



PALMER MEMORIAL
EPISCOPAL CHURCH
————— HOUSTON, TEXAS —————

*Bringing the peace of Jesus
to the whole world*

THE TWELFTH SUNDAY AFTER PENTECOST:
INSTRUCTED CHORAL EUCHARIST: RITE II
10:00 AM
AUGUST 16, 2026

6221 MAIN STREET | HOUSTON, TEXAS 77030 | 713.529.6196

PALMERCHURCH.ORG



Welcome to Palmer during this Season after Pentecost!

We are a community of Christians worshipping in the Episcopal tradition, which has its roots in the practices of the ancient Church. We are a congregation that values not only eternal answers but also important questions. You are surrounded by the love of Jesus here this morning. Scan the QR code to the left or visit palmerchurch.org/connect to fill out a welcome card or a request for prayer.

RECEIVING HOLY COMMUNION

If you are a baptized Christian of any tradition, you are invited to receive communion with us after the Breaking of the Bread. The consecrated bread will be placed in your outstretched hands. Those who require either grape juice or gluten-free bread and wine should join in the line on the left side of the church and let the minister of communion know. When the chalice of consecrated wine comes to you, you may sip from the chalice, or carefully dip part of the consecrated bread into the wine, or decline it. Rest assured that you will have made a full communion if you choose to receive the consecrated bread only, with nothing lacking in your experience of God's grace today.

RECEIVING A BLESSING

If you are not a baptized Christian, or your Christian tradition does not allow you to receive communion with us, we encourage you to come forward at the time of communion to receive a blessing. Simply cross your arms over your chest as someone approaches with the bread, and that person will know to give you a blessing instead of communion. In this way, everyone can participate in this part of the service.

RECEIVING PRAYER

If you would like someone to pray for you, members of the Order of St. Luke will be available for that in the narthex (i.e., the entryway near the front doors of the church) during the administration of communion.

SEEKING BAPTISM

If you have never been baptized and desire to be immersed in grace and forgiveness as a follower of Jesus, please speak with a member of the clergy listed below or someone at the Welcome Table after this hour of worship. It would be a joy to baptize you as a Christian here at Palmer Memorial Episcopal Church.

MEDICAL CENTER GUESTS

If you or a family member are here for care at the Texas Medical Center, please let us know how we can support you while you are in Houston by stopping at the Welcome Table by the front doors of the church or contacting Suzie Dennis at sdennis@palmerchurch.org.

CARING FOR THE WELLNESS OF OUR PARISH AND COMMUNITY

We strongly encourage everyone to be up to date on vaccinations and boosters. Masking is optional.

CLERGY AND LITURGICAL CHURCH STAFF

The Rev'd Neil Alan Willard, *Rector*

The Rev'd Allen M. Juneke, *Associate Rector*

The Rev'd Katherine Tuttle, *Director of Parish Life*

The Rev'd Mary Reddick, *Deacon*

The Rev'd Beth Anne Nelson, *The Diocese of Texas Missioner to Rice University*

Roger Hutchison, *Director of Communications and Family Ministries*

Dr. Brady Knapp, *Director of Music*

Ken Cowan, *Organist and Artist-in-Residence*

David Ashley White, *Composer-in-Residence*

Courtney Daniell-Knapp, *Children's Choirs*

Free parking is available every Sunday across Cambridge Street from the church in the Memorial Hermann Medical Plaza parking garage (6400 Fannin Street), with entrances on both Fannin Street and Main Street. Palmer has purchased this convenient parking and absorbed the cost to provide it to parishioners and guests. Simply bring the ticket you receive when entering the parking garage to the Welcome Table by the front entrance of the church. Then validate your parking ticket by using a machine located on that table. If you do not receive a parking ticket, or happen to misplace your ticket, please notify a parking attendant by pressing the button on the ticket machine as you exit. Upon exiting the parking garage, if the ticket machine indicates that you owe a fee, press the cancel button, and then insert your validated parking ticket into the machine. The gate will go up right away. Again, if you need assistance, please notify a parking attendant by pressing the button on the ticket machine.

OUR MISSION

To know and boldly share the love of Jesus Christ through deep understanding of our relationship with God, ourselves, and our neighbors, in a joyfully engaged and welcoming community, dedicated to thoughtful and focused service, and inspired by worship that renews curiosity about all of creation.

