

St. John's Episcopal Church



Welcome in the name of Jesus Christ! If you are visiting St. John's for the first time, please sign the guest register at the back of the church. If you are seeking a church home, we hope you will consider St. John's. Contact us for more information. Know God's presence in this place.

All baptized Christians are invited to receive Holy Communion during the service. If you prefer not to partake of the bread or wine or if you would like a blessing, we ask that you come forward. Signify your wish for a blessing by crossing your arms over your chest.

The spoken parts of the service may be found in the Book of Common Prayer (BCP). Our hymnals are also in the pew racks. Hymns that start with an "S" are found at the front of the blue Hymnal 1982.



Children of all ages are welcome at our services. If it is easier for you or your children, we do have a nursery for children through age four. If you would like your child to receive Communion and they are in the nursery, bringing them upstairs at the Fraction Anthem is a good time. However, if you prefer to keep your children with you during the service, know that we welcome them into our midst.

Please turn off all cell phones and pagers during the service.

The Rt. Rev. Jennifer Baskerville-Burrows, Bishop of Indianapolis

The Rev. Jan Oller, Rector

The Rev. Bill Wieland, Priest Associate

Ms. Jerilyn Yerkes, Organist & Choirmaster

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Periodically it is good for us to be reminded of why we do what we do when we gather on Sundays to worship together. In an Instructed Eucharist the different parts of the service are described: their history, purpose, and rubrics are explained. This Instructed Eucharist is adapted from one offered at Trinity Episcopal Cathedral, Sacramento CA.

Today we will give particular thought and expression to one special way our Lord makes himself known to us -one way we celebrate his presence with us in the Holy Eucharist. Eucharist comes from a Greek word which means "thanksgiving." In the Eucharist we offer our thanks to God for his great gifts to us, remembering especially the life and death and resurrection of his Son our Lord Jesus Christ. The color for this day reminds us of the season of the Church Year.

Eucharist is only one name for this service. In the Greek Church it is called the Divine Liturgy which refers to God's people worshipping him together. Sometimes it is called the Holy Communion, the Lord's Supper, and sometimes the Mass. But whatever name we call it, it is one of the most important ways for us to come to meet our Lord. We believe that he is really and truly present in the Bread and in the Wine.

This is why for almost 2000 years, Christians have come together Sunday after Sunday and often during the week. They have come to offer themselves to God and to receive Him into their lives in a very special way.

It is important for us to remember the Eucharist is something we do together. A priest cannot celebrate the Eucharist alone; there must be at least one other person. What the priest does is represent us to God at the altar and to represent Christ who feeds us with the strength of his Body and Blood in the form of Bread and Wine.

There are two parts to the Eucharist which we should keep in mind as we experience the service. The first is "the Word of God," sometimes called the Ante-

Communion ("ante" means "before"). This includes (1) the opening prayers, (2) lessons from the Old and New Testaments appointed for the day, (3) the Church's statement of faith, the Nicene Creed, and (4) the intercessions or the prayers of the people. The second part of the Eucharist is called the Holy Communion during which bread and wine are offered, consecrated or set apart, and then received by God's people with thanksgiving.

The service usually begins with a procession to the altar or the holy table which has been prepared in advance by the Altar Guild. Like our dining table at our own home when we are having a special dinner, there is a cloth spread over the table, and there are candles. Here the candles remind us that Christ is the Light of the World coming into our lives. If there are two candlesticks on the altar, we are also reminded that our Lord is both Human and Divine, both perfect Man and perfect God.

The procession also reminds us that the People of God, through time and history are moving toward God's Kingdom - - following the Cross of Christ, and bringing the Light of the Gospel into all the world. Let's try to think of these things during the procession, remembering that we are all part of God's family the Church.

The ministers - - that is the clergy, Altar party, and choir members, wear vestments. Vestments cover our ordinary clothing. This reminds us that the Church belongs to no particular time or place because it is both universal (in all places) and historic, (belonging to no specific time). It also keeps us from paying attention to what people are wearing, whether their clothing is new or old, the latest style or out of date. Other ministers may not wear vestments. This is to remind us that we are all called to minister and all share in "the priesthood of all believers." Not all Episcopal Churches do things in exactly in the same way.

