

# St. Philip's Episcopal Church

## The Eighteenth Sunday after Pentecost



Holy Eucharist  
Sunday, October 12, 2025  
8:00 and 10:30 a.m.

The first part of the service is **The Liturgy of the Word**. It is based on ancient Jewish worship in which we hear about God's work in the world.

**Ordinary Time** is the part of the liturgical year that falls outside the two great seasons of Christmas and Easter, and their preparatory seasons of Advent and Lent. It includes the Sundays after Epiphany and the long stretch between Pentecost and Advent. The liturgical color for this season is green, which is why it is sometimes called the "green season." The final Sunday of Ordinary Time is celebrated as the Feast of Christ the King.

The term ordinary comes not from "common," but from the *ordinal numbers* used to count the Sundays. For this reason, Ordinary Time is often also called the Season after Pentecost.

*Welcome! We offer two services today: one at 8:00 a.m. and one at 10:30 a.m. The 10:30 a.m. service is broadcast on [Facebook Live](#) or [YouTube](#). Livestreaming begins at 10:25 a.m. If you are visiting, please fill out a visitor card (located in the pew rack) and drop it in the offering plate or hand to an usher.*

## The Liturgy of the Word

### Prelude

Fugue in e minor

Buxtehude

*All stand as they are able.*

### Hymn

O Bless the Lord, My Soul

*St. Thomas*

*The Hymnal 1982 #411*

1 O bless the Lord, my soul! His grace to thee pro - claim!  
 2 O bless the Lord, my soul! His mer - cies bear in mind!  
 3 He will not al - ways chide; he will with pa - tience wait;  
 4 He par - dons all thy sins, pro - longs thy fee - ble breath;  
 5 He clothes thee with his love, up - holds thee with his truth;

1 And all that is with - in me join to bless his ho - ly Name!  
 2 For - get not all his ben - e - fits! The Lord to thee is kind.  
 3 his wrath is ev - er slow to rise and rea - dy to a - bate.  
 4 he heal - eth thine in - fir - mi - ties and ran - soms thee from death.  
 5 and like the ea - gle he re - news the vi - gor of thy youth.

6 Then bless his holy Name,  
 whose grace hath made thee whole,  
 whose loving-kindness crowns thy days:  
 O bless the Lord, my soul!

*The Celebrant says to the People*

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

*People*

**And blessed be God's kingdom, now and for ever. Amen.**

## Collect for Purity

*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.**

## *Gloria in Excelsis* (8:00 a.m.)

**Glory to God in the highest,  
and peace to his people on earth.**

**Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

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

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

## *Gloria in excelsis* (10:30 a.m.)

Canticle 20

Carl Haywood (b. 1949)

*Lift Every Voice and Sing* #423

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of three staves of music. The first staff begins with a treble clef and a key signature change from one flat to no flats. The lyrics 'Glo - ry, Glo - ry, hal - le - lu - jah, Lord we praise your Ho - ly name, — Glo - ry,' are written below the first staff. The second staff begins with a treble clef and a key signature change from no flats to one flat. The lyrics 'Glo - ry hal - le - lu - jah, Lord we praise your Ho - ly name. — 1. Glo - ry to God in the' are written below the second staff. The third staff begins with a treble clef and a key signature change from one flat to no flats. The lyrics 'high - est, and peace to His peo - ple on earth. 2. Lord God, heav - en - ly King, al - might - y God and' are written below the third staff.

The **Collect for Purity** has ancient roots. Its earliest known form, in Latin, dates to the 10th century. An English version appeared in *The Cloud of Unknowing* (late 14th century), but Thomas Cranmer gave it a lasting place in Anglican worship by including his translation in the first *Book of Common Prayer* (1549). Since then, it has appeared in nearly every Anglican prayer book across the world.

The *Gloria in excelsis* is a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the shepherds at the time of Jesus' birth as reported in Luke 2:14. The singing of the Gloria dates from the 4th century.

