

The Holy Eucharist

August 23, 2026

Thirteenth Sunday after Pentecost / Proper 15 / Year A, Rite II

Instructed Eucharist

St. Antony of Egypt Episcopal Church

Celebrant: The Rev. Hillary Kimsey

Livestream Producer: Guy Fulton

Musicians: John Stockwell, Mark Westin, Holly Hoxeng, Avery van As, Soren van As

Welcome to an Instructed Eucharist

Today we are doing something out of the ordinary. Today throughout our worship service, we are going to pause and explain what we are doing and why we do it the way we do it. In a moment the procession will start. In Episcopal churches, our posture is part of our participation. So I invite you to stand for the opening hymn and the procession of the worship leaders into the church. We stand out of respect, and you might want to bow as the cross passes you. The central symbol of our faith is the cross. In this symbol of state execution, we see the presence of God entering into suffering, identifying with it, and transforming it.

We bring to our worship our whole being. We pray not just with words, but with our every sense. We pray silently and we pray out loud, and we pray through music. We pray by sight through the visual symbols that surround us. And we pray even with our sense of taste and smell through the bread and wine and occasionally incense (but not today).

We also pray with our bodies through actions like crossing ourselves, and through our stances of sitting, standing and kneeling. Most of these postures are optional, but we find them useful in helping to worship with our bodies and not just our minds. Typically, we follow the Jewish and Christian traditions of standing to praise God and to pray, sitting in order to listen, and kneeling in order to express penitence and devotion.

After the prelude, the procession begins and we begin worship by standing, as able, as a sign of respect.

Prelude

The Liturgy of the Word

For nearly 2,000 years, Christians have come together Sunday after Sunday, and often during the week. They have come to offer themselves to God and to communicate with God in a very special way. We call this the Holy Eucharist. "Eucharist" is a Greek word for "Thanksgiving." Eucharist is only one name for this service. Sometimes it is called the Holy Communion, the Lord's Supper, or the Mass. But whatever name we call it, our Sunday Eucharist is the centerpiece of our worship and life together as a faith community. Episcopal worship primarily comes from the Book of Common Prayer. The texts and patterns of worship in the prayer book are derived from the earliest surviving texts of ancient Christian worship, updated and expanded as times and circumstances have changed.

There are two halves to the Eucharist which we should keep in mind as we experience our worship together. The First part is known as the "Liturgy of the Word." The word "liturgy" means the work of the people. In the Liturgy of the Word we gather in the Lord's name, proclaim and respond to the Word of God, and pray for the world and the church. We do this, not as a group of spectators watching a group of performers, but as the people of God acting together, each with their appointed part to play.

Opening Hymn

"The church's one foundation"

Hymnal 525

Opening Acclamation

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

All: Glory to God forever and ever. Amen.

The Collect for Purity

Celebrant: 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.

All: Amen.

The Collects (COL-lects) are prayers read at the beginning of the service. They collect our intentions to be at prayer with one another and our desire to connect with God. The Collect of the Day collects the themes from the four assigned scripture readings. The Collect for Purity is often prayed as the first prayer of a Eucharist service.

The Gloria, which we will sing next, has been included in Christian worship since the 4th century! Tunes and words may differ slightly, but the message is always the same: we give glory to God, celebrating the Trinity of Father, Son, and Holy Spirit.

Gloria “Glory and praise to our God” Schutte – (refrain, V. 4, refrain)

Refrain

Glo - ry and praise to our God, who a - lone gives light to our days.

Man - y are the bles-sings he bears to those who trust in his ways.

Verse

God has wa-tered our bar - ren land and spent his mer-ci - ful rain.

Repeat Refrain

Now the riv-ers of life run full for an - y - one to drink.

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The Collect of the Day

Celebrant: The Lord be with you.

All: And also with you.

Celebrant: Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

At this point in the service, we will be invited to learn about the nature of God. God has been revealed to us through Scripture. Through the reading of Scripture we learn about a God who has encountered humanity with love and is calling for us to resist sin and live to our full potential. Normally there are 4 lessons - one each from the Old Testament, Psalms, Epistles, and Gospels.

