

Calvary Episcopal Church

A Welcoming and Affirming Congregation



The Octave of Pentecost

P.O. Box 187 + 2840 Hendersonville Road, Fletcher, NC 28732
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Clergy Staff

The Rt. Rev. José A. McLoughlin, *Bishop of WNC*

The Reverend J. Clarkson, *Rector*

The Reverend Jacqueline Combs, *Deacon*

Lay Staff

Philip Dettra, *Director of Music*

Abby Suarez, *Office and Churchyard Administrator*

Katie Douglas, *Bookkeeper*

Rickie Bean, *Sexton*

Wardens & Vestry

Class of 2025 - Marilyn Bradt, Suzanne Kirby, Ann Wait

Class of 2026 - Kathy Mayhew, Jo Wicker, Kim Potthoff

Class of 2027 - Becky Donatelli, Fred Edwards, Jimmie King

Suzanne Kirby, *Senior Warden*

Kim Potthoff, *Junior Warden*

Steve Rerych, *Treasurer*

Richard Ackman, *Clerk*

Service Times

Sunday

8:00 a.m. - Spoken Eucharist

10:30 a.m. - Eucharist with music

Wednesdays

10:00 a.m. - Healing Eucharist

Christian Formation

Sunday

9:30-10:15 a.m. - Bible Study

Pentecost and Trinity Sunday are two of the seven principal feasts of the church year in the Episcopal Church. Pentecost means "the fiftieth day." In the Old Testament it refers to an agricultural event that focused on the harvesting of first fruits. Christians came to understand the meaning of Pentecost in terms of the gift of the Spirit. In the Christian tradition, Pentecost is now the seventh Sunday after Easter. It emphasizes that the church is understood as the body of Christ which is drawn together and given life by the Holy Spirit. Trinity Sunday is celebrated on the first Sunday after Pentecost. It celebrates "the one and equal glory" of Father, Son, and Holy Spirit, "in Trinity of Persons and in Unity of Being." Celebration of Trinity Sunday was approved for the western church by Pope John XXII in 1334. This feast is associated with Thomas Becket (c. 1118-1170), who was consecrated bishop on Trinity Sunday, 1162.

Prelude

please see bulletin insert

The Word of God

The congregation stands as the bell rings.

Opening Hymn

please see bulletin insert

The Acclamation

Celebrant Alleluia, Christ is risen!
People **The Lord is risen indeed, alleluia!**
or this

Celebrant Blessed be the Holy and Undivided Trinity, one God.
People **And blessed be God's kingdom, now and for ever.
Amen.**

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.**

Gloria (*spoken at 8:00*)

#S280 Hymnal 1982

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy

The Prelude offers an opportunity to prepare ourselves for the service of Holy Eucharist. Each week it can be found in the bulletin insert. It is not customary to applaud following the prelude.

The Collect for Purity is a 1,000 year old prayer that has appeared in every edition of the Book of Common Prayer since 1549. It asks God to help us clear our minds and become centered in the present moment for worship.

The Gloria "Glory in the highest," a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the shepherds at the time of Jesus' birth, as reported in Luke 2:14. It dates from the fourth century and was restored to its place in the eucharistic entrance rite by the 1979 Book of Common Prayer.

on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

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

The Collect of the Day and the readings can be found in your bulletin.

Gospel Hymn

please see bulletin insert

The Sermon

Silence may be kept

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**

Collect of the Day: A short liturgical prayer that “collects” and draws together the themes appropriate to the day.

The Readings are determined using the Revised Common Lectionary, a set of scriptures that are shared across many protestant denominations and the Roman Catholic church.

he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve
you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the
world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

The Nicene Creed is the church's story of our faithful response to God's promises revealed in scripture. Some may choose to bow at the words "for us and for our salvation, he came down from heaven" out of reverence for the mystery of Christ's incarnation. Some also cross themselves at the mention of the resurrection of the dead to remind themselves of the promise of new life.

The Prayers of the People are the general intercessions in the service of the Holy Eucharist. Intercessions are included for the church, the world, the nation, the community, the suffering and the departed.