OUR VALUES AND GUIDING PRINCIPLES

Liturgical Excellence

We believe in sharing God's unconditional love in Jesus, which we call grace, with all who come through our church doors. The beauty and power of our liturgy drawn from the Book of Common Prayer and our music drawn from the Anglican choral tradition are the beginning, not the end, of our weekly Christian journey. Like a flourishing tree, they root us in the past, shelter us in the present, and reach out to the future with the strength and confidence of God's promises to all.

Joyful Companionship

We believe spending time together and connecting across the generations fosters our spiritual growth. Palmers accompany each other on our pilgrimage with God, toward God. We are an ever-growing household, for the youngest child and each of us through the end of life, built with grace, love, acceptance, laughter, tears, service, singing, and Jesus as our cornerstone.

Bold Curiosity

We believe the gift of inquiry, curiosity, and profound conversation leads to a greater understanding of our place in God's creation and our relationship with God, ourselves, and our neighbors. Knowing and sharing the love of Jesus is experienced in our worship and also through artistic expression, intellectual generosity, and spiritual teaching.

Spiritual Sanctuary

We believe God loves each of us, no exceptions. As human beings created in God's image, we should have a place where the love of Jesus is made real, a place where we can experience the celebration of who we are and an acceptance of where we are on life's journey. We aspire to be an inclusive community of faith and a beacon of hope for those seeking spiritual refuge.

Loving Service

We believe following Jesus, as we are called to do, involves caring for our neighbors as we care for ourselves, joining in God's mission to connect with and work alongside an extraordinary array of people, institutions, and communities, and bearing witness to the work of the Holy Spirit in the world around us.

Instructed Eucharist: How we worship (or how we pray)

For over 2,000 years Christians have gathered regularly for communal prayer and worship. Sometimes that gathering is referred to as church, Sunday service(s), worship, Mass, Holy Communion, or Eucharist. Whatever we may choose to call our time together, it is meant for the worship and glory of God and is the central act of our life together as a congregation.

The word liturgy comes from the Greek *leitōs* (public) + *ergos* (work) = *leitourgia*, meaning work for/of the people. Our worship is something we offer with and for each other, to God. The recipient of our offerings of prayer, singing, proclamation, and our literal monetary offerings is God. The liturgy, then, is communal work. We are a community, offering praise and thanksgiving. This is our divine service. Within Anglican Christianity, priests do not traditionally celebrate the Eucharist alone. Rather, Eucharist is always done in community, so at least two people must be present. But to take it further, God is the primary actor. So when we are gathered — two or three or more in Christ's name — God, through the Holy Spirit, is with us. God is working in us and through us.

The Liturgy

There are two parts to this liturgy, the Word of God and the Holy Communion. Although the liturgy has two parts, it is one whole act of prayer, one complete act of divine service.

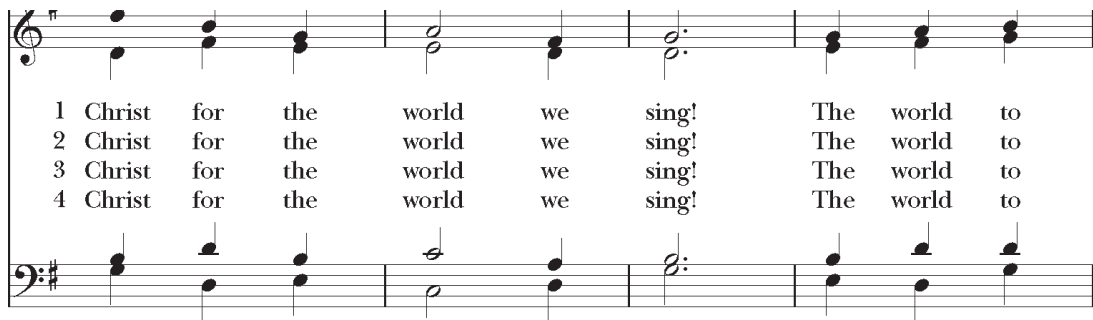
The Word of God (or Liturgy of the Word)

The first part of the liturgy, the Word of God, begins with a Processional Hymn as the altar party makes its way from the narthex, which is the entryway at the back of the church, to the chancel, which is the area around the altar at the front of the church. The Processional Hymn is optional, but it is a way for us to gather and join our voices in song and praise right from the beginning of the service. Liturgical processions are a traditional and beautiful part of Anglican Christianity.