17  
Fa-ther, we wor-ship you, we give you thanks, we praise you for— your glo-ry.

22  
3. Lord Je-sus Christ, on-ly son of the Fa-ther, Lord God, Lamb of God, Glo-ry, Glo-ry, hal-le-lu-

27  
-jah, Lord we praise your Ho-ly name. Glo-ry, Glo-ry hal-le-lu-jah, Lord we

32  
praise your Ho-ly name. 4. You take a-way the sin of the world: have mer-cy on us, 5. You are

38  
seat-ed at the right hand of the Fa-ther: re-ceive our— prayer. 6. For you a-lone are the

43  
Ho-ly One, You a-lone are the Lord, 7. You a-lone are the Most High, Je-sus Christ, with the

49  
Ho-ly Spir-it, in the glo-ry of the Fa-ther. Glo-ry, Glo-ry, hal-le-lu-jah, Lord we

54  
praise your Ho-ly name,— Glo-ry, Glo-ry hal-le-lu-jah, Lord we Praise your Ho-ly

60  
name. A - - - - men.

## Collect of the Day

*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Let us pray.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## First Reading

*All sit.*

2 Kings 5:1-3, 7-15c

A Reading from the Second Book of the Kings.

<sup>1</sup>Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. <sup>2</sup>Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. <sup>3</sup>She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." <sup>7</sup>When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me."

<sup>8</sup>But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." <sup>9</sup>So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. <sup>10</sup>Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean."

<sup>11</sup>But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! <sup>12</sup>Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. <sup>13</sup>But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean?'" <sup>14</sup>So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

<sup>15a-c</sup>Then he returned to the man of God, he and all his company; he came and stood before him and said, "Now I know that there is no God in all the earth except in Israel."

*Reader*            The Word of the Lord.

*People*            **Thanks be to God.**

**The Lessons** - We follow a three-year cycle of readings called a Lectionary. They include readings from the Hebrew Bible (Old Testament), the Psalms, the Epistles, and the **Gospel** - These are the lessons being heard in congregations of all types throughout the world on this day.

This story tells us that Israel's God is sovereign over Aramea and all other lands – not only Israel. It was usual to bring gifts when approaching a prophet. The word translated leprosy can refer to any of a number of skin diseases.

The **Psalm** is said at 8:00 a.m. and sung at the later service by the entire congregation. Singing the psalm dates back to the worship traditions of the covenant Hebrew people.

## Psalm 111

*Confitebor tibi*

*The Hymnal 1982 #S 409*

8:00 a.m.: *The reader and the congregation read the psalm responsively by half verse.*

10:30 a.m.: *The congregation chants the psalm with choir.*

Robert Knox Kennedy  
(b. 1945)



<sup>1</sup>Hallelujah!

I will give thanks to the Lord with my whole | heart, \*  
**in the assembly of the upright, in the congre- | gation.**

<sup>2</sup>Great are the deeds of the | Lord! \*  
**they are studied by all who de- | light in them.**

<sup>3</sup>His work is full of majesty and | splendor, \*  
**and his righteousness endures for | ever.**

<sup>4</sup>He makes his marvelous works to be re- | membered; \*  
**the Lord is gracious and full of com- | passion.**

<sup>5</sup>He gives food to those who | fear him; \*  
**he is ever mindful of his | covenant.**

<sup>6</sup>He has shown his people the power of his | works \*  
**in giving them the lands of the | nations.**

<sup>7</sup>The works of his hands are faithfulness and | justice; \*  
**all his commandments are | sure.**

<sup>8</sup>They stand fast for ever and | ever, \*  
**because they are done in truth and | equity.**

<sup>9</sup>He sent redemption to his people;  
he commanded his covenant for | ever; \*  
**holy and awesome is his | Name.**

<sup>10</sup>The fear of the Lord is the beginning of | wisdom; \*  
**those who act accordingly have a good understanding;  
his praise endures for | ever.**

## Second Reading

2 Timothy 2:8-15

A Reading from the Second Letter of Paul to Timothy.

<sup>8</sup>Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel, <sup>9</sup>for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. <sup>10</sup>Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. <sup>11</sup>The saying is sure:

If we have died with him, we will also live with him;

<sup>12</sup>if we endure, we will also reign with him;

if we deny him, he will also deny us;

<sup>13</sup>if we are faithless, he remains faithful—  
for he cannot deny himself.