Each reading contributes to the picture of how God relates to humanity. From the Old Testament, or the Hebrew Scriptures, we learn about the story of God's love and faithfulness from the beginning of time until the birth of Christ. The Psalms invite us to recognize our different moods—from rage to jealousy as well as praise and joy; as we sing or say the psalm we are invited to trust that God understands those moments when we are bewildered, as well as those when we are happy. This practice of using a psalm after the Old Testament reading goes back to the middle of the fourth century. The Epistles (which means “letters”) help us discover the impact of Christ on the early Church. We'll talk about the Gospel in a few minutes.

The First Lesson **Isaiah 51:1-6**

Listen to me, you that pursue righteousness,
you that seek the Lord.

Look to the rock from which you were hewn,
and to the quarry from which you were dug.

Look to Abraham your father
and to Sarah who bore you;

for he was but one when I called him,
but I blessed him and made him many.

For the Lord will comfort Zion;
he will comfort all her waste places,

and will make her wilderness like Eden,
her desert like the garden of the Lord;

joy and gladness will be found in her,
thanksgiving and the voice of song.

Listen to me, my people,
and give heed to me, my nation;

for a teaching will go out from me,
and my justice for a light to the peoples.

I will bring near my deliverance swiftly,
my salvation has gone out
and my arms will rule the peoples;

the coastlands wait for me,
and for my arm they hope.

Lift up your eyes to the heavens,
and look at the earth beneath;

for the heavens will vanish like smoke,
the earth will wear out like a garment,

and those who live on it will die like gnats;

but my salvation will be for ever,
and my deliverance will never be ended.

Hear what the Spirit is saying to God's people.
Thanks be to God.

Psalm 138

Confitebor Tibi

1 I will give thanks to you, O Lord, with my whole heart; *
before the gods I will sing your praise.

2 I will bow down toward your holy temple and praise your Name, *
because of your love and faithfulness;

3 For you have glorified your Name *
and your word above all things.

4 When I called, you answered me; *
you increased my strength within me.

5 All the kings of the earth will praise you, O Lord, *
when they have heard the words of your mouth.

6 They will sing of the ways of the Lord, *
that great is the glory of the Lord.

7 Though the Lord be high, he cares for the lowly; *
he perceives the haughty from afar.

8 Though I walk in the midst of trouble, you keep me safe; *
you stretch forth your hand against the fury of my enemies; your right hand shall save me.

9 The Lord will make good his purpose for me; *
O Lord, your love endures for ever; do not abandon the works of your hands.

The Second Lesson **Romans:12:1-8**

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Hear what the Spirit is saying to God's people.

Thanks be to God.

The Reading of the Gospel

The gospel is a Greek word meaning "good news" and that is the title given to the First four books of the New Testament – Matthew, Mark, Luke and John, the biographies of the life of Jesus. The Gospel lesson is always read by a member of the clergy, and if possible, it is read by a deacon, to symbolize that a deacon's special role is to lead us in taking the Gospel to the world.

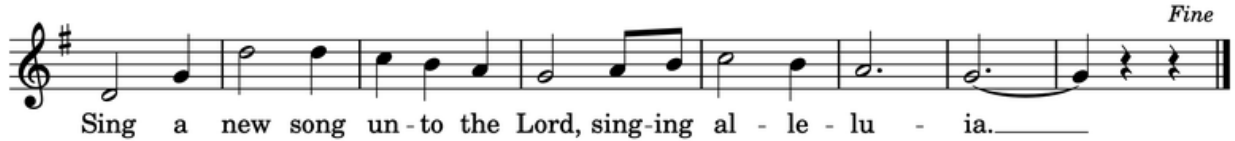
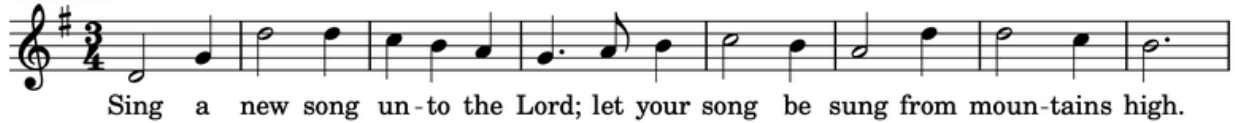
On most Sundays, there is a Gospel procession into the center of the congregation, signifying that the Gospel is at the center of our life as a faith community. Wherever we are seated in the church, it is appropriate for us to stand up and turn to face the Gospel book and reader as a sign of respect. Our gospel procession echoes the Jewish practice of carrying the Torah – the scrolls containing the Law – into the congregation. The Gospel Procession does one more thing – it reminds us that we are to carry the Good News of Jesus Christ into all the world. We usually sing as we make this procession, often singing 'Alleluia' to express our joy in the Good News that God has come among us.