We Gather

Prelude

“Prelude on Lasst uns Erfreuen”

-Beals

As the procession enters, the congregation stands. This helps all of us to remember that we are all participants in the Eucharist, offering God our prayers and praise together as one family.

(10:30) **H 632 O Christ, the Word Incarnate**

The first part of the Eucharist, the SERVICE of the WORD OF GOD is very ancient. It comes to us from a time before the birth of Jesus. The Jewish people came together to hear God's word, to sing songs, and to pray together. Remember, it was Jesus who gave us the Holy Eucharist at the Last Supper. When all in the procession have taken their places, we begin our service by praising God, and by asking God to make our thoughts pure, and to fill us with God's love. This first part of our service is very ancient. It comes to us from the Jewish synagogue and consists of prayers and readings from the Bible. These describe our lives together with God, inspiring us in our Christian lives.

Opening Acclamation

BCP 355

Blessed be God, Father, Son and Holy Spirit.

People: And blessed be his kingdom, now and forever, Amen.

Next we ask God's mercy on us all by singing together a song of praise.

S280 Gloria

Glory to God in the highest,
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 Father,
Lord God, Lamb of God,
you take away the sin of the world:

have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

The celebrant now leads us in a special prayer. This short prayer is called a COLLECT because it collects our thoughts for a particular time or season of the Church's year.

Collect

The Lord be with you.

People: And also with you

Let us pray

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*Now we are seated to hear one or two readings from the Holy Bible. There may be a reading from the Old Testament. One of the readings may be part of an EPISTLE. An epistle is a letter. Saint Paul wrote many "epistles" or letters to his fellow Christians. It is generally our custom to stand for praise, sit for instruction, and kneel for prayer. Not every church follows the exact same pattern of standing, sitting or kneeling, so if you are visiting another parish, try to do what the others are doing and you will feel more at home. A lay minister called a Lector usually reads the lesson or lessons from the Holy Bible. Lay ministers remind us that we all take part in the worship of the Church. At the end of each lesson the reader says: *The Word of the Lord.*" To which we reply: *"Thanks be to God."* Remember that*

"liturgy" means worshipping together. It is important that we make our responses in a good, strong voice!

We Hear God's Word and Pray

First Reading: Judges 4: 1-7

The Israelites again did what was evil in the sight of the LORD, after Ehud died. So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goim. Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, "The LORD, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

Psalm 123 – *(said at 8a and chanted at 10:30a)*

- 1 To you I lift up my eyes, *
to you enthroned in the heavens.
- 2 As the eyes of servants look to the hand of their masters, *
and the eyes of a maid to the hand of her mistress,
- 3 So our eyes look to the LORD our God, *
until he show us his mercy.
- 4 Have mercy upon us, O LORD, have mercy, *
for we have had more than enough of contempt,

5 Too much of the scorn of the indolent rich, *
and of the derision of the proud.

1 Thessalonians 5: 1-11

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

Between the lessons and the reading from the Holy Gospel there is usually a hymn, called variously "Sequence" or "Gospel". The Gospel is always read by a member of the clergy. On most occasions, there is a "Gospel Procession". The Gospel Book is carried into the nave or center part of the Church. The Gospel Procession may be led by a crucifer or a vergier and candles; in some parishes incense is used to symbolize the prayers of the people ascending to God. Wherever we are in the church, we turn to face the Gospel book and reader. The Gospel Procession teaches us that it is our responsibility to carry the Good News of Jesus Christ into all the world. Making the Sign of the Cross at this time asks God's blessing on our minds our words, and our hearts.

