

Last Sunday after the Epiphany

Sunday, February 15, 2026 ✦ 10:00 am

Celebrant and Preacher: The Rev. Jason Shelby

Deacon: The Rev. Celeste Stump



We warmly welcome you if you are here with us for the first time today. We joyfully welcome all people into our community without exception. Whoever you are, and whatever the status of your relationship with God, you will find fellow travelers here. Please join us for coffee and fellowship after the service.

St. Francis Episcopal Church welcomes all people to receive Holy Communion. If you have not been baptized but would like to be, please talk to Father Jason after the service.

Flowers on the altar are given to the glory of God by Mark and Mead Duley in loving memory of their mother, Pauline Hazarian Duley.

Please take a moment to silence your cellphone. Thank you.

This Week at St. Francis

Sunday, February 15

- 8:00 am Holy Eucharist (Rite I, Chapel)
- 9:10 am "Who is Jesus" Spiritual Formation Class (Library)
- 10:00 am Instructed Holy Eucharist (Rite II)
- 11:30 am Annual Antiques Show Meeting

Monday, February 16

- 7:00 pm Choir Rehearsal

Tuesday, February 17

- 4:30 pm Teen Tuesday Youth Group (Parish Hall)
- 5:30 pm Shrove Tuesday Pancake Supper (Parish Hall)

Ash Wednesday, February 18

- 7:00 am Ash Wednesday Service (Chapel)
- 11:00 am Good Grief Meeting
- Noon Ash Wednesday Service (Chapel)
- 3:30 pm Ashes-to-Go (Lower Parking Lot)
- 6:00 pm Ash Wednesday Service (Chapel)
- 7:00 pm Women's Lectionary Study (Library)

Thursday, February 19

- 1:00 pm Quilting and Knitting Group

Sunday, February 22

- 8:00 am Holy Eucharist (Rite I, Chapel)
- 9:10 am "Who is Jesus" Spiritual Formation Class (Library)
- 10:00 am Instructed Holy Eucharist (Rite II)
- 11:30 am Faithful Families Potluck (Parish Hall)

About Today's Instructed Eucharist

Our Eucharist today is designed to help us deepen our understanding of the significance of each part of the service and what the Eucharist means. At intervals during the service, explanations will be offered to interpret the actions and prayers. We encourage you to keep this bulletin and take it home with you. It includes notes that addresses frequently asked questions about our method of worship. The primary sources for our liturgy are the 1979 Book of Common Prayer (BCP) and additional materials authorized by The Episcopal Church.

We hope you find today's Instructed Eucharist enlightening. If you have any questions or concerns, we invite you to contact us at the phone numbers or email addresses on the back page of this bulletin.

Again, whether you are a long-time parishioner or this is your first time with us, you are welcome here!

Commentary

Comments on various sections of the liturgy are provided to give you background details and explanations about why we do what we do in worship. Watch for these notes, formatted as blocks like this, as you follow along and participate in today's liturgy.

General Information

Our word rubric comes from the Latin word *rubrica* (red) -- these notes used to be written in red, and still are in the altar book. Rubrics give instructions and direction to the officiant and people. In this bulletin, rubrics are generally shown on their own line, slightly smaller (11pt vs. 12 pt for the prayers and readings), and in italic text.

The Prelude

The Word of God

Please stand as able and join in singing.

The Processional Hymn

Alleluia, Sing to Jesus

Hymnal #460

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in 3/4 time, with a key signature of one flat (B-flat). The lyrics are arranged in three systems, each with a vocal line and a piano accompaniment line. The lyrics are:
Al - le - lu - ia! Sing to Je - sus! His the scep - ter, his the throne;
Al - le - lu - ia! Not as orph - ans are we left in sor - row now;
Al - le - lu - ia! Bread of Hea - ven, thou on earth our food our stay!
Al - le - lu - ia! His the tri - umph, his the vic - to - ry a - lone;
Al - le - lu - ia! He is near us, faith be - lieves, nor ques - tions how;
Al - le - lu - ia! here the sin - ful flee to thee from day to day:
Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
'Though the cloud from sight re - ceived him when the for - ty days were o'er,
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
Je - sus out of ev - 'ry na - tion hath re - deemed us by his blood.
shall our hearts for - get his prom - ise, "I am with you ev - er - more"?
where the songs of all the sin - less sweep a - cross the crys - tal sea.