Making the Sign of the Cross with your thumb on the forehead, mouth and chest at this time asks God's blessing "in my mind, on my lips, and in my heart." This way of making the sign of the cross is one of the earliest known symbols of the Church, dating from the Second century.

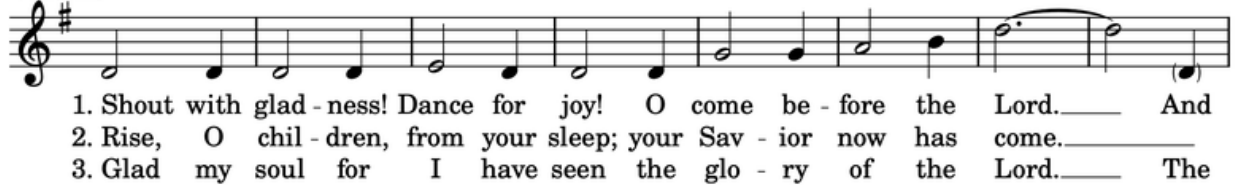
Normally a sermon would follow the Gospel reading. In the sermon, we respond to the word of God we have heard and continue the conversation of what God is doing here in our community. Today this instructed Eucharist replaces the sermon.

Sequence Hymn “Sing a new song”
(Verses 1-2 before the Gospel, Verse 3 after the Gospel)

REFRAIN

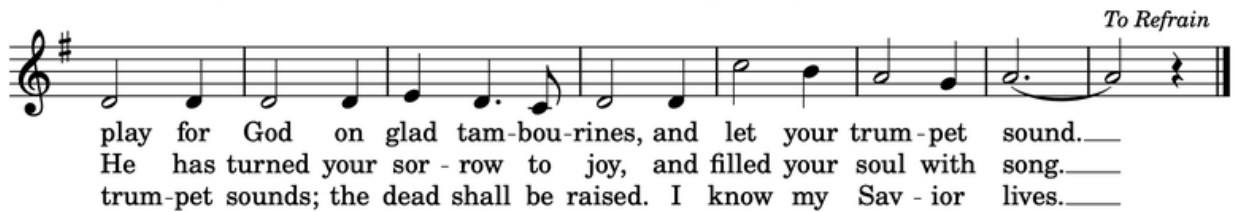


VERSES



2. Rise, O chil-dren, from your sleep; your Sav-ior now has come.

3. Glad my soul for I have seen the glo-ry of the Lord. The



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The Gospel Matthew 16:13-20

Celebrant: The +Holy Gospel of our Lord Jesus Christ, according to Luke.

All: Glory to you, Lord Christ.

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Celebrant: The Gospel of the Lord

All: Praise to you, Lord Christ.

The Homily

Following the sermon, we take a few moments of silence to let the words dwell with us. Then we recite together the Nicene Creed, which was written in the fourth century to state the Church's Trinitarian belief in God: Father, Son, and Holy Spirit. The Creed expresses the faith of the whole Church in all times and places. Although the meaning of some of the phrases are not clear, think of the Creed as a prayer that you share with everyone today who is reciting this creed in their church. And think of it as a prayer you share

with everyone who has gone before us who recited this, and everyone who will come after us. The Creed is part of our communion with all Christians in all times and places.

Some people make the sign of the cross at the end of the creed to remind us that at our baptism we were sealed with the sign of the cross and made Christ's own forever. Such acts of reverence are ways in which we show outwardly what we believe inwardly.

