I need thy presence every passing hour;
what but thy grace can foil the tempter's power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

“Surely the presence”

Surely the presence of the Lord is in this place;
I can feel his mighty power and his grace.
I can feel the brush of angels' wings, I see glory in each face,
Surely the presence of the Lord is in this place.

At the discretion of the Clergy and Director of Music, the hymn "Surely the Presence" is included in our liturgy as a deep recollection of the love of Jesus in our community. This is a well-loved song in our congregation and has been used for decades. While not included in any of the five authorized hymnals, we include this song (and others like it) because it depicts our spiritual unity across denominations. This hymn is often used in our outreach ministry in the Kairos Prison Ministry, where we share Christ beyond our walls.

In the mid-second century the Deacons left the celebration of the Eucharist with the Sacrament to take it to those who, because of sickness or imprisonment or for any other reason, could not be present at the public rite. The BCP recommends that those who receive communion in special circumstances have fellow parishioners, relatives, and friends present, when possible, to communicate with them. This guideline draws from the 1549 Prayer Book emphasizing the corporate nature of the Sacrament.

St. Michael's has commissioned a team of **Lay Eucharistic Visitors** to bring Communion to homebound and/or hospitalized parishioners who cannot make it to Sunday worship. Eucharistic Visitors bring with them everything needed to administer Communion, including consecrated bread and wine, leaflets for worship, a smaller, travel-size paten (the plate for bread) and chalice (the cup for wine), and altar linens.

Seasonal Blessings that are appropriate for different times of the Church year are found in *The Book of Occasional Services*.

28. 1 Corinthians 12:27
29. Acts 2:46

“Here I am, Lord”

I, the Lord of sea and sky,
I have heard my people cry.
All who dwell in deepest sin
My hand will save.
I who made the stars of night,
I will make their darkness bright.
Who will bear my light to them?
Whom shall I send?

*Here I am, Lord. Is it I, Lord?
I have heard you calling in the night.
I will go, Lord, if you lead me,
I will hold your people in my heart.*



Sending out Lay Eucharistic Visitors

Celebrant In the name of God and this community, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood.

People **We who are many are one body,
because we all share one bread and one cup.**

Amen.

(Please kneel in body or spirit)

Post Communion Prayer The Book of Common Prayer, Pg. 365



Celebrant Let us pray.

People

**Eternal God, heavenly Father,
you have graciously accepted us as living members²⁸
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;²⁹
through Christ our Lord. Amen.**

Final Blessing

Closing hymn: “Lift High the Cross” is the theme song of the Daughters of the King. It commemorates St. Catherine of Siena, the patron saint of our Daughters of the King Chapter. The Daughters of the King is an order of women of the church who profess a life of prayer, service, and evangelism.

The first unambiguous evidence of a formal **dismissal** is from the fourth century. These early dismissals ranged from "Depart in peace" to "Go, you are dismissed" and later "Go in peace to love and serve the Lord" with the Easter alleluia added (BCP 366). It is the privilege of the Deacon to announce the dismissal. The people reply, "Thanks be to God" and echo the alleluia.

A note about **Preludes and Postludes**. One of the major jobs of the organist is planning and preparing weekly preludes and postludes. The offerings are typically chosen to mirror the week’s hymns and anthems, which reflect the scripture readings. Sometimes tradition dictates the choices, such as Bach’s *Wachet Auf* for Advent 1 or the Widor *Toccata* for Easter Sunday. Musical styles may vary throughout the services, but organ Preludes and Postludes are strongly in the classical camp.

**A special thank you to The Very Rev. Dennis Reid who provided the bulletin template for this Instructed Eucharist service.*

*Lift high the cross,
the love of Christ proclaim
till all the world adore
his sacred Name.*

Led on their way by this triumphant sign,
the hosts of God in conquering ranks combine.

Refrain

Each new-born servant of the Crucified
bears on the brow the seal of him who died.

Refrain

O Lord, once lifted on the glorious tree,
as thou hast promised, draw the world to thee.

Refrain

So shall our song of triumph ever be:
praise to the Crucified for victory.

Refrain



Dismissal

Deacon

Go in peace to love and serve the Lord.
Alleluia, Alleluia, Alleluia!

People

Thanks be to God. Alleluia, Alleluia, Alleluia!



Postlude

“Truro”

by J. Wayne Kerr

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Upcoming Events & New Announcements

Join us Every Sunday

8:00 & 10:30 AM Worship Services

9:15 – 10:10 AM Education for All Ages

7:45 – 11:45 AM Nursery is open for children 5 and under. Coffee Hour & Fellowship after both services.

Today, Sunday, April 28

Sunday Forum “Rest, Renew, Reconnect” with Rev. Matt Holcombe– 9:15

Sunday Stillness - Visio Divina – 10:00 – 10:25 (Prayer Room)

Vestry Person of the Day – Steve Shively

Sunday Forums at 9:15AM *

Building an Interior Chapel with Owen Copps– May 5

Women in the Bible with Rev. Vicki Hesse – May 12

Unpacking Pentecost with Rev. Vicki Hesse – May 19

Senior Sendoff – Sunday, May 5, 10:30 Service (Donations due by Tuesday, May 1)

Parenting Small Group – Sunday, May 5, 9:15

Ascension Day Evensong – Thursday, May 9, 7:00 PM

Parish Work Day – Saturday, May 11, 8:00 AM – Noon (RSVP)

Habitat for Humanity Apostles Build – Saturday, May 18, 12:45-4:00 PM (RSVP)

Pentecost – Sunday, May 19 (Wear Red!)

Last Sunday of Education for the Program Year – Sunday, May 19

Outdoor Worship (10:30) & Parish Picnic – Sunday, May 26

*** Live Streamed**

RSVP – Sign up online at www.stmikeschurch.com/signup

Sabbatical Announcement: The Rev. Matt Holcombe will be on sabbatical May 8 to August 8, for a planned time of rest and renewal. Not to worry – we have a gifted clergy team, talented staff, supportive Vestry, and dedicated lay leaders that will ensure St. Michael’s continues to live into its mission while Matt is on sabbatical. We kindly ask that you refrain from contacting Matt during this sabbatical period. The Rev. Vicki Hesse will be overseeing church operations in May and our Priest in Residence, the Rev. Frank Allen, will be overseeing church operations in June & July.

St. Michael's Episcopal Church

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Office Hours: Monday - Thursday 9:00 AM - 3:00 PM

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Vestry

Senior Warden: Russ Howell

Junior Wardens: Dan Raider, Steve Shively

Treasurer: Chris Couch

Class of 2025: Linda Page, Rachel Stoller, Ruth Morrison

Class of 2026: Lee Kulbitski, Bob Poli, Rod Sato

Class of 2027: Veronica Bélanger, Mark Borchert, Cindy Carr

Clerk: Aprel Mitchell