Words: William Chatterton Dix (1837-1898). Music: "Hyfrydol," Rowland Hugh Prichard (1811-1887)

The Opening Acclamation

Many people cross themselves at the beginning of the Opening Acclamation where you see the ✙ character. The sign of the cross dates back to at least the year 200 AD, when Christians marked themselves with the cross on the forehead. By the next century, the gesture had become the one we know today; in the Orthodox Church they cross themselves right to left, vs. left to right.

The Opening Acclamation

Celebrant Blessed be God: ✙ Father, Son, and Holy Spirit.
People And blessed be God's kingdom, now and for ever. Amen.

The Collect for Purity

Celebrant Almighty God,
People 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.

The Gloria

It is customary to use the Gloria at all Sunday and Holy Day liturgies, except in the penitential season of Lent.
Many people bow at the name of Jesus, echoing the words of St. Paul in his letter to the Philippians (2:10-11)
Some people cross themselves at the mention of the trinity at the end of the Gloria.

The Gloria

Hymnal #S-280

Glo-ry to God in the high - est, and peace — to his peo-ple on earth. 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.
Lord Je - sus Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the
sin of the world: have mer - cy on us; you are seat-ed at the right hand of the Fa-ther; re - ceive our
prayer. For you a-lone are the Ho-ly One, you a-lone are the Lord, 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.

The Collect of the Day

Originally the Collect followed a period of time when people offered their prayers out loud, and the person presiding would collect all the prayers into a summary prayer. Today the Collect collects all of the readings and summarizes the theme of the day (this was before the lectionary was revised...sometimes the Collect doesn't reflect anything in the readings).

The Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Please be seated.

The Lessons

The Episcopal Church uses the three-year Revised Common Lectionary, shared by many of the major Christian denominations (Roman Catholics, Lutherans, Presbyterian Church USA, and Methodists, to name a few). The lectionary cycles the readings that are used. On Sundays and major feast days, generally three readings and a psalm are used: a reading from the Old Testament, a Psalm or Canticle; a reading from the Epistles, and a reading from one of the four gospels--a gospel text MUST be read at every Eucharist--it is the only reading that cannot be omitted.

The First Lesson: Exodus 24:12-18

Reader A Reading from the book of Exodus.

¹²The LORD said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." ¹³So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. ¹⁴To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them."

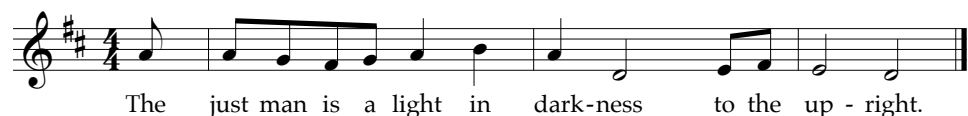
¹⁵Then Moses went up on the mountain, and the cloud covered the mountain. ¹⁶The glory of the LORD settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. ¹⁷Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. ¹⁸Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

Reader The Word of the Lord

People **Thanks be to God.**

The Response: Psalm 99

Reader Let us read from Psalm 99 responsively (the People reading the text in **bold**).



Psalm Response: O Lord, Our God - Words: English translation from Lectionary for Mass,
Copyright © 1969, 1981, 1997, International Committee on English in the Liturgy, Inc.
All rights reserved; Music: Michel Guimont, from Lectionary Psalms: The Revised Grail Psalms,
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¹The LORD is King;

let the people tremble. *

he is enthroned upon the cherubim;

let the earth shake.

²The LORD is great in Zion; *

he is high above all peoples.

³Let them confess his Name, which is great and awesome; *

he is the Holy One.

⁴"O mighty King, lover of justice,

you have established equity; *

you have executed justice and righteousness in Jacob."

⁵Proclaim the greatness of the LORD our God

and fall down before his footstool; *

he is the Holy One. Refrain

⁶Moses and Aaron among his priests,

and Samuel among those who call upon his Name, *

they called upon the LORD, and he answered them.

⁷He spoke to them out of the pillar of cloud; *

they kept his testimonies and the decree that he gave them.

⁸O LORD our God, you answered them indeed; *

you were a God who forgave them,

yet punished them for their evil deeds.

⁹Proclaim the greatness of the LORD our God

and worship him upon his holy hill; *

for the LORD our God is the Holy One. Refrain

The Second Lesson: 2 Peter 1:16-21

Reader A Reading from the Second letter of Peter.