The Nicene Creed

(said together, standing as able)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection+ of the dead, and the life of the world to come. Amen.

The Prayers of the People

We now turn our attention to Christ's Church and the world. Together, we pray for the Church, for ourselves, and for the departed. The whole church, past and present, is united together in prayer. The names of persons who are in need of our prayers are added at this point, and there is usually an opportunity for us to speak out loud the names of people for whom we especially want to pray. During the pauses, you are invited to add your own petitions and thanksgivings either aloud or in your heart. These prayers are called "Prayers of the People" because they represent our deepest longings as God's people at prayer.

Leader I ask your prayers for those in the Armed Forces of our Country.

***People* O Almighty God, shelter the men and women of our armed forces under your mighty wings; steel their courage in times of peril; give them integrity and honor in all they do; grant perseverance and resilience to their families; and heal the wounded warriors. We remember those who are deployed, especially *Nicole Steller* through Jesus Christ our Lord. Amen.**

The Prayers of the People adapted from "*Hear our Prayer*" by Jon White and Lisa Graves

Leader

Heavenly Father, through Christ, you came into the world to be truth and life to all who know you. Give us the insight to claim your kingship in our lives and to proclaim this truth to the world as we pray Lord in your mercy, hear our prayer.

We pray for the church, for those who lead worship, and those who pray, for those who prophesy, for those who teach, and for those who serve the world in your name. We pray especially for Phil, our Bishop, Hillary, our vicar, and all the clergy and lay ministers in the Diocese of Olympia--that together, we might fulfill your mission.

Lord in your mercy, **hear our prayer.**

We pray for this nation for all in authority –especially Donald our President and Bob our Governor. We pray for those who strive to better the lives of all people in our country, that it might be a place of promise and possibility.

Lord in your mercy, **hear our prayer.**

We pray for the welfare of the world; for those who are persecuted and cry for justice; for those who hunger and thirst for knowledge and freedom; for those who work for the common good. That we may know peace and justice in all the world.

Lord in your mercy, **hear our prayer.**

We pray for the needs of our communities, for the hopes of families and for the needs of each of us gathered here. That we might live abundantly.

Lord in your mercy, **hear our prayer.**

We pray for those who suffer, for their relief and comfort and we pray for all who are in need. Asking also that we may be a part of this healing in meaningful ways.

Lord in your mercy, **hear our prayer.**

We pray for the dying and the deceased, that all may find a loving home in the kingdom promised to us through our savior. We pray also for those who mourn, that they may be comforted now, in their time of need.

Lord in your mercy, **hear our prayer.**

In the World Anglican Communion we give thanks and pray for The Church of the Province of West Africa. In Jerusalem and the Middle East we give thanks and pray for the Elderly Home and Community Center, Ramallah. In our own Diocese of Olympia we give thanks and pray for St. Martin-St. Francis, Rockport.

Lord in your mercy, **hear our prayer.**

Let us pray for our own needs and those of others.

The prayer list is read.

Silence. The People may add their own petitions.

After a moment of silence, the Celebrant concludes

We offer all these prayers and praises to you O God, and ask that they may be granted as may be best for us and for the world. In the name of the Father, Son, and Holy Spirit. **Amen.**

The Confession

Now we ask God's forgiveness for the wrongs we have done individually and collectively as the people of God. Confession is an important part of prayer whether we do it privately or in church with others. After the confession is announced, there is a time of silence for private, silent individual confession. Then we recite together the words of confession. After we have made our confession, the Priest says the words of absolution, or forgiveness, assuring us that God has forgiven all of us.

Let us confess our sins against God and our neighbor.

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.

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.**

The Peace

This is the point in the service where we move from the Liturgy of the Word to Holy Communion. We are first going to pass the peace—an ancient Christian practice suggested by St. Paul in 1 Corinthians 16:20. Being at peace with each other is a Christian obligation. We are invited to be at “peace” not simply with those around us, but also with all those we have encountered in the last week. We should use this opportunity to resolve to work harder to be at peace with those we find difficult. In addition, it is important to bring the peace of the Lord to all those in our past who hurt us. It is so easy for us to live with unresolved hurt: in the symbolism of touching the hands of others you are invited to release the pain and hurt that is part of the past. This moment of peacemaking comes immediately before the offertory (the moment when we give of ourselves to God). Jesus instructs us to make sure we are at peace with those around us before bringing our gifts to God (Matt. 5:23–24).