<sup>14</sup>Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. <sup>15</sup>Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

*All stand as they are able.*

**Hymn (10:30 a.m. only)** Help Us, O Lord, to Learn

*St. Ethelwald*

*The Hymnal 1982 #628*

1 Help us, O Lord, to learn the truths your word im - parts: to  
2 Help us, O Lord, to live the faith which we pro - claim, that  
3 Help us, O Lord, to teach the beau - ty of your ways, that

stu - dy, that your laws may be in - scribed up - on our hearts.  
all our thoughts and words and deeds may glo - ri - fy your Name.  
yearn-ing souls may find the Christ and live a life of praise.

Timothy lacks the courage to declare the good news, perhaps because he leads a Christian community subject to ostracism or persecution. He is even ashamed of being Christian. The Christian leader should practice self-discipline and self-denial. He or she should hold back nothing from the work of spreading the gospel.

**The Gospel** - We stand as we are able to indicate the importance we place on Jesus' words and actions. The Gospel book comes into the midst of the people and all turn toward the reader indicating our desire to turn our lives to follow Jesus.

Much earlier, Jesus has infuriated synagogue worshippers by recalling the story of Naaman, the Syrian healed of leprosy by Elisha. He was healed of the disease, but no Israelites were. Now, in the faith and response of a Samaritan, one whom Jews despised is saved.

The **Sermon** is designed to help us make the Word a living and transforming reality in our lives.

The **Creed** - In the Episcopal Church, we use two ancient statements of faith: the **Apostles' Creed** and the **Nicene Creed**. The Apostles' Creed, older and shorter, is said at Baptism and in daily prayers; the Nicene Creed, from the 4th century, is recited at the Eucharist. Rather than a detailed confession or a sworn "acceptance of Jesus into our hearts," liturgical Christians recite the Creeds as a sign of unity in worship.

## Holy Gospel

Luke 17:11-19

*Priest*            The Holy Gospel of our Lord Jesus Christ according to Luke.  
*People*            **Glory to you, Lord Christ.**

<sup>11</sup>On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. <sup>12</sup>As he entered a village, ten lepers approached him. Keeping their distance, <sup>13</sup>they called out, saying, "Jesus, Master, have mercy on us!" <sup>14</sup>When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. <sup>15</sup>Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. <sup>16</sup>He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. <sup>17</sup>Then Jesus asked, "Were not ten made clean? But the other nine, where are they?" <sup>18</sup>Was none of them found to return and give praise to God except this foreigner?" <sup>19</sup>Then he said to him, "Get up and go on your way; your faith has made you well."

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

## Sermon

The Rev. Shelly Webb

**Nicene Creed** *All stand as they are 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.

### Prayers of the People

*The Leader and People pray responsively*

Dear Household of God, grace, mercy, and peace from God our Parent and Christ Jesus our Lord. Let us pray together, saying, “Lord, you are our portion, therefore will we hope in you.”

Give to your Church, O Lord, the strength to hold to sound teaching, the grace to treasure the faith and love that are in Christ Jesus, and the help of the Holy Spirit to please you in all things. Lord, you are our portion,

**Therefore will we hope in you.**

Liberate the nations and kingdoms of this world from the ways of violence and war. Have mercy on the victims of war—especially those who are considered collateral damage—and on those who perpetrate violence that they might be converted to the ways of love. Lord, you are our portion,

**Therefore will we hope in you.**

Pour upon us the abundance of your mercy, O God. Bless the earth and its creatures. May we be good and worthy stewards. Lord, you are our portion,

**Therefore will we hope in you.**

Great Governor, your mercies are new every morning: We pray today for all those who are negatively affected by our political processes and partisan divisions. We pray that you would inspire our leaders to act selflessly and with generosity. Lord, you are our portion,

**Therefore will we hope in you.**

Though written long ago, they remain relevant today as we join the universal Church under the banner of Christ.

### Prayers of the People

- An intercessor calls us to pray and leads us in prayer. We include prayers for others throughout the world and our diocese (regional body) on a rotating basis. We also offer prayers for those entrusted to us, asking God’s healing for every kind of trouble. Our prayers this morning come from *Planning for Rites and Rituals: A Resource for Episcopal Worship*.

Everlasting God, you are always more ready to hear than we to pray, and to give more that we either desire or deserve: through your Son Jesus, comfort, heal, and deliver your people, especially those on the St. Philip's prayer list.