H 628 Help us, O Lord, to learn the truths your word imparts

The Gospel: Matthew 25: 14-30

Jesus said, “It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’”

A sermon or a shorter teaching called a homily follows the Gospel. It usually explains some of the teachings in the Gospel and other lessons. Today this instruction will take the place of the sermon, so let us now stand and say together the words of our faith as we affirm the power and love of God as he has been revealed to us in his mighty acts. The Nicene Creed most clearly states the

Church's teaching of God, Father, Son, and Holy Spirit. The Creed expresses the faith of the whole Church. Many people bow their heads when the name JESUS is said in the creed. In this way they show their reverence for the Lord and for his holy Name. Bowing at the words which tell of Jesus birth (. . . came down from heaven . . . and was made man . . .) is another way we can show respect and honor to God. Making the sign of the cross at the end of the creed reminds us that at our baptism we were signed with the sign of the cross and made Christ's own forever. Such acts of reverence are ways in which we show outwardly what we believe inwardly.

The Nicene Creed

BCP 358

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.

We now turn our attention to Christ's Church and the world. Together, we pray for the Church, for world leaders, for ourselves, and for the departed. The whole church, past and present, is united together in prayer. The names of persons who are in need of our prayers may be added at this point. There may be an opportunity for us to speak out loud the names of people we especially want to pray for.

Prayers of the People – Form VI

BCP 392

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

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; *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 Michael our Presiding Bishop, and Jennifer our Bishop; for Jan and Bill, our priests; and for all bishops and other ministers; *For all who serve God in his Church.*

For the special needs and concerns of this congregation. *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. *Silence.*
The People may add their own thanksgivings.

We will exalt you, O God our King;
And praise your Name for ever and ever.
We pray for all who have died, that they may have a place in your eternal kingdom. *Silence. The People may add their own petitions*

Lord, let your loving-kindness be upon them;
Who put their trust in you.

Now we ask God's forgiveness for those things we have done and left undone. Confession is a very important part of prayer whether we do it privately or in church with others. We all need God's forgiveness, and we know that he will forgive us when we come to him in faith and love and true repentance. After all have made their confession, the Priest says the words of ABSOLUTION, or forgiveness, assuring us that God has forgiven all those who have made a sincere confession of their sins.

Confession

BCP 393

We pray to you also for the forgiveness of our sins. *Silence may be kept.*

Leader and People

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.

Absolution

BCP 360

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 first part of the service is now completed. We greet one another joyfully in the spirit of friendship and reconciliation and in the love of God, exchanging the PEACE with one another. THE PASSING THE PEACE is a very ancient way for people to greet one another. Jesus taught us that we should love one another as sisters and brothers, and that we should forgive one another as God forgives us. When the celebrant says: "The Peace of the Lord be always with you," everyone responds: "And also with you." Then we share God's peace with one another.

The Peace

BCP 360

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

THE HOLY COMMUNION

We Break Bread and Share

The Eucharist or the Great Thanksgiving begins with the offertory sentence which reminds us that all we have is God's gift and that we are offering God's gifts back to God. We now begin the second part of the Eucharist. There are four parts to this service. The First is our offering of bread and the wine. The second is the prayer of thanksgiving and the consecration of the bread and the wine. The third is the breaking of the bread. The fourth is the receiving of communion. In the early days of the Church, worshipers brought their own bread and wine to the service. The

deacons chose what was needed for the consecration, and the rest was set aside for the poor. Today we usually have lay persons who bring the bread and the wine to the altar. These may be either people from the congregation or acolytes in the sanctuary. The bread and the wine along with money collected at some services are the offerings that will be presented to God. The bread and wine are called OBLATIONS. Bread, wine and money offered at the Altar represent our lives, our work, our recreation, our families and our community. In other words, we offer to God all that we have and all that we do. This is called STEWARDSHIP.

The Offertory “Jesus Who Didst Ever Love Me”

-Bach

H 380 v. 3 Praise God, from whom all blessings flow

The minister of the altar, a priest or a deacon, "sets the table" by laying first a corporal, a white linen cloth, on which are placed a chalice (a cup for the wine) and a paten (a plate for the bread). The purpose of the corporal is to hold any crumbs which may come from the bread. Next, wine is poured into the chalice and a little water is added. This reminds us of the blood and the water that appeared when Jesus' side was pierced by a spear at the crucifixion. Tradition says that the wine and water together represent both the humanity and the divinity of Jesus, that he is both Man and God, and that we are called to share with him in his risen life. Before the Eucharist begins, an acolyte pours a little water over the priest's fingers. This reminds us that we should all come to God's altar with clean hands and pure hearts. It has long been the custom for the head of the Jewish household to wash his hands in a similar way before the prayers at the Passover meal. Jesus probably did this at the Last Supper.