Celebrant: The peace of Christ be always with you.

All: And also with you.

Birthdays and Anniversaries

Birthday Prayer - Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may thy peace which passes understanding abide all the days of their life; through Jesus Christ our Lord. Amen.

Announcements

The Liturgy of the Table

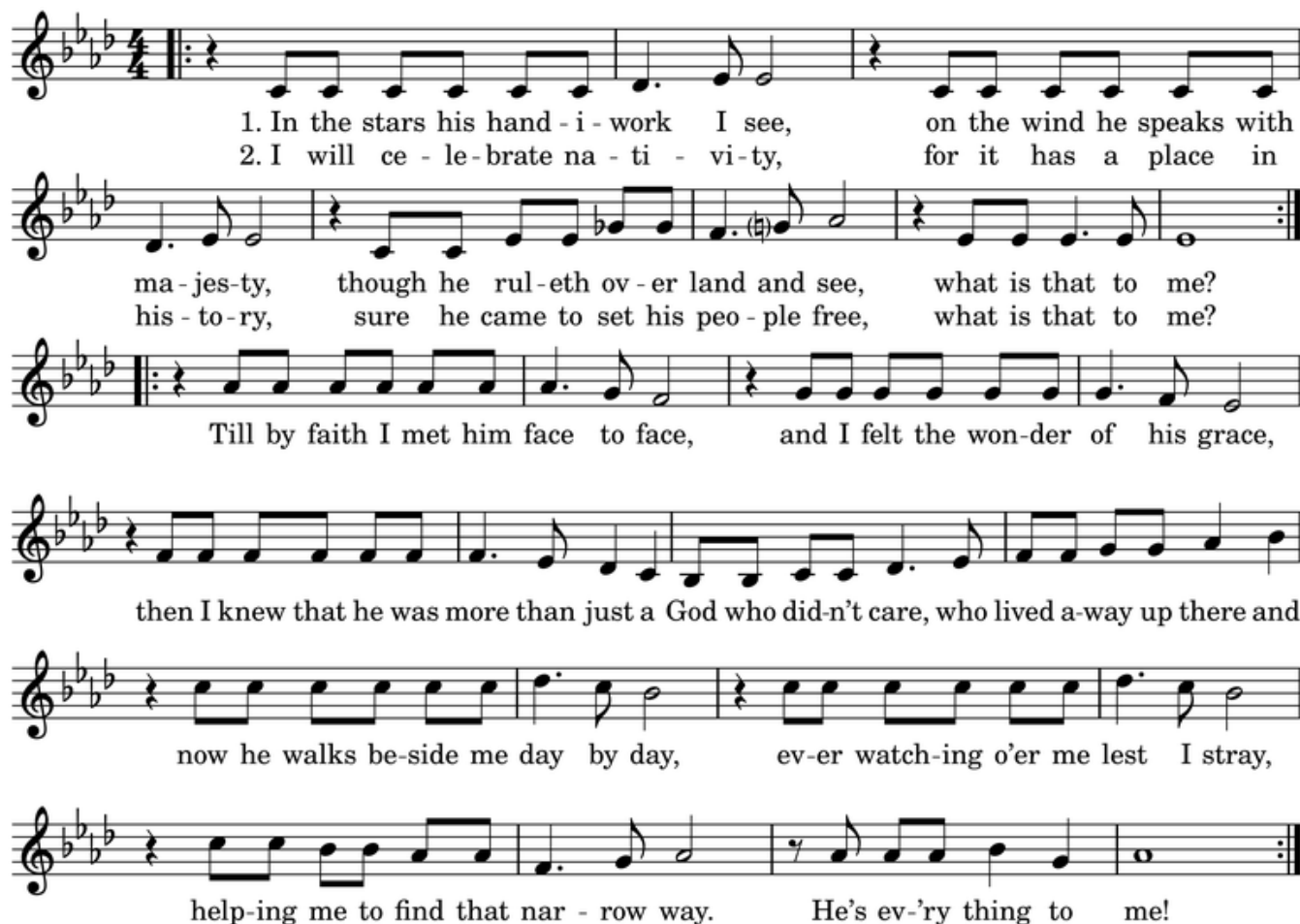
We now begin the second part of the Eucharist. There are four parts to this half of the service. The first is our offering of alms (usually financial gifts, and sometimes, food) for the poor, and the bread and wine we will use at Communion. The second part of the Eucharist is the prayer of thanksgiving and the consecration of the bread and the wine. The third is the breaking of the bread. The fourth is the receiving of communion.