The Confession and Absolution is an opportunity to humbly admit our shortcomings to God and to ourselves within the context of our community. We confess to our faults both individually and collectively, and we ask for the strength to live differently. In response we hear the promise that God's grace is available to all who seek it.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.
The People may add their own petitions.

Celebrant: Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. **Amen.**

Deacon Let us confess our sins against God and our neighbor.

Silence may be kept.

Leader 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.**

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 Passing of the Peace

All stand

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

Announcements

Offertory sentence

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

Anthem

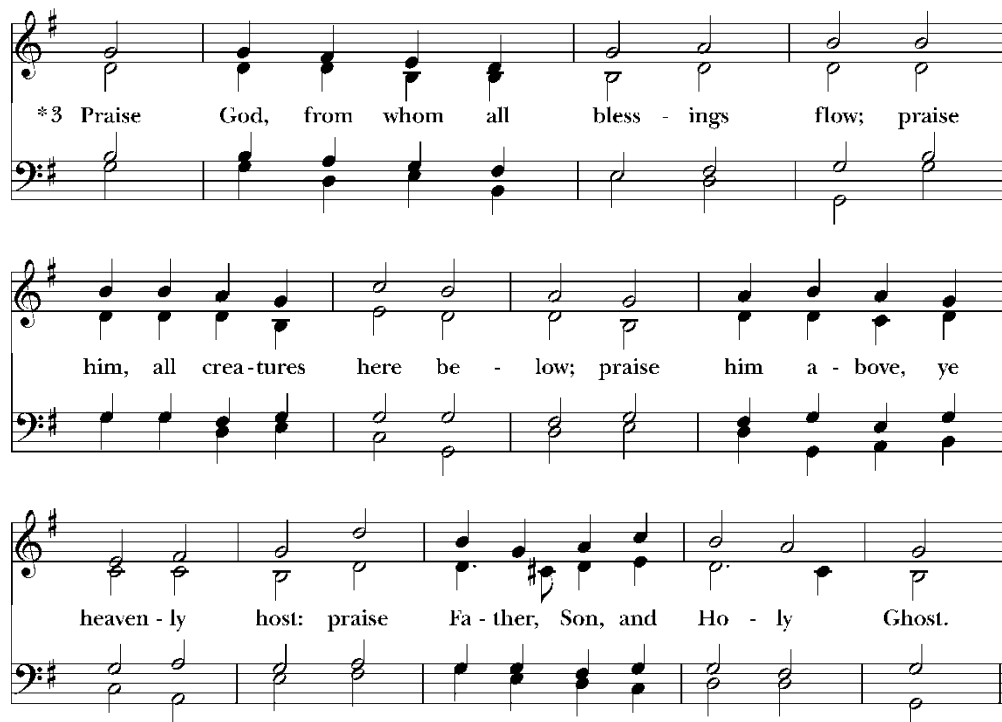
please see bulletin insert

Presentation

At 8:00:

Celebrant: All things come of thee, O Lord,
All: **And of thine own have we given thee**

At 10:30:



*3 Praise God, from whom all blessings flow; praise
him, all crea-tures here be - low; praise him a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

The Peace is a ritual exchange of greeting through word and gesture. An ancient Christian practice, the Peace is a sign of reconciliation, love, and renewed relationships in the Christian Community.

The Offering of the Eucharistic elements of bread and wine as well as the tithes and gifts that represent our lives and labor are gathered from the congregation and presented by lay people at the altar in gratitude for the grace we have received from God.

The Holy Communion

The Great Thanksgiving

Officiant The Lord be with you.
People **And also with you.**
Officiant 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 our thanks and praise.**

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy, *here a proper preface may be inserted* Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we 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.

Music: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977 GIA Publications, Inc.

The Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

In the Great

Thanksgiving we give thanks to God and offer ourselves to God by "lifting up our hearts." In this act of lifting, we embrace God's meeting us in the Eucharist. The priest leads the liturgy but is articulating the prayer of the entire congregation.

The Sanctus is based on the song of the seraphim as recorded in Isaiah's vision of the Lord in the temple (Is 6:1-3) and repeated in the Book of Revelation (4:8.) The congregation may be said to share in the praise of God that is continually offered by the whole company of heaven. Its name is derived from the Latin word for "holy."