¹⁶We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. ¹⁷For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." ¹⁸We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

¹⁹So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. ²⁰First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, ²¹because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

Reader The Word of the Lord

People **Thanks be to God.**

Please stand as able and join in singing.

The Sequence Hymn

Ye Watchers and Ye Holy Ones

Hymnal #618

1
Ye watch - ers and ye ho - ly ones, bright
O high - er than the che - ru - bim, more
O friends, in glad - ness let us sing, su -

3
ser - aphs, cher - u - bim, and thrones, raise the glad strain, Al - le -
glo - rious than the ser - a - phim, lead their prais - es, Al - le -
per - nal an - thems ech - o - ing, Al - le - lu - ia, al - le -

6
lu - ia! Cry out, do - min - ions, prince - doms, powers, vir -
lu - ia! Thou bear - er of the e - ter - nal Word, most
lu - ia! To God the Fa - ther, God the Son, and

9
tues, arch - an - gels, an - gels' choirs, Al - le - lu - ia, al - le -
gra - cious, mag - ni - fy the Lord, Al - le - lu - ia, al - le -
God the Spi - rit, Three in One, Al - le - lu - ia, al - le -

12
lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Words: John Athelstan Laurie Riley (1858-1945); By permission of Oxford University Press.
Music: "Lasst uns erfreuen," melody from "Auserlesene Catholische Geistliche Kirchengesang," 1623;
adapt. and harm. Ralph Vaughan Williams (1872-1958); By permission of Oxford University Press.

The Holy Gospel

Because of its centrality to our faith, we stand for the gospel reading (as a sign of respect and praise), and it is customarily read by a deacon or priest. The book itself is often decorated or adorned in some way and carried in procession before it is read from the center of the aisle in church. The gospel is brought amongst the people because it belongs to the people. In many traditions the gospel processes without the cross, because nothing is greater than the gospel, nor should anything compete for its attention.

At the announcement of the Gospel, some people trace with their thumb a little cross on their foreheads, lips, and heart, symbolizing the unspoken prayer, "May the Gospel be in my mind, on my lips, and in my heart."

Some people bow out of respect when saying the responses to the Gospel introduction and conclusion.

Please remain standing as able.

The Gospel: Matthew 17:1-9

Deacon **✙ The Holy Gospel of our Lord Jesus Christ according to Matthew.**

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

¹Six days after Peter had acknowledged Jesus as the Christ, the Son of the living God, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. ²And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. ³Suddenly there appeared to them Moses and Elijah, talking with him. ⁴Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." ⁵While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" ⁶When the disciples heard this, they fell to the ground and were overcome by fear. ⁷But Jesus came and touched them, saying, "Get up and do not be afraid." ⁸And when they looked up, they saw no one except Jesus himself alone.

⁹As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

Deacon **The Gospel of the Lord.**

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

Please be seated.

The Sermon

The Rev. Jason Shelby

There will be a moment of silence for reflection following the sermon.

Please stand as able and join in saying the Nicene Creed.

Nicene Creed

The Nicene Creed is read on Sundays and other Major Feasts. It is one of the early summaries of the Christian faith and puts forth what was most important in the Christian faith. If anyone asks what an Episcopalian believes, he or she can say, "It's all in the Nicene Creed." People began crossing themselves at the mention of death during the terrors of the bubonic plague; they did it as a way to ward off death, as they feared the mention of it would bring it upon them.

The Nicene Creed

All

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, who with the Father and the Son is worshiped and glorified, who 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.

Pease remain standing as able.

Prayers of the People

Prayer is offered with intercession for:

- *The Universal Church, its members, and its mission;*
- *The Nation and all in authority;*
- *The welfare of the world;*
- *The concerns of the local community;*
- *Those who suffer and those in any trouble;*
- *The departed (with commemoration of a saint when appropriate).*

The Prayers of the People (the People read the responses in bold)

Deacon

Father, we pray for your holy catholic Church;

People

That we all may be one.

Deacon

Grant that every member of the Church may truly and humbly serve you;

People

That your Name may be glorified by all people.