In the early days of the Church, worshippers brought their own bread and wine to the service. The deacons chose what was needed for the consecration, and the rest was set aside for the poor. Today we have lay people who prepare the bread and the wine for the altar. The bread and the wine, along with the money collected for the work of the church, are the offerings that will be presented to God. The bread and wine are called "oblations". Bread, wine, and our gifts of money represent our lives, our work, our recreation, our families and our community. In other words, we offer to God all that we have and all that we do. This is called "stewardship".

A deacon or priest "sets the table," often by laying first a corporal, a white linen cloth, upon which are placed a chalice, a cup for the wine, and a paten, a plate for the bread. The purpose of the corporal is to hold any crumbs which may come from the bread. Next, wine is poured into the chalice and a little water is added. Adding a little water to the wine was a sign of hospitality in the Middle East in the time of Jesus. The Great Thanksgiving begins with the offertory sentence which reminds us that all our possessions are really God's gifts. The reason we take an offering of money in this part of the service, rather than at some other juncture, is because the fruit of our labor is a part of our Great Thanksgiving. And so we begin with an offertory sentence...

Offertory Hymn "He's everything to me"

(next page)



1. In the stars his hand - i - work I see, on the wind he speaks with
2. I will ce - le - brate na - ti - vi - ty, for it has a place in
ma - jes - ty, though he rul - eth ov - er land and see, what is that to me?
his - to - ry, sure he came to set his peo - ple free, what is that to me?
Till by faith I met him face to face, and I felt the won - der of his grace,
then I knew that he was more than just a God who did - n't care, who lived a - way up there and
now he walks be - side me day by day, ev - er watch - ing o'er me lest I stray,
help - ing me to find that nar - row way. He's ev - 'ry thing to me!

Text: Ralph Carmichael

Music: Arlene Brewer © Gospel Publishing House, assigned to Lorenz Publishing Company, ONELICENSE #1054990



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The Doxology (sung)

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

The Priest now says the Great Thanksgiving. The prayers we use follow an ancient format from the Second century. They are based on the accounts of the Last Supper primarily found in the Gospel of Luke and the letters of Paul.

We are doing two basic things in the Eucharistic prayer: We are remembering the ancient story, and

sharing in the blessing through the blessing of bread and wine. The prayer remembers the story of the people of God and makes it our own story; and we ask God's blessing on us through the blessing of the bread and wine in our Communion.

In the Eucharistic prayer, we thank God for the many ways God is present in our lives and for the many graces given to us. This leads us into a time of remembering—remembering God's love for us, remembering how we turned away from God, remembering that God came to us as Jesus Christ to share our human nature so that we might be brought back to God. We remember Jesus' last meal with his friends and the words he spoke over the bread and the wine and we remember his death on the cross.

Once we have remembered the ancient story as our story, we offer our gifts of bread and wine as well as ourselves and our lives to God. It is our offering that prepares us to invoke the presence of the Holy Spirit, asking that both the bread and wine and we ourselves be sanctified, that is, that we are made holy. Although the priest says the words, this prayer is prayed by us all together. It is not some magic in the priest's hands that make this meal we share holy, it is our coming together as a family to affirm the thanking, remembering, offering and invoking with a resounding AMEN that makes our bread and wine, and us too, something more than before. Our prayer is completed when we recite together the Lord's Prayer. In a very real way, the Holy Eucharist is a drama. Together we reenact the offering of Christ to make it real in our lives.