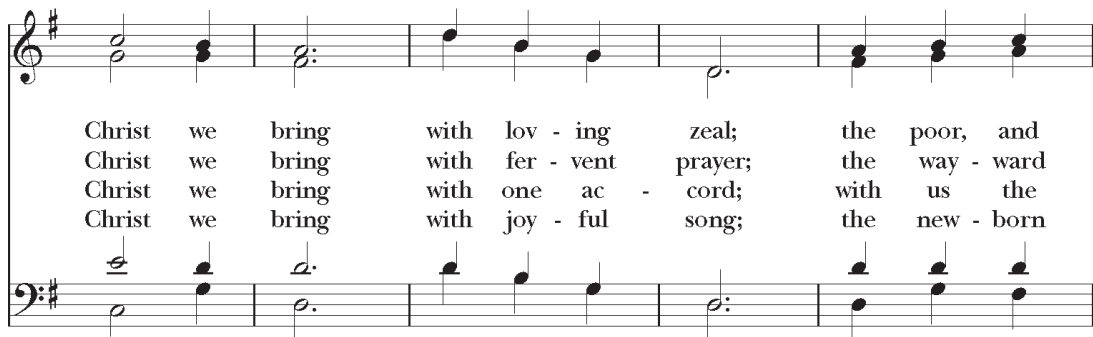
THE WORD OF GOD

Processional Hymn 537 "Christ for the world we sing"

Moscow



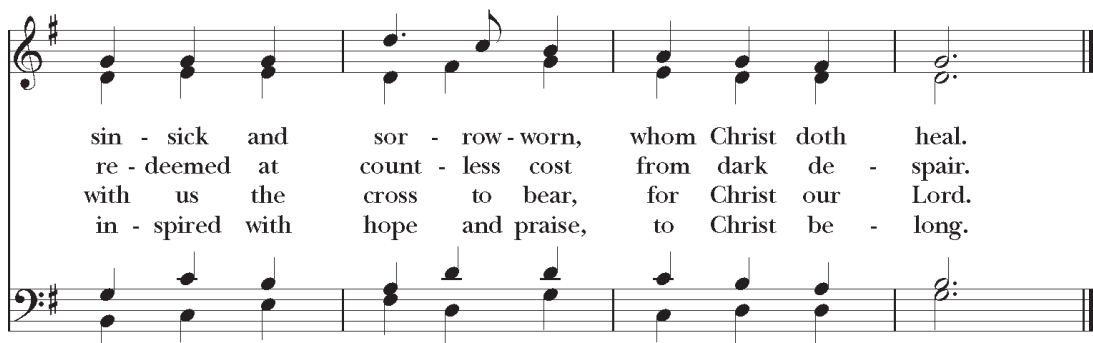
1 Christ for the world we sing! The world to
 2 Christ for the world we sing! The world to
 3 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to



Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with fer - vent prayer; the way - ward
 Christ we bring with one ac - cord; with us the
 Christ we bring with joy - ful song; the new - born



them that mourn, the faint and o - ver - borne,
 and the lost, by rest - less pas - sions tossed,
 work to share, with us re - proach to dare,
 souls, whose days, re - claimed from er - ror's ways,



sin - sick and sor - row - worn, whom Christ doth heal.
 re - deemed at count - less cost from dark de - spair.
 with us the cross to bear, for Christ our Lord.
 in - spired with hope and praise, to Christ be - long.

Opening Acclamation

After the Processional Hymn, the priest who is presiding over the liturgy — called the Celebrant — says the Opening Acclamation. Some people find it meaningful to make the sign of the cross at this time. This manual act is not required and is based on each person's own piety.

The Collect for Purity

The celebrant then says the Collect for Purity, reminding us all that God knows us completely, the depths of our hearts and desires. This prayer also reminds us of the grace of the Holy Spirit at work in us each day.

Gloria/Kyrie/Trisagion/Song of Praise

After the Collect for Purity, we will sing a hymn that is a paraphrase of the Gloria, an ancient morning hymn which states the two-fold objective of the Christian liturgy — to glorify God and to communicate God's peace to God's people.

At different times of the year we may use other hymns appropriate to the liturgical season. During penitential seasons such as Advent or Lent we may say or sing the Kyrie, part of the Greek phrase for "Lord, have mercy," or the Trisagion, an ancient Eastern Orthodox hymn translated as "Holy God, holy and mighty, holy immortal one, have mercy upon us." It is also permitted to sing some other song of praise here.

