

St. Philip's Episcopal Church

The Nineteenth Sunday after Pentecost



Psalm 121: Upto the hills...

32/80. Edie Herrel. 73

Holy Eucharist
Sunday, October 19, 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.

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

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

Organ concerto in d minor, II Fuge

J. S. Bach

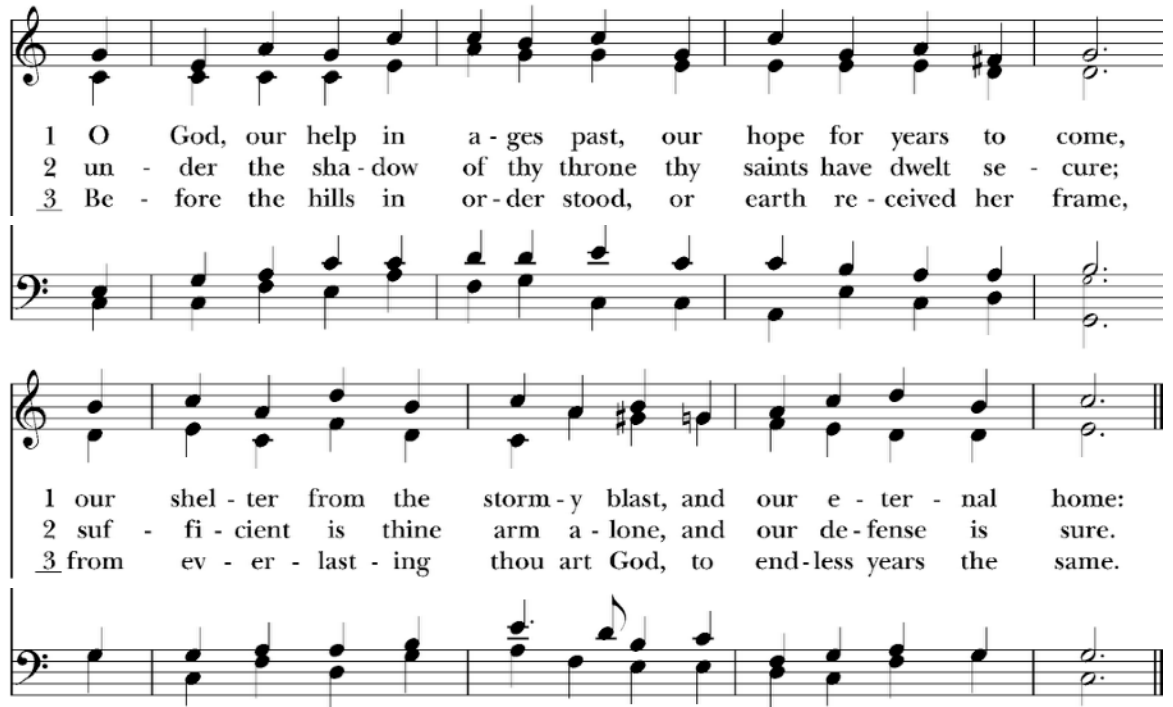
All stand as they are able.

Hymn

O God, Our Help in Ages Past

St. Anne

The Hymnal 1982 #680 (st. 1-3)



1 O God, our help in a - ges past, our hope for years to come,
 2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
 3 Be - fore the hills in or - der stood, or earth re - ceived her frame,

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 3 from ev - er - last - ing thou art God, to end - less years the same.

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

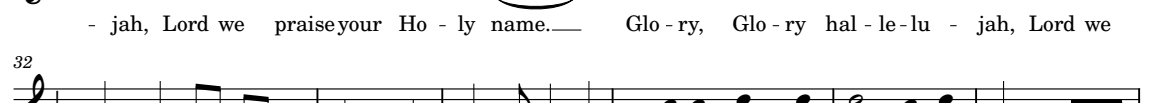
The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of five staves of music. The lyrics are written below the notes. The score includes measure numbers 6, 11, 17, and 22. The lyrics are: Glo - ry, Glo - ry, hal - le - lu - jah, Lord we praise your Ho - ly name, — Glo - ry, Glo - ry hal - le - lu - jah, Lord we praise your Ho - ly name. — 1. Glo - ry to God in the high - est, and peace to His peo - ple on earth. 2. Lord God, heav - en - ly King, al - might - y God and Fa - ther, we wor - ship you, we give you thanks, we praise you for — your glo - ry. 3. Lord Je - sus Christ, on - ly son of the Fa - ther, Lord God, Lamb of God, Glo - ry, Glo - ry, hal - le - lu -

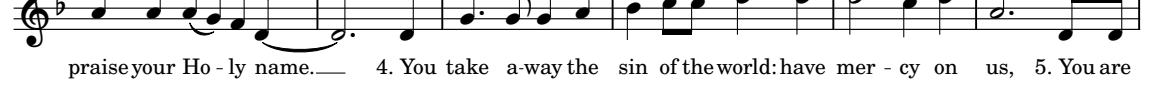
in the first *Book of Common Prayer* (1549). Since then, it has appeared in nearly every Anglican prayer book across the world.