*Christy Adams, Debbie Alford, Dez Blue, Christopher Bolke, Leslie Brown, Jay Curwen, Carl Denny, Lance Dickenson, Nancy Dillard, Suzanne Dininny, Jan Dryselius, Dianne and Howard Dyer, Judith Egan, Annette Ellerton, Tom Fennessy, Liz Ford, John Gannon, Kathy Haehnel, Tim Harris, Howard Jackson, Kay Jones, Lyn Kane, Roxann Kibin, Michael Kirwen, Ruth LePine, Tom Lewis, Elisabeth Marchant, Dottie Marcinko, Johnny Martinez, Kathryn McKinley, Marcia Millar, Nathalie Moffitt, Mark and Leslie Montgomery, Jenifer Morrow, Veronica Morrow, Francisco Leon Olea, Paula Paddick, Nancy Patterson, Judy Pierce, Debbie and John Poe, Liam Rial, Jim Rice, Lisa Rodke, Mary Rose, Hudson Rudisill, Gabrielle Ruge, Roy Sanyer, Linda Schieve, Frank Shoemaker, Alice Silva, Isabella Smith, Ray Snellgrove, Brenda Summers, Jeff Tiddy, Mike Tiddy, Jim Tso, Emily Walthall, Penny Williams, Ed Wiseman, Risdon Wood, Brent and Nancy Zeigler, Amber, Barry, Charles, Courtney and Nikarra, Dave, Ellen, Kurt, Mary, and Pat.*

Lord, you are our portion,  
**Therefore will we hope in you.**

Loving God, in your Christ you abolished death and brought life and immortality to light through the gospel: bless the dying and dead, and give to us all eternal life. We remember Aaron Michael Neal, and Gayle Webster. Lord, you are our portion,  
**Therefore will we hope in you.**

The flowers at the altar are given to the Glory of God and in loving memory of her father J. C. Cox, on his birthday, by Moonyean Wood.

We give thanks for the birth of Eric Bridger Richardson and Carolyn June Richardson, born to Sarah and Ryan Richardson.

In our diocese, we pray for all Indigenous People and for the care of our creation. In our Anglican Communion, we pray for The Church of the Province of Uganda.

*The priest concludes with this collect*

Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church; through Jesus Christ our Lord. **Amen.**

## Confession of Sin

*The Celebrant says*

Let us confess our sins to God.

## Minister and People

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

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

# Peace

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

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

## Announcements

# The Liturgy of the Table

**Offertory Anthem**      All Things Bright and Beautiful  
    Music: John Rutter (b. 1945)  
    Text: Mrs. C. F. Alexander, 1818-95

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All things bright and beautiful,  
 All creatures great and small,

**The Liturgy of the Table** is based on the Jewish fellowship meals, particularly the Passover observance.

In the **Offertory** we collect our financial gifts and bring them forward with the Reserved Sacrament bread as a visible reminder that our whole lives are offered to God in Thanksgiving for all we have and all that we are.

All things wise and wonderful,  
The Lord God made them all.  
Each little flower that opens,  
Each little bird that sings,  
He made their glowing colours,  
He made their tiny wings.

The purple-headed mountain,  
The river running by,  
The sunset and the morning,  
That brightens up the sky;

The cold wind in the winter,  
The pleasant summer sun,  
The ripe fruits in the garden –  
He made them every one.

He gave us eyes to see them,  
And lips that we might tell  
How great is God Almighty,  
Who has made all things well.

# **Offertory Hymn** (10:30 a.m. only)

*Old 100th*  
*The Hymnal 1982 #380 (st. 3)*

\*3 Praise God, from whom all bless - ings flow; praise  
him, all crea - tures here be - low; praise him a - bove, ye  
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

## Offertory Sentence

*Priest* All things come of thee, O Lord.  
*People* **And of thine own have we given thee.**

## Great Thanksgiving

*Enriching Our Worship 1*  
Eucharistic Prayer 3

*All stand as they are able.*

*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Lift up your hearts.  
*People* **We lift them to the Lord.**  
*Celebrant* Let us give thanks to the Lord our God.  
*People* **It is right to give God thanks and praise.**

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; and so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

## Sanctus and Benedictus (8:00 a.m.)

*Celebrant and People*

**Holy, Holy, Holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

## Sanctus and Benedictus (10:30 a.m.)

Richard Proulx  
*The Hymnal 1982 #S-250*



The **Eucharistic Prayers** come from *The Book of Common Prayer* and from authorized supplemental resources. Today we use *Eucharistic Prayer 3* from *Enriching Our Worship 1*, which offers fresh images of God, expansive language, and continuity with our Anglican tradition. All Eucharistic Prayers share the same pattern: we are invited into prayer, give thanks for creation and God's revelation, praise God for salvation in Christ, and hear again Jesus' words over the bread and wine.