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and forever. Amen.**

The Celebrant 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.**

Hymnal 421 “All glory be to God on high”

Allein Gott in der Höh

1 All glo - ry be to God on high, and peace on earth from
 2 O Lamb of God, Lord Je - sus Christ, whom God the Fa - ther
 3 You on - ly are the Ho - ly One, who came for our sal -

hea - ven, and God's good will un - fail - ing - ly be
 gave us, who for the world was sac - ri - ficed up -
 va - tion, and on - ly you are God's true Son, who

to all peo - ple giv - en. We bless, we wor - ship you, we raise for
 on the cross to save us; and, as you sit at God's right hand and
 was be - fore cre - a - tion. You on - ly, Christ, as Lord we own and,

your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.
 we for judg - ment there must stand, have mer - cy, Lord, up - on us.
 with the Spi - rit, you a - lone share in the Fa - ther's glo - ry.

The Salutation

The celebrant then formally greets the assembled congregation with an ancient Jewish salutation, “The Lord be with you.” The congregation responds: “And also with you” or “And with thy spirit,” depending on which form of this liturgy is being used. These words come from the story of Ruth in Hebrew scripture and help us to acknowledge that God is in our midst. So when we use that salutation to focus our attention, we are acknowledging God’s presence with us.

The Collect of the Day

Next follows the Collect of the Day. This is a short prayer that collects our thoughts around an overall theme that is appropriate for a particular day or the liturgical season in which we are gathering. Most of the collects used in our worship are many centuries old and have been prayed by countless people in countless churches all over the world.

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

Following these hymns and prayers, we hear readings from Holy Scripture. Each Sunday, particular readings from the Bible are appointed for us to read and hear together. This schedule of readings follows a three year cycle of lections (or lessons) called a lectionary. Sometimes we read from Hebrew Scripture as a reminder of God establishing a covenant with God's people and promising a messiah — a promise Christians believe is fulfilled in Jesus. Always we read or hear chanted a Psalm (or, when appropriate, another song from scripture called a Canticle) as a continuation of Jewish practice within the liturgy. Singing or saying the Psalm together in community was the first way of raising a hymn to praise God. Psalms have existed as part of liturgies for more than three millenia! Sometimes we read from an Epistle or Letter in the New Testament to remember the beginnings of the early Church and to remind us of our work as the Body of Christ. Finally, we always have a reading from one of the four Gospels in the New Testament. We gather to recall the words, works, and resurrection of Jesus Christ and to remember the Good News of salvation and redemption the world has experienced in Christ.

Because the Gospel is Good News for the people and is at the center of the life of the Christian Church, we at Palmer (and other communities) are invited to stand as it is read. When a deacon is present, the Gospel should be read by the deacon, but any member of the clergy may read the Gospel in the Eucharist. If the Gospel is not read, then the liturgy is no longer a Eucharist and communion may not be offered.

The Lessons

First Reading

Isaiah 56:1, 6-8

Reader A reading from the Book of Isaiah.

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant--these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 67

Plainchant

- 1 May God be merciful to us and bless us, *
show us the light of his countenance and come to us.
- 2 Let your ways be known upon earth, *
your saving health among all nations.
- 3 Let the peoples praise you, O God; *
let all the peoples praise you.
- 4 Let the nations be glad and sing for joy, *
for you judge the peoples with equity
and guide all the nations upon earth.

- 5 Let the peoples praise you, O God; *
let all the peoples praise you.
- 6 The earth has brought forth her increase; *
may God, our own God, give us his blessing.
- 7 May God give us his blessing, *
and may all the ends of the earth stand in awe of him.

During this liturgy, children of all ages are invited at the beginning of the Sequence Hymn to follow the children's cross to Holy Cross Children's Room for Liturgy Preparation. After learning, praying, and singing together in Holy Cross, the children return to the Church at the Peace to receive communion with their families.

Sequence Hymn 470 "There's a wideness in God's mercy"

Beecher

1 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
2 There is no place where earth's sor - rows are more felt than up in heaven;
3 For the love of God is broad - er than the mea - sure of the mind;

there's a kind-ness in his jus - tice, which is more than lib - er - ty.
there is no place where earth's fail - ings have such kind - ly judg - ment given.
and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel - come for the sin - ner, and more gra - ces for the good;
There is plen - ti - ful re - demp - tion in the blood that has been shed;
If our love were but more faith - ful, we should take him at his word;

there is mer - cy with the Sa - vior; there is heal - ing in his blood.
there is joy for all the mem - bers in the sor - rows of the Head.
and our life would be thanks - giv - ing for the good - ness of the Lord.

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

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

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

Deacon The Gospel of the Lord.

