

St. Timothy's Episcopal Church

Holy Eucharist: Rite Two



Twenty-Fourth Sunday after Pentecost

November 15, 2020 | 8:00 and 10:00

The Reverend Daniel Leatherman, Celebrant and Preacher

Prelude

Please stand as the ministers enter

Entrance

O God, our help in ages past

Hymnal 680

The musical score consists of two systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are printed below the treble clef staff. The first system contains five lines of lyrics, and the second system contains five lines of lyrics. The music is in a simple, hymn-like style with a steady rhythm.

1 O God, our help in a - ges past, our hope for years to come,
2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou - sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3 from ev - er - last - ing thou art God, to end - less years the same.
4 short as the watch that ends the night be - fore the ris - ing sun.
5 they fly, for - got - ten, as a dream dies at the o - pen - ing day.

6 O God, our help in ages past,
our hope for years to come,

be thou our guide while life shall last,
and our eternal home.

The Word of God

Opening Acclamation

Celebrant Blessed be the one, holy, and living God.

People **Glory to God for ever and ever.**

The Celebrant then says

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.**

When appointed, the following hymn or some other song of praise is said (8:00) and sung (10:00), all standing

Canticle 20, Glory to God: *Gloria in excelsis*

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.

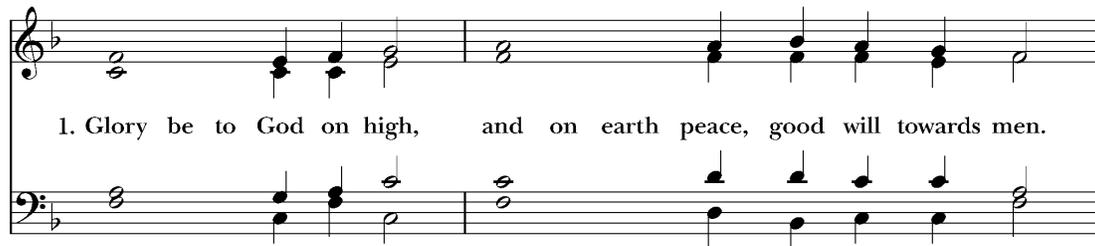
Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world; have mercy on us; you are seated at the right hand of the Father; receive our prayer.

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.

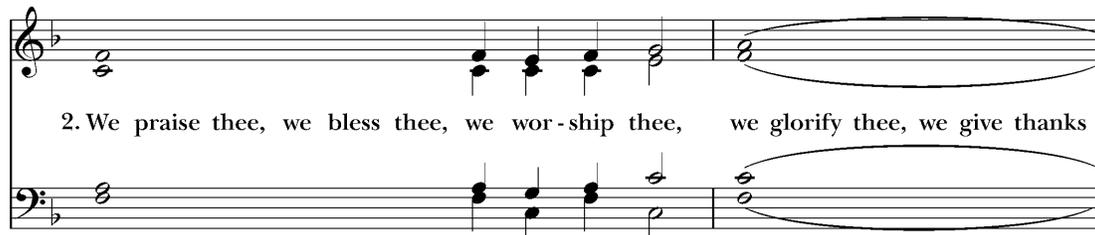
10:00 The Gloria

Glory be to God on high!

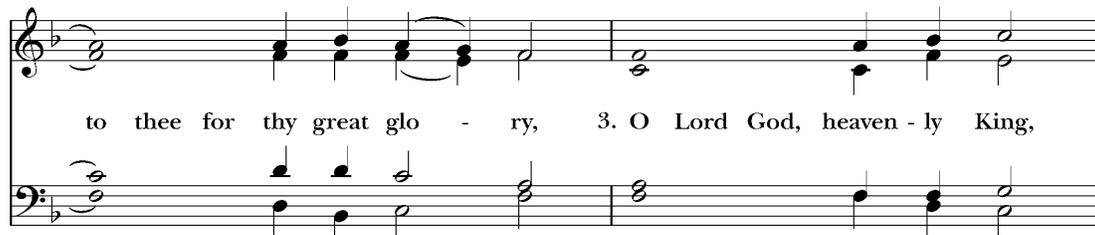
Hymnal S 204



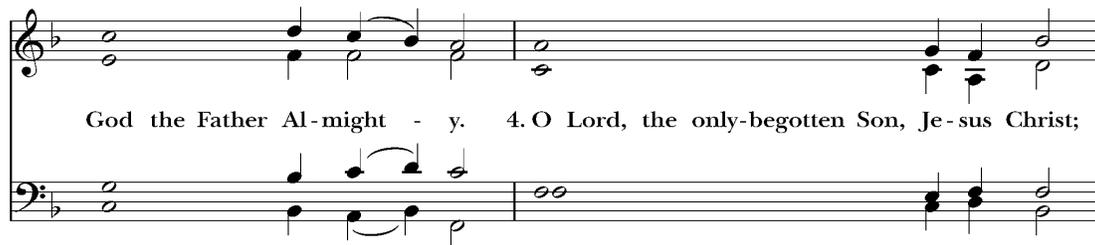
1. Glory be to God on high, and on earth peace, good will towards men.