Deacon

We pray for all bishops, priests, and deacons;

People **That they may be faithful ministers of your Word and Sacraments.**

Deacon We pray for all who govern and hold authority in the nations of the world;

People **That there may be justice and peace on the earth.**

Deacon Give us grace to do your will in all that we undertake;

People **That our works may find favor in your sight.**

Deacon For all those who serve in the armed and foreign services, and for their families, especially Alyssa Capellino Baxter, Barry Witt, Drew Deley, Jonathan Zimmerman, Joseph Leahy, Mark Kappelmann, Michael Strong, Michael Valiquette, Scott Ruston, Steve, Thomas Dawson, TJ Malzahn, and Will Piepenbring, let us pray to the Lord.

People **Lord, have mercy.**

Deacon For those who are ill, recovering from surgery, or in any other kind of need or trouble: Andrea, Anne Sharp, Barbara Shelby, Billy Whelan, Bob Cook, Brad, Bruce Schaefer, Carlos, Celeste Stump, Chris, Colette Furbush, Connie, Dana Genzel-Diaz, Elizabeth Beadle, Erica, Jerry Pinkston, Joseph and Danielle Diestel, Judy Morgan, Kathy Falk, Kerry Myers, Kristen, Krystal, Loren, Marilyn & Dale Ghery, Miguel Diaz, Natalie Massey, Patt Parker, Phyllis Niski, Richard Cantine, Roxanne Wall, Roz Hadley, Sally Hill, Susie Zimmerman, Tess Jones, Tommy, the people of the Middle East, the victims of violence everywhere, and for those who commit violence, that they may cease their evil ways and know the Love of Christ. Let us pray to the Lord.

People **Lord, have mercy.**

Deacon We pray for those who have died, especially
Ceri Falk. Give to the departed eternal rest;

People **Let light perpetual shine upon them.**

Deacon We praise you for your saints who have entered
into joy;

People **May we also come to share in your heavenly kingdom.**

Celebrant O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, + Father, Son, and Holy Spirit, now and for ever. *Amen.*

Please kneel or sit as able.

The Confession

We prepare for Holy Communion by examining our lives, repenting our sins, and being in love and charity with others. We kneel or bow in penance for the confession. We are absolved by God, and this absolution is declared by a priest or deacon, fulfilling the commission of Jesus, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained," (John 20:22-23).

The Confession of Sin

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

All **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.**

The Absolution

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.**

Please stand as able.

The Peace

The Exchange of the peace was a part of early Christian worship, though over the centuries its place in the liturgy changed and later its importance diminished. We observe the peace before the Offertory, remembering Jesus' words, "When offering your gift at the altar, if you remember that your brother or sister as something gains you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift," (Matthew 5:23-24).

The Peace

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

Ministers and People exchange signs of peace in the name of the Lord.

Please be seated.

The Holy Communion

The Offertory Sentence

Celebrant Walk in love as Christ loves us, bring offerings of praise and thanksgiving to his table.

The Offertory

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.

In the early Church, worship was far less formal and often took place in homes as a shared meal. Worshipers brought bread and wine, and during the meal the bread would be broken and Christ's words repeated: "This is my body, which is given unto you..." The householder spoke these words—regardless of gender—so women who hosted did not need to defer to a male relative.

The mixing of water into the wine has been done since the first centuries; during the time of Christ, it was done because the wine was concentrated and had to be diluted to be palatable. Some see the action of pouring water into the wine as symbolic of the water and blood that flowed out of Jesus' side when he was pierced with the spear. In the Eastern Church it is seen as a way to symbolize the infusion of the Holy Spirit into the people of God.

It is customary for the Celebrant to ceremonially wash his/her hands, an act called the Lavabo (from Latin, which literally means to wash hands; it also means bowl). While washing their hands, the priest says, "Cleanse me of my sins O Lord, wash me through and through that I may be pure indeed."

The Communion Anthem

"I'll Fly Away" by Jonathan Reid

St. Francis Choir

*Some glad morning when this life is o'er, I'll fly away.
To a home on God's celestial shore. I'll fly away.
By and by, I'll fly away.*

*Just a few more weary days and them, I'll fly away.
To a land where joys shall never end. I'll fly away.
By and by, I'll fly away.*

*When the shadows of this life have grown,
Like a bird from prison bars has flown, I'll fly away,
Oh glory, in the morning, Hallelujah.
By and by, I'll fly away.*

*I'll fly away, oh glory, I'll fly away, Hallelujah!
Hallelujah by and by, I'll fly away*

The Doxology

The doxology is a hymn of praise to God.