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

The Sermon

Once we've heard the proclamation of God's Word, we hear a sermon, usually from a member of the clergy, although licensed lay people may preach as well. The sermon is a time for reflection on the readings and the theme of the day in relation to our own time and our own lives.

The Nicene Creed

After we have heard God speak to us through the readings and the sermon, it is time for us to respond. The congregation is invited to stand and join in professing our Christian faith in the words of the Nicene Creed.

The Creeds were originally used at Baptisms to summarize the story of salvation and what we believe about God, especially the Incarnation — God becoming truly human in the person of Jesus Christ. We say, "We believe," remembering that we are joining ourselves to the great heritage of the one holy catholic and apostolic church — the same heritage commended to us by the faith of the original apostles — down through the centuries. This heritage is vaster, richer, and more mysterious than any one of us understands, but we share it with those who have followed Jesus before us and those who follow Jesus around the world today.

The Sermon

Today's sermon is the Instructed Eucharist.

The Nicene Creed

Celebrant We believe in one God,
People **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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
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.

The Prayers of the People

Following the Nicene Creed we offer prayers of intercession, petition, and thanksgiving for and on behalf of the world. These are called the Prayers of the People because we say them together. We say them for world, and we say them as God's people recognizing that as people of God we are called to care for others. As we pray for our neighbors, the Church, and our nation, we are not only asking God to work in this world, but also offering ourselves to help in any way we can. If you want to know our calling as Christians, read the Prayers of the People.

Prayers of the People

Deacon or other leader

In peace, let us pray to the Lord, saying, "Lord, have mercy."

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

Lord, have mercy.

For Sean, our Presiding Bishop, for Andy, Jeff, Kai, Hector, and Brian, our own Bishops, for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord.

Lord, have mercy.

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord.

Lord, have mercy.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

Lord, have mercy.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

Lord, have mercy.

For those in positions of public trust, especially Donald, President of the United States, Greg, Governor of Texas, and John, Mayor of Houston, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord.

Lord, have mercy.

For all who live and work in this community, especially patients and those who care for them across the street in the Texas Medical Center, we pray to you, O Lord.

Lord, have mercy.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

Lord, have mercy.

For this congregation for those who are present, and for those who are absent, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord.

Lord, have mercy.

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord.

Lord, have mercy.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Lord, have mercy.

Rejoicing in the fellowship of the ever-blessed Virgin Mary and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

To you, O Lord our God.

The Celebrant says

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. **Amen.**

Confession of Sin

In the General Confession, we confess our separation from God, from others, and from ourselves. This separation is sometimes caused by things we have done wrong, as well as things we should have done but didn't. Notice that, as with the Nicene Creed, we use plural language: "We confess that we have sinned..." This is why it is called a "general confession," because we are confessing generally our sins and our need for God's forgiveness. Sin does not happen alone or in a vacuum. Sin is like a web that connects us to one another, and so our confession is similarly communal.

We then receive absolution of our sins through our Lord Jesus Christ. God forgives us, accepts us, and strengthens us to meet the future.

We kneel or stand for the General Confession.

For private confession with a priest or trusted Christian friend, the Book of Common Prayer offers a separate, short liturgy called the Reconciliation of a Penitent.

The Peace

The Word of God concludes with the Peace. The Peace connects both halves of the divine service. We have heard God's Word, professed our faith through the words of the creed, prayed for our neighbors, the world, and ourselves, made our confession, and have been reconciled with God and with one another. Now we offer each other Christ's peace. Recall the words of our risen Lord: "Peace, be with you." As we greet each other, we are moving into Holy Communion by offering and desiring for one another Christ's peace.

Confession of Sin

The Deacon says

Let us confess our sins against God and our neighbor.

Those who are able may kneel, and silence is kept.

Celebrant Most merciful God,
People 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 Celebrant stands and says

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 Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

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

The Holy Communion (or Liturgy of the Table)

The second half of the liturgy is called the Holy Communion and has four major actions: Take. Bless. Break. Give.

Take (“Jesus took bread...”)

The Holy Communion begins with the Offertory. We show our thankfulness to God for all that we have and all that we are through three kinds of offerings. First, there is the offering of the elements for communion — the bread and the wine. Bread and wine represent food and drink, but most importantly remind us that what we have began as gifts to us from God. Before they were bread and wine, they were wheat and grapes, yields from the earth. Second, we offer our pledges or tithes — our monetary gifts that represent a portion of the many blessings we have received and that support the ministry and mission of God’s people in this particular place and time. Third, we offer ourselves, our souls and bodies. We join our offering with Christ’s offering. St. Augustine, in the fifth century, said to the newly confirmed communicants at the Easter liturgy: “There you are upon the Table; there you are in the Chalice.” All that we offer is set upon the Table, which symbolizes our lives, our whole selves. All that we have and all that we are is offered to God to be blessed, broken, and given to a hungry and thirsty world.