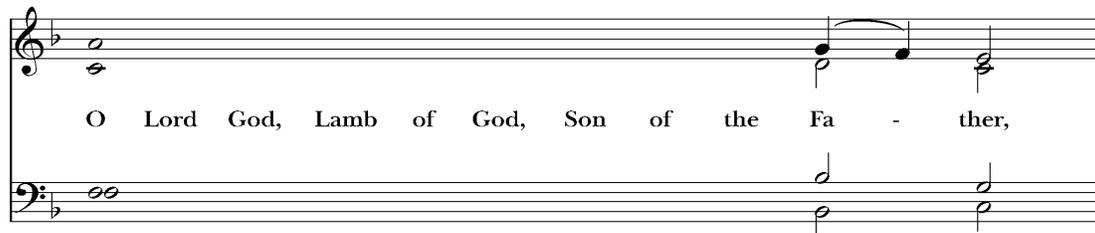
2. We praise thee, we bless thee, we wor-ship thee, we glorify thee, we give thanks



to thee for thy great glo - ry, 3. O Lord God, heaven - ly King,



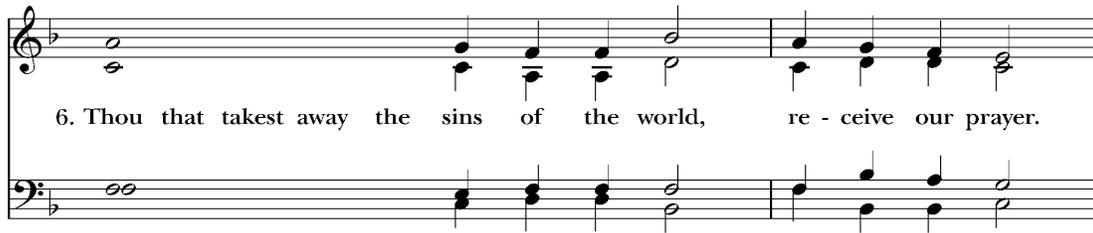
God the Father Al-might - y. 4. O Lord, the only-begotten Son, Je - sus Christ;



O Lord God, Lamb of God, Son of the Fa - ther,



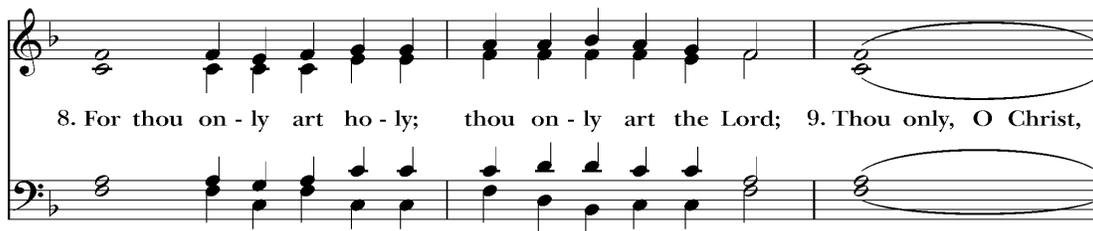
5. that takest away the sins of the world, have mercy up - on us.



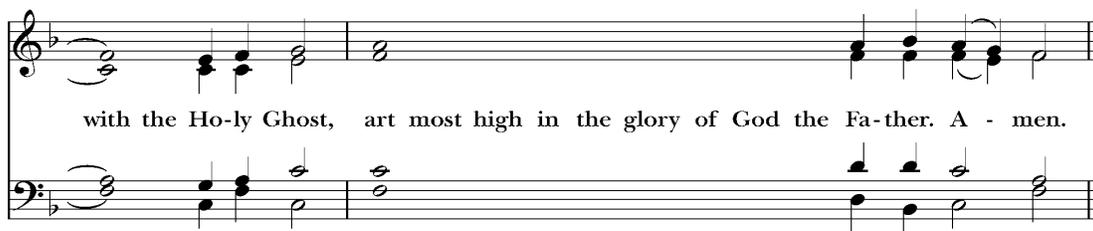
6. Thou that takest away the sins of the world, re - ceive our prayer.



7. Thou that sittest at the right hand of God the Fa-ther, have mercy up - on us.



8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. Thou only, O Christ,



with the Ho-ly Ghost, art most high in the glory of God the Fa-ther. A - men.

The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People

And also with you.

Celebrant

Let us pray.

