

Calvary Episcopal Church

A Welcoming and Affirming Congregation



Holy Eucharist

Sundays in Ordinary Time

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*

Office Staff

Philip Dettra, *Director of Music*
Abby Suarez, *Office and Churchyard Administrator*
Katie Douglas, *Bookkeeper*
Rickie Bean, *Sexton*

Wardens & Vestry

Richard Ackman, *Senior Warden*, Suzanne Kirby, *Junior Warden*, Dan Huger,
Marilyn Bradt, Ann Wait, Kathy Mayhew, Kim Potthoff, Jack Grant, Jo Wicker
Steve Rerych, *Treasurer*

Service Times

Sunday

8:00 & 10:30 a.m. – Holy Eucharist

Wednesdays

10:00 a.m. – Eucharist

Christian Formation

Sunday

9:30-10:15am – Bible Study

In the Book of Common Prayer, the Church describes the seasons of the liturgical year as Advent, Christmas, Epiphany, Lent, and Easter which ends at Pentecost. The Sundays after Pentecost may be considered "ordinary time." Ordinary time can be understood in terms of the living out of Christian faith and the meaning of Christ's resurrection in ordinary life. It is sometimes referred to as the "green season," because green is the usual liturgical color for this period of the church year. The prayer book provides prayers and scripture readings for each of the Sundays after Pentecost which are designated with ordinal numbers (e.g. 1st, 2nd, etc.), giving another meaning to "ordinary time."

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 Blessed be the Holy and Undivided Trinity, One God
People **And blessed be God's Kingdom, now and forever, 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
 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,

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.

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.

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
 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

The Leader and People pray responsively

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.

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

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.

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: Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for 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 Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

Anthem

please see bulletin insert

Doxology

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 creatures here below; praise him above, 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 right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth. *Here is inserted a proper preface.* 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:

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. * Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the

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."



Holy, holy, holy Lord [Sanctus], #858 from *Wonder Love and Praise* — Music: American folk melody; arr. Marcia Pruner, harm. Annabel Morris Buchanan (1889-1983).

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.

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.

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 words of institution are a recitation of Jesus' words and acts which have been central in all eucharistic prayers throughout Christian history. This form of the story is based chiefly on Paul's account in 1 Corinthians 11 and Luke's story of the Last Supper.

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.

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**

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.

At 8:00:

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

At 10:30

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.

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.

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.
**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

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

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.

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. 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 website, 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.