The Offertory Hymn

Christ, Whose Glory Fills the Skies,

Hymnal #7

Christ, whose glo - ry fills the skies, Christ, the true, the
Vis - it then this soul of mine! Pierce the gloom of
4 on - ly light, Sun of Right-eous - ness, a - rise! Tri - umph o'er the
sin and grief! Fill me, ra - dian - cy di - vine; scat - ter all my
8 shades of night: Day - spring from on high, be near; Day-star, in my
un - be - lief; more and more thy - self dis - play, shin - ing to the
12 heart ap - pear.
per - fect day.

Words: Charles Wesley (1707-1788). Music: "Ratisbon," 1524; melody from
"Geystliche gesangk Buchleyn," 1524; adapt. and harm. William Henry Havergal (1793-1870), alt.

Please stand as able.

"Lift up your hearts..."

This is the "Sursum Corda," from the Latin for, "Lift up your hearts." It is an ancient part of the liturgy, and these words have been used in the Eucharistic liturgy since the very early centuries of the church. It is a remnant of an early Jewish call to worship.

The Great Thanksgiving (Eucharistic Prayer C)

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.

Thanksgiving for Salvation

This is the salvation history before Jesus.

Celebrant Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Celebrant God of all power, Ruler of the Universe, you are worthy of glory and praise.

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

Celebrant At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

People **By your will they were created and have their being.**

Celebrant From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

People **Have mercy, Lord, for we are sinners in your sight.**

Celebrant Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

People **By his blood, he reconciled us. By his wounds, we are healed.**

Celebrant And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

The Sanctus

The Sanctus (Latin for Holy) also has ancient liturgical roots. The first part comes from Isaiah's vision of heaven (Isaiah 6:3). The second part comes from the gospels' description of Jesus entrance to Jerusalem on Palm Sunday (Matthew 21:9) Some people bow during the first part of the Sanctus out of respect for the greatness of God; many people cross themselves during the second part of the sanctus, as this prayer used to immediately precede the breaking of the bread.

The Sanctus

Holy, Holy, Holy Lord

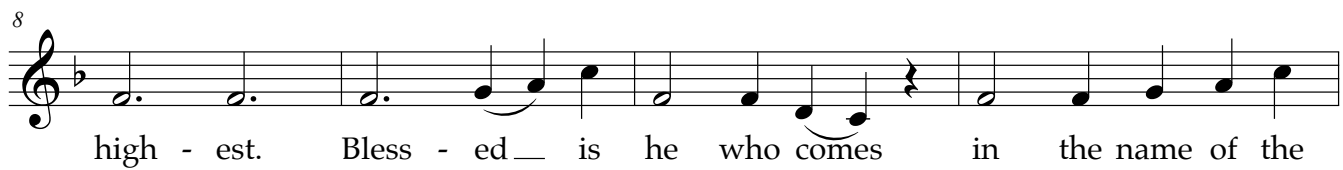
WLP #858

Ho - ly, ho - ly, ho - ly Lord, God of power and

4
might, — heaven and earth are full of your glo-ry. Ho - san - na in — the


The Sanctus continues on the next page.

8




high - est. Bless - ed is he who comes in the name of the

12



Lord. Ho - san - na in the high - est. Ho - san - na in the

16



high - est.

Music: American folk melody; arr. Marcia Pruner; harm. Annabel Morris Buchanan (1889-1983)
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Please kneel or stand as able as the Celebrant continues.

The Epiclesis

The invocation of the Holy Spirit. When you see the priest put his/her hands in the air above the chalice and patten (cup and plate) and push down, he/she is following the example of the Scottish Bishops who gave America the Episcopal Church. After the American Revolution England didn't care to support the Anglican Church in America, and would not send two bishops to our shores in order that we might consecrate more bishops (we had one, and three are needed to consecrate one). Scotland was glad to help, and sent two bishops; this is why we are the Episcopal Church (the Bishops' Church - Episcopate = Bishop). The Scottish clergy symbolically pushed the Holy Spirit into the bread and wine, and this action is copied today by priests throughout the Anglican Communion. I do it in honor of our beginnings as a church.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

The Institutional Narrative

The description of the last supper. During the institutional narrative: At the following words concerning the bread, the Celebrant is to hold it, or to 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 wine to be consecrated.

On the night he was betrayed he took bread, said the blessing, broke the bread, 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."

After supper, he took the cup of wine, gave thanks, 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."

The Anamnesis

The recalling of Jesus' death, resurrection, and eventual return.