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all 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.

The Celebrant continues

The Celebrant continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

The Anamnesis is a prayer of remembrance which recalls for us those events in our tradition which are formative for our faith. The prayer of anamnesis emphasizes and makes present the saving events of Jesus' death and resurrection.

The Epiclesis is the invocation of the Holy Spirit in the eucharistic prayer. The term is based on the Greek word that means "to call upon." While not a part of the Latin Mass at the time of the Reformation, it was included in the first Book of Common Prayer. Although absent from later prayer books, it was restored by the Scottish Book of 1637. The Episcopal Church followed the Scottish rather than the English model.

The Lord's Prayer shapes our understanding of Christ's self-giving love for us. The earliest Christians taught that the Lord's Prayer is a reminder that we find our daily bread in Christ. The prayer's use of communal language ("give us...") draws us into our communal identity in Christ as we prepare to receive communion.

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

*The Celebrant breaks the consecrated Bread.
A period of silence is kept.*

Celebrant Alleluia. Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast. Alleluia.**

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

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

All who seek God or a deeper knowledge of God are invited to receive Holy Communion, regardless of age or denomination. Communion is available by intinction (clergy dipping the wafer into the wine) at the steps to the chancel. The elements are served separately and the common cup is shared at the altar rail.

At Communion:
Gluten-free communion wafers are available on request. If you prefer not to receive wine, cross your arms to signify your desire not to receive the cup.

Communion Hymns

please see bulletin insert

Sending forth Lay Eucharistic Ministers

Deacon: In the healing name of our Lord Jesus Christ and with the compassionate embrace of the people of Calvary Church, we send you forth bearing these holy gifts to *Name(s)* that those to whom you go may share with us in the communion of Christ’s body and blood.

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

Postcommunion Prayer

The congregation stands.

Celebrant: Let us pray.

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

The Blessing

Closing Hymn

please see bulletin insert

The Dismissal

*The Deacon dismisses the people with an appointed phrase, to which the people respond: **Thanks be to God, Alleluia!***

Postlude

please see bulletin insert

Lay Eucharistic Ministers take consecrated bread and wine from communion to those who are not able to attend in person.

The Post-communion Prayer is prayed to thank God for nourishing us with Christ’s body and blood, and also to remind us that we are called to be Christ to the world around us.

The Blessing pronounces God’s love and favor to the congregation prior to dismissal.

The Postlude offers a musical conclusion to the service. It is permissible to express gratitude to the musicians who have participated in worship through applause following the postlude.

Welcome to Calvary Church

Welcome! We are glad that you have joined us today. This bulletin contains our order of worship, taken from The Book of Common Prayer of the Episcopal Church. All music in this bulletin is from RiteSong. Copyright 2023 Church Publishing Incorporated All rights reserved. Reprinted by permission.

If you would like assistance with hearing, please ask a greeter for a listening device.

If you are visiting, please join us for coffee and light refreshments after the service, and accept our blue gift bag with information about Calvary Church.

If you seek a church family, we would love to share with you the many ways our members serve this parish and the community in which we live. Perhaps there is an opportunity for you to serve or be served. Please fill out a contact card located in the pew rack and drop it in the offering plate or email welcome@calvaryfletcher.org to let us know that you are interested.

Votive Candles – If you light a candle in prayer, please leave it burning after you leave the chapel.

Automated External Defibrillator – It is hoped we will never need it, but if a cardiac emergency should arise at the church, there is an AED located in the hallway directly outside Head Start Classroom by the gray fire doors.

Please remember that all correspondence sent by snail mail to Calvary or the Food Pantry should go to **P.O. Box 187, Fletcher, NC 28732**. Correspondence sent to our street address is often returned by the post office!

Please check our web site, calvaryfletcher.org, regularly, and sign up there for our weekly email newsletter. Also, please “like” [Calvary Fletcher](https://www.facebook.com/CalvaryFletcher) on Facebook to see what we post there.

If it helps in your spiritual journey, please take this bulletin home with you;
otherwise, leave it at the exit so it can be used next week.