The Celebrant says the collect

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.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

Reader **A reading from the book of 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-goiim. 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.

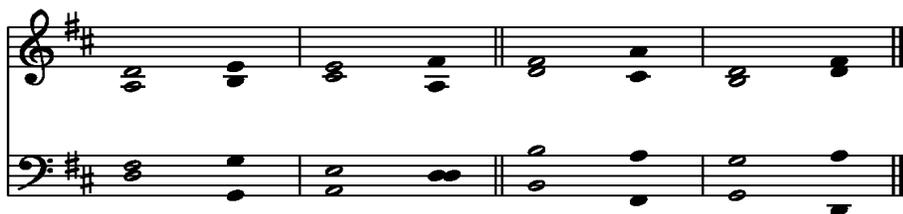
At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to 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.’”

After the reading, the Reader says

 The Word of the Lord.
People **Thanks be to God.**

Psalm 123 *Ad te levavi oculos meos*

8:00 spoken in unison; 10:00 sung



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- 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*.

Reader **A reading from Paul's first letter to the 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.

After the reading, the Reader says

The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn

Here I am, send me

LEVAS 126



1. Hark! The voice of Je - sus call - ing, Who will
2. Let none hear you i - dly say - ing, There is
3. Take the task He gives you glad - ly, Let His

1. go and work to - day? Fields are ripe the har - vest
2. noth - ing I can do; While the souls of some are
3. work your pleas - ure be; An - swer quick - ly when He

1. wait - ing, Who will bear the sheaves a - way?
2. dy - ing, And the Mas - ter calls for you.
3. call - eth, "Here am I, send me, send me."

Loud and long the Mas - ter call - eth, Rich re - ward He of - fers free;

Who will an - swer, glad - ly say - ing, "Here am I, send me, send me."

The Gospel

Then, all standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Savior Jesus Christ according to Matthew (25:1-13)

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

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.'"

After the Gospel, the Deacon or Priest says

The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Sermon

The Rev. Daniel Leatherman

Nicene Creed

The Celebrant and People then say the Nicene Creed together, all standing.

**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.
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

Celebrant Let us rise from our spiritual complacency and offer our prayers to God, responding, “Lord, hear our prayer.”

Leader That our local and federal judges may have the wisdom of the prophet Deborah, whose strength was revealed in passing judgment for condemnation when necessary and for growth when warranted; let us pray.

Lord, hear our prayer.

That we may clothe each other with faith and love, hope and salvation, encouraging one another in discipleship and building up one another for the growth of Christ’s Body, the Church; let us pray.

Lord, hear our prayer.

That we may expose our gifts to the light of day, using them as instruments of salvation for those who live on the margins of society, and for those who though rich, have an emptiness too painful to expose; let us pray.

Lord, hear our prayer.

That our treasures of time and money may be used wisely, to our personal benefit and for the betterment of our Church and society; let us pray.

Lord, hear our prayer.

That we may humbly open our hands to receive the Bread of Life, and joyfully drink the Cup of Salvation, becoming one with Christ in his death and risen life; let us pray.

Lord, hear our prayer.

That all who have died may come to the glory of that place where the noise of daily life has given way to the peace of eternal rest; let us pray.

Lord, hear our prayer.

Trusting in the One who sweeps away our sins and invites us to begin again, let us continue our prayers.

(Special intentions of the congregation, the diocese, and the Anglican Communion may be added here or before the formal intercessions.)

The Celebrant adds a concluding Collect.

The Deacon or Celebrant says

Let us confess our sins to God. *Silence is kept.*

Minister and People

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.**

We have denied your goodness in each other,
in ourselves, and in the world you have created.

We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.

Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins
through the grace of Jesus Christ, strengthen you in all goodness,
and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

All stand. The Celebrant says to the people

The peace of Christ be always with you.

People **And also with you.**

Then the Ministers and People may greet one another in the name of the Lord.

The Holy Communion

The Celebrant begins the Offertory with a sentence of Scripture.

Offertory Hymn

Let all mortal flesh keep silence

Hymnal 324



1 Let all mortal flesh keep silence, and with fear and
2 King of kings, yet born of Ma - ry, as of old on
3 Rank on rank the host of hea - ven spreads its van - guard
4 At his feet the six - winged ser - aph; cher - u - bim with



trem - bling stand; pon - der noth - ing earth - ly -
earth he stood, Lord of lords in hu - man
on the way, as the Light of Light de -
sleep - less eye veil their fac - es to the



mind - ed, for with bless - ing in his hand
ves - ture, in the Bo - dy and the Blood
scend - eth from the realms of end - less day,
Pres - ence, as with cease - less voice they cry,

Christ our God to earth de - scend - eth,
 he will give to all the faith - ful
 that the powers of hell may va - nish
 "Al - le - lu - ia, al - le - lu - ia!"

our full hom - age to de - mand.
 his own self for heaven - ly food.
 as the dark - ness clears a - way.
 Al - le - lu - ia, Lord Most High!"