The **Sanctus and Benedictus** (Holy, holy, holy) are from Isaiah, overwhelmed by the presence of God in the sanctuary. They were sung by the people as Jesus entered Jerusalem on Palm Sunday.

As we repeat the words and actions of Jesus' last meal with his disciples, we join the story and make it our own.

The bread and wine become outward signs of inward grace. That grace, or gift from God, is Jesus' real presence in the Eucharist through

the power of the Holy Spirit.

heaven and earth are full of your glo - ry. Ho -

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

Blessed is he who comes in the name of the Lord. Ho -

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

*The Celebrant continues*

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise.

Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

*Celebrant and People*

**Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*The Celebrant continues*

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Philip, and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

*Celebrant and People*

**Blessed are you now and for ever. AMEN.**

*The Celebrant then continues*

As our Savior Christ has taught us, we are bold to say,

*People and Celebrant*

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

The **Lord's Prayer** is Jesus' own prayer given to the disciples as a model. It is for us an ancient link between our daily bread and the spiritual food we receive in the Eucharist. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

The **Fraction**, also called the Breaking of the Bread, recalls Jesus breaking bread at the Last Supper. It also reminds us that Jesus' body was broken on the cross for us.

## Breaking of the Bread and Fraction Anthem

*Celebrant*

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

*People*

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

## The Communion of the People

*All who seek Christ are invited to receive the bread and wine standing or kneeling at the altar rail. If you choose not to receive the wine, let the server know that you want only the bread by placing one hand over your heart (receiving only the bread is full communion). If you prefer not to take communion, you may come forward for a blessing, crossing your arms over your chest, or not come forward at all; no one will judge you.*

*To receive the wine by intinction, please come to the altar rail. Extend your hands, palms flat, and the bread will be placed there for you to dip the bread into the wine.*

*To receive the wine by sipping from the chalice, please also come to the altar rail, consume the bread, then please help the Lay Eucharistic Minister guide the chalice to your lips to sip.*

*Please wait for an usher to release you from your pew to come forward. Gluten-free wafers are available upon request.*

## Communion Voluntary This Is My Father's World

Franklin L. Sheppard (1915)