During the Offertory the choir may sing an anthem or the congregation may sing a hymn as the deacon sets the Holy Table. Once the Table is set and the offerings collected, those offerings are brought to the Table and placed on it, as required in the rubrics of the Book of Common Prayer. Although not required, it is our custom to sing a verse of praise as that is done, usually beginning with the words, “Praise God from whom all blessings flow...”

Bless (“And when Jesus had given thanks to thee...”)

The Holy Communion marks a transition in the liturgy. Some of that transition is physical, and some of it is spiritual. The physical part of the transition is marked by the clergy and some members of the altar party moving from the chancel to the altar, which is called the Holy Table in the rubrics of the Book of Common Prayer. The spiritual transition is marked during what is called the Great Thanksgiving, which always includes one of several Eucharistic prayers that can be used in the Episcopal Church and begins with the *Sursum Corda*.

Sursum Corda is Latin for “Lift up your hearts...” We proclaim our desire to lift our hearts, ourselves, to God — to make room for God in our hearts and in our lives — because we want to commune with God or enter the divine presence. It is at this moment that we collectively move from the Table before us to the heavenly banquet that is our Christian hope.

After the *Sursum Corda* we say or sing what is called the Sanctus. In the Book of Isaiah, these are the words used by the seraphim to offer eternal praise to God. The Sanctus reminds us that our act of praise and thanksgiving occurs mystically together with all those who have gone before us and who eternally praise and worship God. Some people choose to bow low while saying or singing the first part of these words, to demonstrate awe and humility before the holiness of God; but again, this is a personal choice. Similarly, some people choose to make the sign of the cross while saying or singing the second part of these words.

The words of the Eucharistic prayer summarize the history and future of salvation. The story of the Last Supper, the resurrection and hope for new life, are stamped on this bread and this wine. We remember the past in a way that it becomes true right now: “This is my Body . . . this is my Blood . . .” We discover the Risen Lord really present in our midst. The Celebrant asks for the blessing of the Holy Spirit, called the *epiclesis*, not only to make bread and wine the signs of Christ’s presence, but also to transform us to be signs of Christ’s presence in the world.

While the celebrant speaks for all of us in this prayer, the entire congregation affirms all that is said with a heart-felt AMEN at the end. You’ll notice it is the only AMEN in all caps in the entire service. Speak it with conviction.

THE HOLY COMMUNION

The Celebrant begins the Offertory with this or another sentence of Scripture.

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

Those who have brought with them an offering are invited to place it in the offering plate that will be passed in the pews. Others are invited to make their financial contributions online at palmerchurch.org/give or by using this QR code.



Offertory Anthem: Jesu, joy of man's desiring

J.S. Bach

Jesu, Joy Of Man's Desiring
Holy wisdom, love most bright

Drawn by Thee, our souls aspiring
Soar to uncreated light

Word of God, our flesh that fashioned
With the fire of life impassioned
Striving still to truth unknown
Soaring, dying round Thy throne

The Doxology (*Hymn 380, verse 3*)

Old 100th

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son and Holy Ghost. Amen.