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

All **We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; and God of our Mothers; God of Sarah, Hagar, Keturah, Rebecca, Leah, and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

All **Risen Lord, be known to us in the breaking of the Bread.**

The Great Amen appears at the end of the Eucharist Prayer, before the Lord's Prayer. It is the people's ratification of the Eucharist Prayer.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

The Lord's Prayer

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

All **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, forever and ever. Amen.**

The Fraction

The breaking of the Bread; the breaking of Christ's body on the cross (that is, the fracturing of His Body).

The Breaking of the Bread

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

Celebrant Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast.**

The Fraction Anthem

Draw Nigh and Take the Body of the Lord

Hymnal #328

Draw nigh and take the Bo - dy of the Lord, and
Saved by that Bo - dy and that ho - ly Blood, with
Ap - proach ye then with faith - ful hearts sin - cere, and

5

drink the ho - ly Blood for you out - poured.
souls re - freshed, we ren - der thanks to God.
take the pledg - es of sal - va - tion here.

Words: "Bangor Antiphoner," ca. 690; tr. John Mason Neale (1818-1866), alt.

Music: "Song 46," melody and bass Orlando Gibbons (1583-1625); harm. "The English Hymnal," 1906.

The Invitation

The invitation used today is a modern rendition of the ancient Church's invitation to Communion ("Holy things for the Holy") which has been used in the Eastern Church as far back as the Fourth Century. I say, "Holy gifts for Holy people."

The Invitation

Celebrant The Gifts of God for the people of God,
Holy gifts for Holy People.

For our online community: an invitation to pray together the spiritual communion prayer from the National Cathedral. A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen. (St. Alphonsus de Liguori, 1696-1787)

If you have come with a particular prayer concern today, after receiving Communion you may come to the Nason Prayer Chapel to the right of the altar rail where you may light a candle and, if you wish, someone will be available to pray with you.

In Both Kinds

In the Anglican tradition, the people are always offered both the Bread and the Wine. At the same time, the church has always believed in concomitance, that is, that Christ is fully and equally present in both elements and to receive one or the other is sufficient. It is common for people to cross themselves before receiving the elements and again before leaving the altar.

The Communion of the People

All are invited to receive Holy Communion. Please follow the directions of the ushers. If you do not wish to receive, we encourage you to come forward to receive a blessing. Simply fold your hands across your chest when you come forward. The clergy will carry Communion to anyone in the congregation who is unable to come forward. Please notify an usher if you wish Communion to be brought to you. Gluten-free Communion wafers are available. If you require one of these, simply ask.

The Communion Song

One Bread, One Body

Hymnal #151

The musical score is written for a single voice part in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. It consists of five staves of music. The lyrics are written below the notes. The score includes a repeat sign at the beginning, a 'Fine' marking at measure 15, and a 'D.S. al Fine' marking at measure 21. The lyrics are: 'One bread, one body, one Lord of all, one cup of blessing, which we bless. And we, though many throughout the earth, we are one body in this one Lord. Gentle or Jew, servant or man - y the gifts, man - y the free, wom-an or man no more. One works, one in the Lord of all. One'.

One bread, one body, one Lord of all,
one cup of blessing, which we bless. And we, though
ma-ny through-out the earth, we are one bo - dy in this
one Lord. Gentle or Jew, servant or
Man - y the gifts, man - y the
free, wom-an or man no more. One
works, one in the Lord of all. One

Words: I Corinthians 10:16, 17; Galatians 3:28; The Didache 9. Music: John B. Foley, SJ,
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"Lift Every Voice and Sing II," Copyright © 1993 by The Church Pension Fund.

Special Offering

"Swing Low, Sweet Chariot"

Negro Spiritual, arr. H. T. Burleigh

Susan Tsuji, tenor

Please kneel or stand as able.

The Prayer after Communion

The post-communion prayer summarizes our thanks to God for renewal with Christ and reminds us that we are to take what we have received in this place out into the world.

The Post-Communion Prayer

Celebrant Let us pray.

All **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 Prayer of St. Francis

A prayer attributed to our patron, The Prayer of St. Francis is a call to live as an instrument of God's peace, inviting the believer to respond to hatred, injury, doubt, and despair with love, forgiveness, faith, hope, and light. The prayer ends by reminding us that true life and joy are found not in self-preservation, but in self-giving love.

The Prayer of St. Francis

Celebrant Lord, make us instruments of your peace.