Your offerings support the ministries of St. Timothy’s Episcopal Church. Donations can be made at <https://www.sttimothysaiea.org/giving.html>. Thank you for your generosity.

Representatives of the congregation bring the people’s offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar. Once the altar is prepared the Doxology may be sung.

Ho‘onani i ka Makua mau

Nā Hīmeni o Ka ‘Ekalesia 1

Ho - 'o - na - ni i ka Ma - ku - a mau, Ke Kei - ki me ka 'U - ha - ne nō,
 Ke A - ku - a mau ho - 'o - mai - ka - 'i pu, Ko ke - ia ao, ko ke - la ao. A - me - ne.

The Great Thanksgiving

Enriching Our Worship, Eucharistic Prayer 1

The people remain standing. The Celebrant, whether bishop or priest, faces them and says

- 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 our thanks and praise.**
- Celebrant* It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

The following Preface may be used at any time.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing (say):

8:00 *Celebrant and People then say*

**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.

10:00 *Celebrant and People then sing the Sanctus*

Hymnal S 125

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 he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

The people stand or kneel.

Then 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. 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.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.

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

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 the Blessed Virgin Mary, Saint Joseph, Queen Emma, King Kamehameha IV, Queen Lili'uokalani, Saints Damien and Marianne of Moloka'i, our patron Saint Timothy and 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.**

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

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

Then shall be said,

Celebrant We break this bread to share in the Body of Christ.

People **We who are many are one body, for we all share in the one bread.**

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Ministration of Communion

The people are seated. In the Episcopal Church, all baptized persons are welcome to receive the Holy Communion regardless of age or Christian tradition. Anglicans believe in the "Real Presence" where, in the Bread and Wine, Christ is made "real" and "present." The nature of this grace is that Christ received even if one of the elements is received alone. During this time of pandemic out of an abundance of caution, we will only distribute the Bread in Communion. Those who are not baptized may receive a blessing; please join in the movement to the altar and cross your arms over your heart; this will alert the Celebrant of your desire to receive a blessing.

*Faith @ Home: Prayer/ Act of Reception for those who cannot receive the Sacrament
(from St. Augustine's Prayer Book, Order of the Holy Cross)*

In union, blessed Jesus, with the faithful gathered at every altar of your Church where your blessed Body and Blood are offered this day, I long to offer praise and thanksgiving, for creation and all the blessings of this life, for the redemption won for us by your life, death, and resurrection, for the means of grace and the hope of glory. I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive Communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. *Amen.*

Communion Hymn

I want to walk as a child of the light

Hymnal 490

1 I want to walk as a child of the light.
2 I want to see the bright-ness of God.
3 I'm look-ing for the com-ing of Christ.

I want to fol-low Je-sus.
I want to look at Je-sus.
I want to be with Je-sus.

God set the stars to give light to the world. The
Clear sun of right-eous-ness, shine on my path, and
When we have run with pa-tience the race, we

star of my life is Je - sus.
 show me the way to the Fa - ther.
 shall know the joy of Je - sus.

Refrain

In him there is no dark - ness at all. The
 night and the day are both a - like. The
 Lamb is the light of the ci - ty of God. *rit.*
a tempo
 Shine in my heart, Lord Je - sus.

Postcommunion Prayer

After Communion, the Celebrant says

Let us pray.

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.**

The Bishop when present, or the Priest, may bless the people.

Postcommunion Hymn

O Jesus, I have promised

Hymnal 655



1 O Je - sus, I have prom - ised to serve thee to the end:
 2 O let me hear thee speak - ing in ac - cents clear and still,
 3 O Je - sus, thou hast prom - ised to all who fol - low thee,



be thou for ev - er near me, my Mas - ter and my friend;
 a - bove the storms of pas - sion, the mur - murs of self - will;
 that where thou art in glo - ry there shall thy ser - vant be;



I shall not fear the bat - tle, if thou art by my side,
 O speak to re - as - sure me, to has - ten or con - trol;
 and, Je - sus, I have prom - ised to serve thee to the end;



nor wan - der from the path - way, if thou wilt be my guide.
 O speak, and make me lis - ten, thou guard - ian of my soul.
 O give me grace to fol - low, my Mas - ter and my friend.

The Deacon, or the Celebrant, dismisses with these words

Go in peace to love and serve the Lord.

People

Thanks be to God.

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The Right Reverend Robert L. Fitzpatrick, *V Bishop of Hawai'i*

The Rev. Daniel L. Leatherman, *Priest in Charge*

Angie Delight, *Musician*