The Great Thanksgiving

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

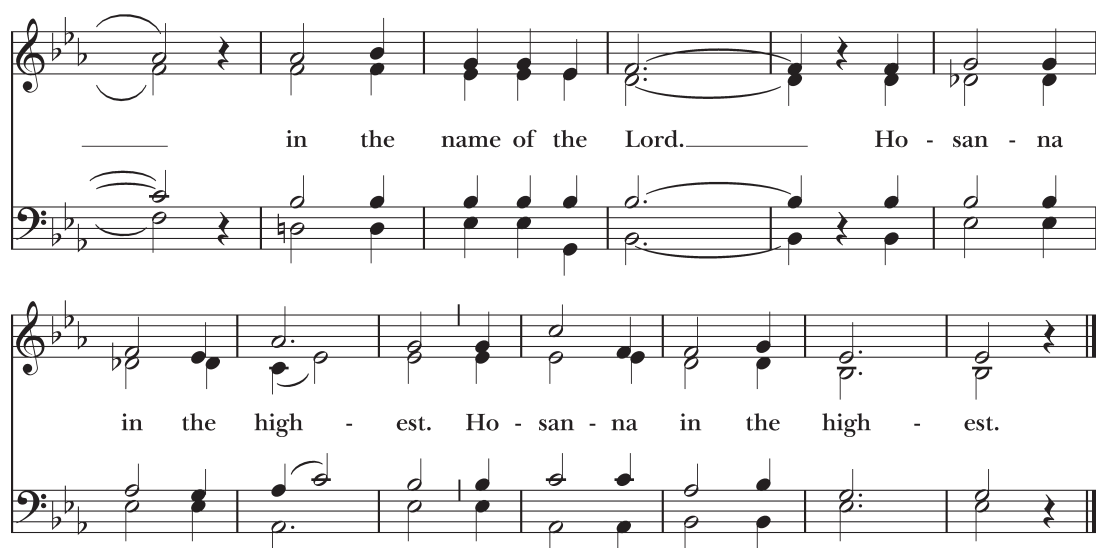
might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

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

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



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 for ever. **AMEN.**

Break ("Jesus broke it ...")

The Lord's Prayer is both a conclusion to the Great Thanksgiving and an introduction to the Breaking of the Bread. The Breaking of the Bread is the third action of the Liturgy of the Table. In it, we remember Christ's suffering and death, his body being broken on the Cross. At Palmer it is our custom to sing a Fraction Anthem after the bread is broken and while the remaining vessels that will be used in the administration of communion are prepared by the deacon.

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

Celebrant Our Father,
People 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.

Fraction Anthem: Jesus, Lamb of God (Hymnal S 164)

Schubert/Proulx

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.



Give ("And Jesus gave it to his disciples ...")

We come now to the fourth and final action of the Liturgy of the Table. The Celebrant invites the congregation to come forward to receive communion with the words, "The Gifts of God for the People of God..." People who do not wish to receive communion may also come forward and ask for a blessing instead. So everyone is welcome to participate in this part of the liturgy.

The Celebrant says the following Invitation

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

Communion Motet: O taste and see

Anthony Doherty

O taste and see,
see how sweet the Lord is
how sweet the Lord is.

Blessed, blessed are they,
blessed are they
that trust in him,
that trust in him.

Communion Duet: As the deer longs for the water brooks

Frederick Burgomaster

As the deer longs for the waterbrooks,
so longs my soul for you.
My soul is athirst for the living God.

Put your trust in God;
for I will yet give thanks to Him,
who is the help of my countenance,
and my God.

Communion Hymn 325 "Let us break bread together on our knees"

Let Us Break Bread



1 Let us break bread to - geth-er on our knees; _____
2 Let us drink wine to - geth-er on our knees; _____



let us break bread to - geth-er on our knees; _____
let us drink wine to - geth-er on our knees; _____

Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____



3 Let us praise God to - geth-er on our knees; _____



let us praise God to - geth-er on our knees; _____

Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____

Communion Hymn "Are you weary of your burdens"

David Ashley White

1 Are you wea - ry of your bur - den, are you
 2 Has he marks that I may know him, and make
 5 If I still hold close - ly to him, what has
 7 Find - ing, fol - lowing, keep - ing, strug - gling, is he

sore dis - tressed? Come to me, says Christ, and
 him my guide? In his feet and hands are
 he at last? Sor - row van - quished, la - bor
 sure to bless? Saints, a - pos - tles, proph - ets,

com - ing, be at rest.
 wound - prints, and his side.
 end - ed, Jor - dan passed.
 mar - tyrs an - swer, Yes.

3 Is there di - a - dem, as mon - arch, that his brow a -
 4 If I find him, if I fol - low, what is giv - en
 6 If I ask him to re - ceive me, will he tell me

dorns? Sure - ly, yet the crown up - on him is of thorns.
 here? Man - ya sor - row, man - ya la - bor, man - ya tear.
 no? Nev - er: not if earth and heav - en melt like snow.

Sending of Eucharistic Visitors

At the conclusion of the service, lay members of our congregation who serve as Eucharistic Visitors are sometimes sent from the altar to share with the sick and the shut-in the same communion that we have received. Together with us, they are part of the Body of Christ.

Post-Communion Prayer

Always at the end of this service, a Post-Communion Prayer is offered, giving thanks for having been fed and made part of the Body of Christ and committing us to our calling as Christians.