People **Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.**

The Blessing

The presider gives a final blessing to the congregation, offering encouragement and affirmation of God's presence.

The Blessing

Celebrant And, the blessing of God Almighty, ✚ The Father, The Son, and The Holy Spirit be with you always.

All **Amen.**

The Dismissal

The deacon sends us forth into the world as witnesses of God's love. As our worship service concludes, our service in the world continues.

The Sending Forth

Deacon Let us go forth in the name of Christ. Alleluia, alleluia.

All **Thanks be to God. Alleluia, alleluia.**

Please stand as able and join in singing.

The Recessional Hymn

O Wondrous Type! O Vision Fair

Hymnal #137

The musical score is written on three staves in treble clef, with a key signature of two sharps (F# and C#) and a 3/4 time signature. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the first five measures of the hymn. The second staff begins with a measure rest (marked '6') and contains the next five measures. The third staff begins with a measure rest (marked '11') and contains the final five measures, ending with a double bar line.

O won - drous type! O vis - ion fair of glo - ry
With Mos - es and E - li - jah high their - car - nate
And faith - ful hearts are raised on high by this great
that the Church may share, which Christ up - on the
Lord holds con - verse high; and from the cloud, the
vi - sion's mys - ter - y; for which in joy - ful
moun - tain shows, where bright - er than the sun he glows!
Ho - ly One bears re - cord to the on - ly Son.
strains we raise the voice of prayer, the hymn of praise.

Words: Latin, 15th cent.; tr. "Hymns Ancient and Modern," 1861, after John Mason Neale (1818-1866), alt..

Music: "Wareham," melody William Knapp (1698-1768), alt.; harm. "Hymns Ancient and Modern," 1875,
after James Turle (1802-1882); desc. Sudney Hugo Nicholson (1875-1947).

The Postlude

Prayers this Week

We pray for all those who serve in the armed and foreign services, and for their families, especially Alyssa Capellino Baxter, Barry Witt, Drew Deley, Jonathan Zimmerman, Joseph Leahy, Mark Kappelmann, Michael Strong, Michael Valiquette, Scott Ruston, Steve, Thomas Dawson, TJ Malzahn, and Will Piepenbring.

Those who are ill, recovering from surgery, or in any other kind of need or trouble: Andrea, Anne Sharp, Barbara Shelby, Billy Whelan, Bob Cook, Brad, Bruce Schaefer, Carlos, Celeste Stump, , Chris, Colette Furbush, Connie, Dana Genzel-Diaz, Elizabeth Beadle, Erica, Jerry Pinkston, Joseph and Danielle Diestel, Judy Morgan, Kathy Falk, Kerry Myers, Kristen, Krystal, Loren, Marilyn and Dale Ghery, Miguel Diaz, Natalie Massey, Patt Parker, Phyllis Niski, Richard Cantine, Roxanne Wall, Roz Hadley, Sally Hill, Susie Zimmerman, Tess Jones, Tommy, the people of the Middle East, and for victims of violence everywhere.

We pray for all who have died, especially Ceri Falk, that they may have a place in your eternal kingdom.

Our Staff

Gina McQueen

Office Administrator & Receptionist

gina.mcqueen@stfrancispalosverdes.org / (310) 375 4617

Elaine Mistele

Business Manager

elaine.mistele@stfrancispalosverdes.org / (310) 594-8268

Dr. Mark Bennett

Director of Music

mark.bennett@stfrancispalosverdes.org / (310) 594-7416

David Knight

Organist

Kristina Pelá

Prayer and Pastoral Care Leader, Volunteer

krab3@yahoo.com

Shelley Reece

Missioner for Programming and Youth

shelley.reece@stfrancispalosverdes.org

Cara Nilsen

Discerner

cara.nilsen@stfrancispalosverdes.org

Joel Miranda

Sexton

mirandajoel@outlook.com

Wayne Hastings

Communications

wayne@stfrancispalosverdes.org / (901) 219-6564

Our Clergy

The Rev. Jason Shelby, Rector

jason.shelby@stfrancispalosverdes.org

Direct Line: (310) 594-7984

Church Office: (310) 375-4617

The Rev. Celeste Stump, Deacon

Chaplain at The Canterbury

cstump@thecanterbury.org

Direct Line: (310) 913-1069



2200 Via Rosa

Palos Verdes, CA 90274

(310) 375-4617

www.stfrancispalosverdes.org



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