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.

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

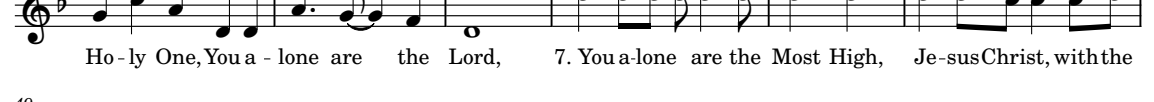
38

 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.

A collect (pronounced "COLL-ect") is a prayer that collects the thoughts and prayers of all. The **Collect of the Day** is a prayer that ties together the themes of the assigned lectionary readings for the day.

The Lessons - We follow a three-year cycle of readings called a Lectionary. They include readings from the Hebrew Bible (Old Testament), the Psalms,

Collect of the Day

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

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession 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.**

First Reading

Genesis 32:22-31

All sit.

A Reading from the Book of Genesis.

²²Jacob got up at night and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok.²³He took them and sent them

across the stream, and likewise everything that he had. ²⁴Jacob was left alone; and a man wrestled with him until daybreak. ²⁵When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. ²⁶Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." ²⁷So he said to him, "What is your name?" And he said, "Jacob." ²⁸Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." ²⁹Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. ³⁰So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." ³¹The sun rose upon him as he passed Penuel, limping because of his hip.

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

Psalm 121

Levavi oculos

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)



- ¹I lift up my eyes to the | hills; *
from where is my help to | come?
- ²My help comes from the | Lord, *
the maker of heaven and | earth.
- ³He will not let your foot be | moved *
and he who watches over you will not fall a- | sleep.
- ⁴Behold, he who keeps watch over | Israel *
shall neither slumber nor | sleep;
- ⁵The Lord himself watches over | you; *
the Lord is your shade at your right | hand,

the Epistles, and the **Gospel** - These are the lessons being heard in congregations of all types throughout the world on this day.

After serving Laban for many years, Jacob has decided to return home to Canaan. He has sent messengers ahead to Esau seeking favour with him, but they have returned with the news that his brother is bringing an army with him. He has asked God for deliverance and has sought to appease Esau.

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.

⁶So that the sun shall not strike you by | day, *
nor the moon by | night.

⁷The Lord shall preserve you from all | evil; *
it is he who shall keep you | safe.

⁸The Lord shall watch over your going out and your coming | in, *
from this time forth for ever | more.

Timothy leads a church in a time when false teachers are misleading members of the community. In his concluding remarks, Paul counsels him to follow his example, even if it involves suffering.

Second Reading

2 Timothy 3:14--4:5

A Reading from the Second Letter of Paul to Timothy.

¹⁴As for you, continue in what you have learned and firmly believed, knowing from whom you learned it, ¹⁵and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. ¹⁶All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, ¹⁷so that everyone who belongs to God may be proficient, equipped for every good work.

^{4:1}In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: ²proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. ³For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, ⁴and will turn away from listening to the truth and wander away to myths. ⁵As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

Reader The Word of the Lord.

People **Thanks be to God.**

All stand as they are able.

Hymn (10:30 a.m. only)

Thanks to God Whose Word Was Spoken

Wylde Green

The Hymnal 1982 #630 (st. 1-2, 5)



1 Thanks to God whose Word was spo - ken in the deed that
2 Thanks to God whose Word In - car - nate heights and depths of
5 Thanks to God whose Word is an - swered by the Spi - rit's

1 made the earth. His the voice that called a na - tion;
 2 life did share. Deeds and words and death and ris - ing,
 5 voice with - in. Here we drink of joy un - mea - sured,

1 his the fires that tried her worth. God has spo - ken:
 2 grace in hu - man form de - clare. God has spo - ken:
 5 life re - deemed from death and sin. God is speak - ing:

1 praise God _____ for his o - pen word.
 2 praise God _____ for his o - pen word.
 5 praise God _____ for his o - pen word.