The Great Thanksgiving

Celebrant *All*



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

Celebrant *All*



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

Celebrant



Let us give thanks to the Lord our God.

All



It is right to give God thanks and praise.

The Celebrant continues:

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

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

Sanctus "Holy, Holy Holy Lord"

Ho - ly, ho - ly, ho - ly Lord. God of pow-er and might. Heav'n and earth are
full of your glo-ry. Ho - san - na in the high - est. Bles - sed is he who comes
in the name of the Lord. Ho-san-na in the high - est. Ho-san-na in the high - est.

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The people stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and people

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

A - men.

The Lord's Prayer *(spoken)*

Celebrant

And now, as our Savior Christ has taught us, I invite you to pray in the language of your heart,

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.

Forgive us our trespasses as we forgive those who trespass against us.

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 BREAKING OF THE BREAD Fraction Rite Agnus Dei

O Lamb of God, you take a - way_ the sins of_ the world._

Have mer - cy on_ us, Lamb of God, and grant_ us_ your peace._

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THE INVITATION & COMMUNION

To receive the bread, please make a semi-circle around the altar behind the railing and in front. You may kneel or stand. Cup your hands in front of you to receive the bread. For the wine, you may choose either to get a single-use cup on your way to the altar, or drink from the common cup. If you prefer not to receive the wine at all, that's perfectly fine: communion in one kind, bread only, is just as valid and holy as receiving both.

(We invite all present to participate in this feast, regardless of where you are on your spiritual journey. Our table is open to all, as this is God's gift to all. If you do not wish to receive the bread or wine, you are invited to come forward for a blessing. Please cross your arms over your chest to indicate to the priest that you would like a blessing. Gluten-free wafers are available; please make your need known to the minister.)

Communion Hymn "Take my life and let it be" Hymnal 707

Communion Hymn #2 "I am the bread of life" Hymnal 335

It is almost time for us to go, but we should not leave before we say together the prayer of thanksgiving. After this, the priest will give us God's blessing.

POST COMMUNION PRAYER

Celebrant: Let us pray.

All: Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

THE BLESSING

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

Celebrant: As you have been fed at this table,

Go to feed the hungry.

As you have been set free,

Go to set free the imprisoned.

As you have received—give.

As you have heard—proclaim.

And the blessing of God Almighty, +Father, Son, and Holy Spirit be upon you and remain with you always.

People: Amen.

CLOSING HYMN

"Just a closer walk with thee" LEVAS 72

1. I am weak but thou art strong; Je - sus keep me from all wrong;
 2. Through this world of toil and snares, If I fal - ter, Lord, who cares?
 3. When my fee - ble life is o'er, time for me will be no more;

I'll be sat - is - fied as long — as I walk, let me walk close to thee.
 Who with me my bur - den shares: None but thee, dear Lord, none but thee.
 guide me gent - ly, safe - ly o'er — to thy king - dom shore, to thy shore.

Refrain

Just a clos - er walk with thee, grant it, Je - sus, is my plea, —
 dai - ly walk - ing close to thee, — let it be, dear Lord, let it be.

Words: Anonymous; Music: American Folk Song. Public Domain

Now is time for the dismissal. We are not allowed to linger; we are called to get back out into the world and do the work we are given to do. Finally, the Deacon will send us forth to do the work that God has called us to do, and we all respond by saying with gusto: "Thanks be to God."

THE DISMISSAL

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

Please join us for the annual picnic after worship! The Bishop's Committee is your host today.



Happy Birthday!

8-23 Marj Zantek

8-29 Carmen Morris

8-29 Lillian Gallegos

Happy Anniversary!

8-23 - Steve & Betty Fabry

8-23 - Tim van As & Kristen Fabry

The Altar Flowers are given today by Ray & Elizabeth Flagg in celebration of their 34th wedding anniversary.

Flowers arranged by Loretta McGinley

The Sanctuary Lamp is given today by Cheryl & Benny Wright in celebration of their grandson, Arther's 1st birthday.

***The mission of St. Antony's is to be a loving and welcoming community who worships God,
grows in Christ, and serves others: Gather, Grow, and Go!***

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