The Holy Table or Altar having been prepared, the Eucharist continues with "Lift up your heart" - - the "Sursum Corda". This is followed by the "Sanctus", the ancient hymn: "Holy, Holy, Holy," followed by the "Benedictus": "Blessed is he who comes in the Name of the Lord..." reminding us that our Lord does come to us in the Holy Communion, and that he is made known to us in "the breaking of the bread."

The Lord be with you.

People And also with you

Lift up your hearts

People We lift them to the Lord

Let us give thanks to the Lord our God

People It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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:

S129 Sanctus

BCP 367

Celebrant and People

*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.

The Priest now says the GREAT THANKSGIVING or the PRAYER OF CONSECRATION. This prayer reminds us of God's love for us, that we turned away from him, and that he sent his Son Jesus Christ to share our human nature and to live and die as one of us, so that we might be brought back to God. We are also told of Christ's death on the cross, a perfect sacrifice for the whole world, and we are reminded of the Last Supper and the words Jesus spoke over the bread and the wine. Finally, we ask for the gift of God's Holy Spirit and that we might faithfully receive the precious gift of Christ's Body and Blood in the form of Bread and Wine. In a very real way, the Holy Eucharist is a drama. It reenacts the offering of Christ and makes it real in our lives. Whether we "feel" Christ's presence or not He is with us, according to his promise.

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.

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 forever. *AMEN.*

The Lord's Prayer

BCP 364

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

People and Celebrant
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

Fraction Anthem

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

At the first Eucharist and in those of the early Church, it was necessary to break the loaves or cakes of bread so that they could be distributed for Communion. For many this breaking of bread has a special meaning: it has become a reminder of the breaking of our Lord's Body on the Cross. To symbolize this, the celebrant breaks the bread saying "Alleluia, Christ our Passover is sacrificed for us." ... to which the people respond: "Therefore, let us keep the feast, Alleluia."

The Ministration of Communion

Please come forward and gather around the table. If you prefer, you may kneel at the rail. Gluten-free wafers are available. If you prefer a blessing, please cross your arms over your chest.

The gifts we presented to God in the offertory are now returned to us. Because God has accepted them, they are changed. They have become the spiritual Body and Blood of Christ. Through them we receive God's Power, Love, and Strength . . . his very life. The gifts we gave at the offertory, the bread and the wine, are now returned to us. But because God has accepted them and used them for his purpose, they are changed. They are now for us the Body and Blood of Christ ... his Power, Love and his strength. Instructions for receiving communion are printed in the program, but let me remind you again how to receive the Bread and the Wine. For the bread, place your right hand over your left and hold them up chest high so that the priest can easily place the bread on the palm of your hand. You may then consume it or leave it for the minister to dip or intinct it in the wine and then place it in your mouth. If you wish to receive the chalice, please guide it to your lips. If you do not wish to receive the wine, cross your arms over your chest and the chalice bearer will pass by. After you have received the Bread and the Wine, it is appropriate to say "AMEN." As soon as everyone has received Communion, the Bread and Wine are reverently removed to the sacristy where the chalice and paten cleaned and put away according to the custom of the parish. Some of the consecrated Bread and Wine may be reserved for the sick and those who are unable to come to church. It is kept in the Aumbry - - the cabinet over which the sanctuary light burns - - symbolic of the Presence of the Risen Lord. At the principal services on Sunday morning, it is the custom in some parishes for the Lay Eucharistic Visitors come forward to take the Consecrated Bread to the sick and shut-in members of our congregation so that they might share with us in Holy Communion. In other words, since they cannot come to Church, we take Church to them. It is almost time for us to go, but we should not leave before we say together the prayer of thanksgiving. After this, the priest will give us God's blessing.