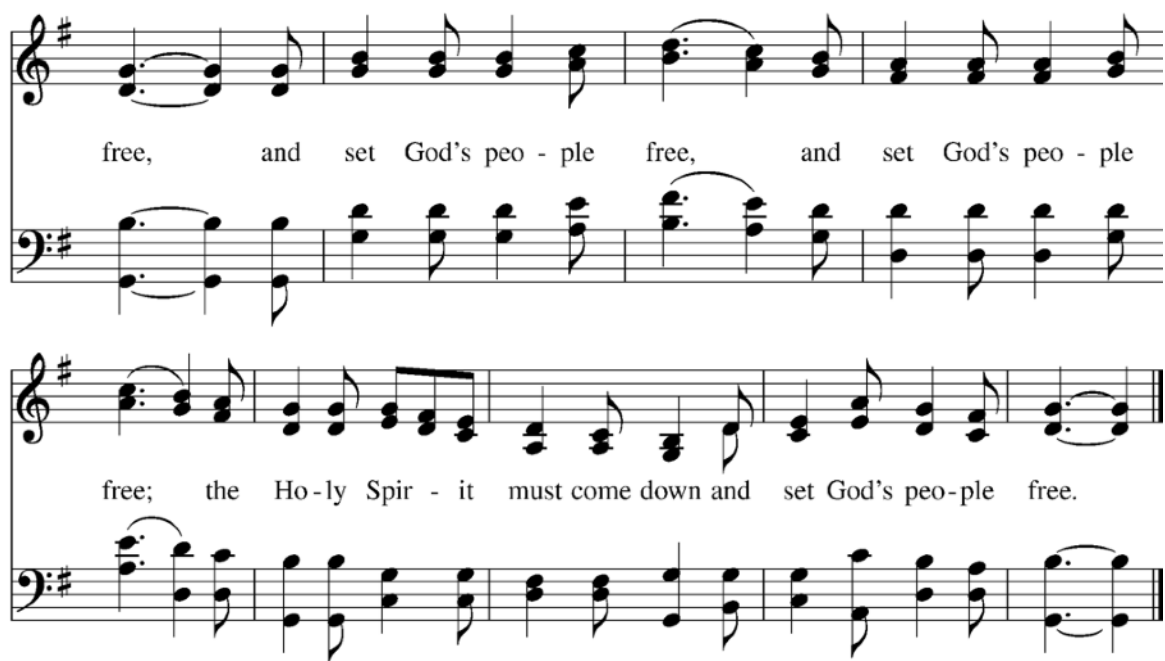
arr. Paul S. Jones

Sydney Windham, *soprano*

## Communion Hymn If You Believe and I Believe Traditional Zimbabwe Wonder, Love, and Praise #806

The musical score is for the hymn "If You Believe and I Believe" by Franklin L. Sheppard, arranged by Paul S. Jones. It is in G major (one sharp) and 6/8 time. The score is written for soprano and piano. The lyrics are: "If you be-lieve and I be-lieve and we to - geth - er pray, the Ho - ly Spir - it must come down and set God's peo - ple". The melody is simple and hymn-like, with a steady eighth-note accompaniment in the piano part.





### Prayer for Spiritual Communion

*This prayer takes the place of the Postcommunion Prayer for those worshipping at home.*

Gracious God, since I cannot receive you today in the Sacrament of your Body and Blood, I ask you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

*The people stand as they are able.*

### Ingathering Prayer

Abundant God, you made us in your image and breathed in us a spirit of generosity that is both gift and response. Move us, we pray, to give as we have received—abundantly, generously, and joyfully—that our common ministry may ever bear witness to your unfailing grace. May these pledges be a sign to us of your call to us to share your love and generosity with the world. In the name of Christ we pray. Amen.

### Postcommunion Prayer

Let us pray.

*Celebrant and People*

**Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food**

in the Sacrament of his Body and Blood.  
 Send us now into the world in peace,  
 and grant us strength and courage  
 to love and serve you  
 with gladness and singleness of heart;  
 through Christ our Lord. Amen.

### Prayer for the Eucharistic Visitors

*After the prayer, the People respond*  
**Amen.**

### Blessing

The **Blessing** is given as a pronouncement of God's favor, not because of how perfect we are but how good God is!

### Hymn

All Glory Be to God on High *Allein Gott in der Höh*  
*The Hymnal 1982 #421*

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.

At the 10:30 a.m. service the cross leads the procession out into the world. As the cross passes by your pew, turn toward the door to signify your calling to live your faith in the world.

## Dismissal

*The priest offers a dismissal, and the people respond*

*People*

**Thanks be to God.**

## Postlude

Organ sonata no. 2 in c minor, I

Felix Mendelssohn

† † †

The final act of our common worship is the **Dismissal**. It is not an afterthought, but an integral part of the service. The word “Mass” comes from the Latin word *mittere*, “to send.” It was a part of the dismissal in the medieval Latin Mass: “Ite, missa est” - “Go, it is finished.” Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do as Christians.



Hearing Loop assistance is available inside this building. Set hearing aid on “T” (telecoil) setting. Headsets are also available in both the narthex and Miller Hall that will allow access to the Hearing Loop. Please see an usher for help.

## WE WELCOME CHILDREN OF ALL AGES

We welcome children of all ages in all our worship services. In the narthex, you can find worship bags with quiet activities for children. **Nursery for children Kindergarten age and younger is available today beginning at 10:15 a.m. for our 10:30 a.m. service.** An usher can direct you to our nursery located on the lower level of our parish building.

## HEARING THE WORD SUNDAY, OCTOBER 12

On Sunday, October 12, we welcome the Rev. Shelly Webb from Sharing House. Shelly comes to offer a message to inspire our support of Power Up! at both of our worship services. Please join Elizabeth in welcoming Shelly to the pulpit at St. Philip's!