Blessing and Dismissal

A priest may then pronounce a Blessing. When there is a concluding Blessing, some people may choose to make the sign of the cross as an indication of our reception of it. Following the Blessing, a deacon when present or the Celebrant will say the Dismissal. The Dismissal calls for the people of God, having been healed, forgiven, restored, and fed and formed by the Body of Christ, to go out into the world to be the Body of Christ. The dismissal links us back to the Prayers of the People which we have just recently prayed. Then we process into the world together.

When Eucharistic Visitors take communion to the shut-in and infirm:

Celebrant In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

People **We, who are many, are one body, because we all share one bread, one cup.**

After communion, the Celebrant says

Let us pray.

The people kneel or stand.

Celebrant Almighty and everliving God,

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

The Priest gives the blessing.

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty: the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

The Deacon dismisses the people with these words

Let us go forth into the world, rejoicing in the power of the Spirit.

People **Thanks be to God.**

Closing Hymn

Here's a fun fact: There is not one word in the rubrics of the Book of Common Prayer about the singing of a hymn at the end of the liturgy for Holy Eucharist. But we love to sing, and it is customary to do so at the end of this service in most Episcopal churches. Similarly, there is nothing in the Book of Common Prayer about liturgical colors for altar hangings or vestments. Indeed, there is nothing in the Book of Common Prayer about altar hangings or vestments at all. These are traditions that most of us love and that we, as well as others, choose to keep as we come before the mystery and majesty of God. They are beautiful adornments to the main thing, which is the real presence of Christ in bread and wine made holy food and in our gathering as the Body of Christ. Christ is present, here, now. So, let us sing!

Closing Hymn 535 "Ye servants of God, your Master proclaim"

Paderborn

1 Ye ser - vants of God, your Mas - ter pro - claim,
 2 God rul - eth on high, al - might - y to save;
 3 Sal - va - tion to God who sits on the throne!
 4 Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;
 and still he is nigh: his pres - ence we have.
 Let all cry a - loud, and hon - or the Son.
 All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:
 The great con - gre - ga - tion his tri - umph shall sing,
 The prais - es of Je - sus the an - gels pro - claim,
 and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.
 as - crib - ing sal - va - tion to Je - sus our King.
 fall down on their fa - ces, and wor - ship the Lamb.
 and thanks nev - er - ceas - ing and in - fi - nite love.

Postlude: Fugue in G minor, BWV 578

Johann Sebastian Bach

TOGETHER, WE PRAY

Please pray for these people:

James Armstrong
Roger Beebe
Leigh Anderson Burdette
Jeff Carowitz
Dan Cromack
Richard Fay
Patricia Hinojosa
Linda Ittner
Jim Lober
Jo Lyday
Don May
Terri McCauley
Graham Norwood
The Rev'd Liz Parker
Jane Richardson

Bill Robertson
Don Robinson
Linda Sylvan
Bill Tilney
Eleanor Viebig
Fran Wallis
David Ashley White
Lewis Williams
Marie Woodward
Audrey Worthing
Donna Yacoe
Beth
Victoria Juneke
Bill and Sheila Ryan
Luisa Tse Wing

Ryder Shaw
Katarina Carlson
Elena Sotomayor
Louis Madrigal, Jr.
Clarence Hulin
Jessica Miguez
Sam Byrd
Eden Inoway-Ronnie
The Rev'd Neil Alan Willard
Ann Hardie
Georgian Whitenight
Alex Carrillo
Francisco and Allison Torres
Ellen and Edith

Names remain on the list for two Sundays unless the request is renewed by contacting the Rev'd Allen M. Juneke at associaterector@palmerchurch.org.

Please pray for the departed:

Janice Whalen
Eric Rezelle
Mary Grino
Ruperto Martinez

Please pray for expectant households or families with newborns:

Cameron and Hannah McFarland
Kevin and Noelle Murphy
Travis and Sarah Jordan

Those expecting a child by birth or adoption are encouraged to contact Roger Hutchison at roger@palmerchurch.org.

Please pray for those in the armed forces:

Evan Adams
Nathan Adam
Michael Anderson
Gaston Baza
Travis Chambers
Owen Green
John Harrison
Connor Hurt
Jarrett Johnson
Christopher Kent

James King
Mike Martinez
Nate Miller
Andrew Nesom
Harrison Power
Jim Rosenbach
Adam Salvati
Alec Swartz
Emily Swartz
Matthew Van Arsdale

Ashley Waddle
Alex Walker
Taylor Wilby
Travis Jordan
Matthew Phillip