H 490 I want to walk as a child

Post Communion Prayer

Let us pray.

We are sent out

BCP 365

*Celebrant and People
Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.*

Blessing

We now prepare to leave. The procession leads us out into the world around us so that we may do the work that God has called us to do . . . wherever we may be: in our homes, in our schools, in our work and in our play. We have been fed with spiritual Food. God has given us the strength to live our lives as faithful followers of Christ our Lord. Finally, we are sent forth to do the work that God has called us to do, and we all respond by saying: "Thanks be to God." We have concluded the Eucharist where we began, in the midst of life, in a world where there is suffering and need. But we are centered, as Christ was, in a life to be lived and shared. The Eucharist is the work of the people of God together. It is not a service confined to Sunday morning. Rather, it is a way of life. It is the essence of life itself.

H 541 Come, labor on

The Dismissal

Celebrant Go in peace to love and serve the Lord.
People Thanks be to God.

Postlude "The God of Abraham Praise"

-Rutz

Intercessions: Pray for our partners in Brasilia and their Bishop, Mauricio; for Michael, our Presiding Bishop; for Jennifer our Bishop; for Jan and Bill, our priests; and for Grace Church, Muncie.

Prayer List for November 19, 2017: Sarah Hines; Leesa Redmon; Joe & Bev; Laura; Abby Twarek; Elaine Lambertson; Judy Bowman; Janet & Bill Renaux; Julie Brady; Lisa Crosby; Kay Nelson; Beth Ayers; Richard; Roger; Angela M; Alisha; Vic Kirby; Carol Titus; Diane Lyons; Pat Smith; Elaine Holloway; Becky Degitz; Jodie Gomez; Mary Gardner; Lonnie; Larry Gallagher; Kelly Simpkins, Ted Ratcliff; Lori Boynton; Ann Yount; Judy Macey

Those Serving Today, November 19, 2017

8a: Lector: Mark Kussmaul; LEM: Meribeth Kussmaul; Acolyte: Kitty Haffner

10:30: Lector: Jim Gary; LEM: Dan Booher & Jeff Burd; Crucifer: Sam Hildebrand

Greeters: Kari & Chad Brock

Altar Guild: Jerilyn Yerkes & Terry Lawrence

Lay Eucharistic Visitors: Helen Hudson & Dan Booher

Counters: Susan Albrecht & Tom Twarek

Coffee Start: Tom Sheets

Coffee Hour Host: Helen & Marc Hudson

Kitchen Clean up: Meegan Reidy

Meals on Wheels –None; Thanksgiving

Birthdays: Barb Easterling (11/22)

Anniversaries: Tom & Betty Sheets (11/25); Jerry & Cindy Smith (11/25)

Flowers: The flowers today are given to the glory of God and to all our family and friends during this season of Thanksgiving by Jerry and Cindy Smith

Announcements

Today 8a and 10:30a- Holy Eucharist
 9:15a- Formation for all ages
 Noon - Vestry
 2p- EFM (WH)

Mon., 11/20 4p-Adult Formation Meeting (Library)
 Reindeer Set Up (WH)

Tues., 11/21 Reindeer Set Up (WH)
 9:25a- Tuttle Chapel
 Oller @ “Caffienated Church”/St. Christopher’s

Wed. 11/22 7:30a- Centering Prayer (WH)
Reindeer Set Up (WH)
4p –Bible Study (WH)
5p- YSB (WH, Library, Sunday School Rooms)
Community Thanksgiving- food drop off @ Masonic Temple (Call Mark
or Sheila Zachary @ 765-376-4365 or 765-376-9624)

Thurs., 11/23 Thanksgiving- Offices Closed
Noon: Community Dinner, Crawfordsville Masonic Temple, 221 S.
Washington St., Crawfordsville – Volunteers needed 8a-5p

Fri., 11/24 Offices Closed

Looking Ahead: Saturday, December 9th @ 1p: Burial Service for Susie Smith followed by
Reception in Whitlock Hall