## THIS SUNDAY AT ST. PHILIP'S

- **Sunday at 8:00 a.m.** – During this season, we enjoy sharing the same Holy Eucharist, Rite II liturgy in our Sunday morning 8:00 a.m. spoken service as the 10:30 a.m. service.
- **Adult Forum at 9:15 a.m.** – Angela Emerson facilitates a session on “Introduction to the Prayer Book: Why do we have a *Book of Common Prayer* but leave it in the pew rack on Sunday?” **Adult Forum takes place in the YAC (our large downstairs meeting room) at 9:15 a.m.**
- **Coffee & Conversation at 9:15 a.m. – Holy Encounters: Exploring Jesus' Way of Being in the World.** This autumn the Coffee and Conversation team is facilitating conversation around Jesus' way of being in the world as we explore the Sermon on the Mount together. Join us as we look to cultivate holy moments of encounter as individuals, in community, and in the world around us. Coffee & Conversation meets in Miller Hall, our large upstairs meeting room.
- **Youth Sunday School at 9:15 a.m.** – Middle and high school youth are invited to join us for Sunday School as we explore the book of Exodus to discover more about the characteristics of God. We meet in the youth classroom located downstairs in the Education wing.
- **Godly Play at 9:15 a.m.** – Children ages 4 through 5th grade will be engaged in Godly Play. The Godly Play approach helps them to explore their faith through story, to gain religious language and to enhance their spiritual experience through wonder and play. Godly Play meets in the Education wing downstairs.
- **Nursery at 9:15 a.m.** – Nursery for children Kindergarten age and younger is available today beginning at 9:15 a.m.
- **Children's Church at 10:30 a.m.** – On Sunday all children (K-5th grade) are invited to Children's Church during the Liturgy of the Word in the 10:30 a.m. service. Children may be brought to the Sunday School room across from the Godly Play room (the youth classroom) before parents/grandparents go to church. Children will be taken to the church during the Peace and should join their family for communion.
- **Sunday at 10:30 a.m.** – Join us for Holy Eucharist, Rite II (with music) at our 10:30 a.m. service.

- **Coffee Hour after the 10:30 a.m. service** – All are invited and always welcome to join us in Miller Hall (our large upstairs meeting room) after the 10:30 a.m. service for juice or coffee and fellowship. This is a great chance to mingle, meet new people, or just relax with friends.

## **INGATHERING SUNDAY OCTOBER 12**

Our 2026 Ingathering Sunday is this Sunday, October 12! This week, our Annual Giving Campaign highlights one of St. Philip's core ministries: "Give." As you prayerfully consider your annual pledge in *Moving FORWARD! with Grace and Generosity*, remember that your gift supports not only the daily life and worship of St. Philip's, but also our ministry partners—such as the Diocese of Western North Carolina, Sharing House, the Camp Henry Scholarship Fund, and Habitat for Humanity. Last year, St. Philip's gave \$210,517 to community nonprofits, Episcopal Relief & Development, and the United Thank Offering through the Episcopal Church Women and the St. Philip's Foundation.

[Click here](#) to view our Giving 2026 brochure, which shows how your generosity sustains our mission and ministry. If you need a pledge card, you can [print one here](#) or pick one up in the narthex, Miller Hall foyer, or Parish Office. Every pledge—large or small—makes a difference and helps our church plan faithfully for the year ahead. Thank you for your generosity and commitment to the life of St. Philip's!

## **JOIN US FOR OUR ANNUAL ST. FRANCIS BLESSING OF THE ANIMALS AND HARVEST BLESSING OCTOBER 12!**

On Sunday, October 12, 2025, join us for our Annual St. Francis Blessing of the Animals at 5:00 p.m. in the back parking lot of the church, as well as a Harvest Blessing at the Rice Street Community Garden. Please bring your pets either on leash or in a carrier. (You may also bring a photo of pets who wouldn't be happy attending a pet blessing.) There will be a short service followed by a blessing offered to each animal.

We'll be collecting offerings for the Transylvania County Animal Services in the form of cash donations, as well pet food and toys for dogs and cats. **If you wish to write a check, PLEASE make the check payable to Transylvania County Animal Services!**

## **BIRTHDAYS AND ANNIVERSARIES THIS WEEK**

### **Birthdays**

12 Tim Hansen  
13 John Harris  
14 Janet Houtsma

14 Mike Wallace  
15 Mary LaVigne  
16 Julie Murray

16 Lynn Sherrick  
17 Ed Nezelek

### **Anniversaries**

12 Scott and Melissa Elliott  
18 Ron and Susan Davis  
18 Mike and Jo Wallace

18 Andrew and Christy Bauman  
18 Steve and Gwen Smith

## **GIVING IS A SPIRITUAL ACT!**

Thank you for investing your treasure in the work and mission of St. Philip's. Your gift supports our service to the community – building ramps, collecting food, tutoring children, growing vegetables, delivering meals, and many other activities. Visit <https://www.stphilipsbrevardnc.org/donate> to explore donating. To make a gift now use Realm or text STP to 73256.

## **THE SEASON AFTER PENTECOST**

The Season after Pentecost is the sixth and final season of the church year. This season, sometimes referred to as "ordinary time," is the longest of the Church year, lasting through summer and well into late autumn, ending with the coming of Advent. During the Season after Pentecost we recount the stories of Jesus' ministry, read and study passages from the Old Testament, and discuss letters written by disciples for members of the early church. The color for the Season after Pentecost is green, appropriate for the season of growth.

## **WEEKLY SERVICES AT ST. PHILIP'S**

Join us each week at our services of Holy Eucharist!

- Sundays, 8:00 a.m. – Holy Eucharist, Rite II (*spoken*)
- Sundays, 10:30 a.m. – Holy Eucharist, Rite II (*with music*)
- Tuesdays, 2:00 p.m. – Holy Eucharist Rite II (*College Walk Senior Living Community Chapel*)
- Wednesdays, 10:30 a.m. – Holy Eucharist with Prayers for Healing (*Chapel*)

**COVER ART:** *Naaman is cured from leprosy* (ca. 1150). Enamel from the Meuse Valley, British Museum, London, United Kingdom. (Attribution: Naaman is cured from leprosy, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55732> [retrieved September 26, 2025]. Original source: [http://commons.wikimedia.org/wiki/File:Enamel\\_plaque\\_Naaman\\_BM.jpg](http://commons.wikimedia.org/wiki/File:Enamel_plaque_Naaman_BM.jpg).)

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**WORSHIP LEADERS**

Officiant .....The Rev. Elizabeth Roles  
Homilist.....The Rev. Shelly Webb  
Seminarian .....Brad Wilson  
Director of Music Ministry.....Dr. Brittnee Siemon  
Organist.....Jackson Morton  
Altar Guild .....Dolores Brown

**8:00 a.m.**

Acolyte	Sallie Mullikin	Ushers	Betty Creese
Reader 1	Mary Dryselius		Mac Morrow
Reader 2	Jim Tyson	Liturgical Coordinator	
Reader 3	Bob Wesneski		Ed Nezelek
LEM	Bob Wesneski		

**10:30 a.m.**

Acolytes	Nancy Harger	LEMs	Billie Begg
	Charlotte Cook		Denis Bolena
Reader 1	Billie Begg		Christie Eberhardt
Reader 2	Wayne Eberhardt	Offering Counters	
Reader 3	Holly Votaw		Daphne Chalaron
Ushers	Pat Dunham		Jennifer Lacefield
	Ed Nezelek		
Liturgical Coordinator	Billie Begg		

† † †



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† † †

**MINISTERS:** The Baptized People of God  
The Rt. Rev. José Antonio McLoughlin, Bishop  
The Rev. Elizabeth Roles, Rector

† † †

**OUR VISION:** *Rooted in God's word and guided by Christ's example, St. Philip's Episcopal Church will be a loving, inclusive community committed to living out Christ's commandments.*

† † †

**OUR MISSION:** *Guided and empowered by the Holy Spirit, and informed by Scripture, tradition and reason, we will:*

- *Learn and teach by word and example how God continues to be at work in the world and in our lives;*
- *Love and serve all people as Christ loves us;*
- *Grow in faithful stewardship of the resources God has given us; and*
- *Celebrate joyfully this faith in our life, worship, prayer, and service.*

† † †