Holy Gospel
Luke 18:1-8

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

¹Jesus told the disciples a parable about their need to pray always and not to lose heart. ²He said, “In a certain city there was a judge who neither feared God nor had respect for people. ³In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my opponent.’ ⁴For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, ⁵yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’” ⁶And the Lord said, “Listen to what the unjust judge says. ⁷And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? ⁸I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”

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

Sermon
Brad Wilson

Nicene Creed *All stand as they are able.*

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,

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.

When some Pharisees have asked Jesus when the kingdom of God will come, he has told them that it is already among them. He has warned his disciples that its full coming will be sudden and unexpected. Many people will miss it, being preoccupied with worldly affairs.

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. 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

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

In peace, let us pray to Jesus our Lord, responding "hear our prayer."

Saviour of the world, be present in all places of suffering, violence and pain, and bring hope even in the darkest night. Inspire us to continue your work of reconciliation today.

Hear our prayer.

Lord of the Church, empower by your Spirit all Christian people, and the work of your Church in every land. Give us grace to proclaim the gospel joyfully in word and deed.

Hear our prayer.

Shepherd and Guardian of our souls, guide and enable all who lead and serve this community and those on whom we depend for our daily needs. Grant that we may seek the peace and welfare of this place.

Hear our prayer.

Great Physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer in body, mind, or spirit.

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, Bev and Milbrey Raney, 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, Mike Tiddy, Jim Tso, Emily Walthall, Eileen Gilson Williams, Penny Williams, Ed Wiseman, Risdon Wood, Brent and Nancy Zeigler, Amber, Barry, Charles, Courtney and Nikarra, Dave, Ellen, Kurt, Mary, and Pat.

Fill us with compassion, that we may be channels of your healing love.

Hear our prayer.

Conqueror of death, remember for good those whom we love but see no longer, remembering Gayle Webster. Help us to live this day in the sure and certain hope of your eternal victory.

Hear our prayer.

Let us commend ourselves, and all for whom we pray, to the mercy and protection of God.

To you, O Lord our God.

We give thanks for the flowers at the altar, given to the Glory of God and in thanksgiving for the volunteers and donors for Power Up!, helping our neighbors with heat assistance.

Common Worship, a family of volumes which, together with *the Book of Common Prayer*, make up the official liturgical resource of the Church of England.

In our diocese, we pray for St. Luke's, Asheville; St. Luke's, Boone; and St. Luke's, Lincolnton. In our Anglican Communion, we pray for The Episcopal Church.

The priest concludes with this collect

Holy Spirit, giver of light and life, impart to us thoughts better than our own thoughts, and prayers better than our own prayers, and powers better than our own powers, that we may spend and be spent in the ways of love and goodness, after the perfect image of our Lord and Saviour Jesus Christ. **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

<i>Celebrant</i>	The peace of the Lord be always with you.
<i>People</i>	And also with you.

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

Announcements

Dedication of Altar Cloths and Hangings

Antiphon

This is the offering which you shall receive from the people: gold, silver, and bronze, blue and purple and scarlet (and green) cloth, and finely woven linen.

V. O Lord my God, how excellent is your greatness:

R. **You are clothed with majesty and splendor.**

Let us pray.

O glorious God, all your works proclaim your perfect beauty: Accept our offering of this frontal for the chapel altar, and grant that it may adorn this sanctuary and show forth your glory; through Jesus Christ our Lord. **Amen.**

The Liturgy of the Table

Offertory Anthem

I Will Lift Up Mine Eyes

Music: Leo Sowerby (1895-1968)

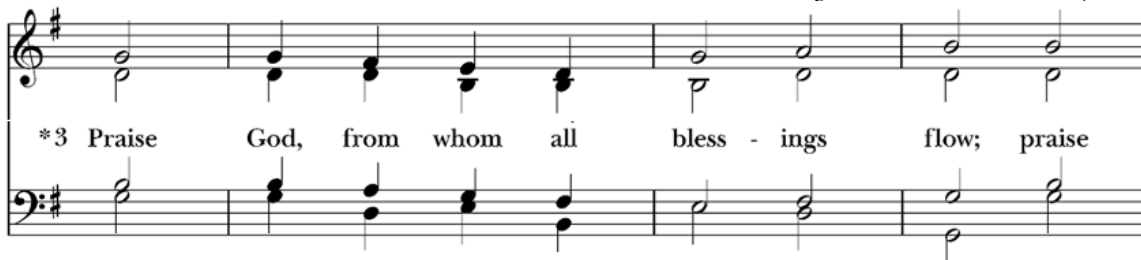
Text: Psalm 121

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.
He will not suffer thy foot to be moved; he that keepeth thee will not slumber.
Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord is thy keeper, thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil, he shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore. Amen.

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

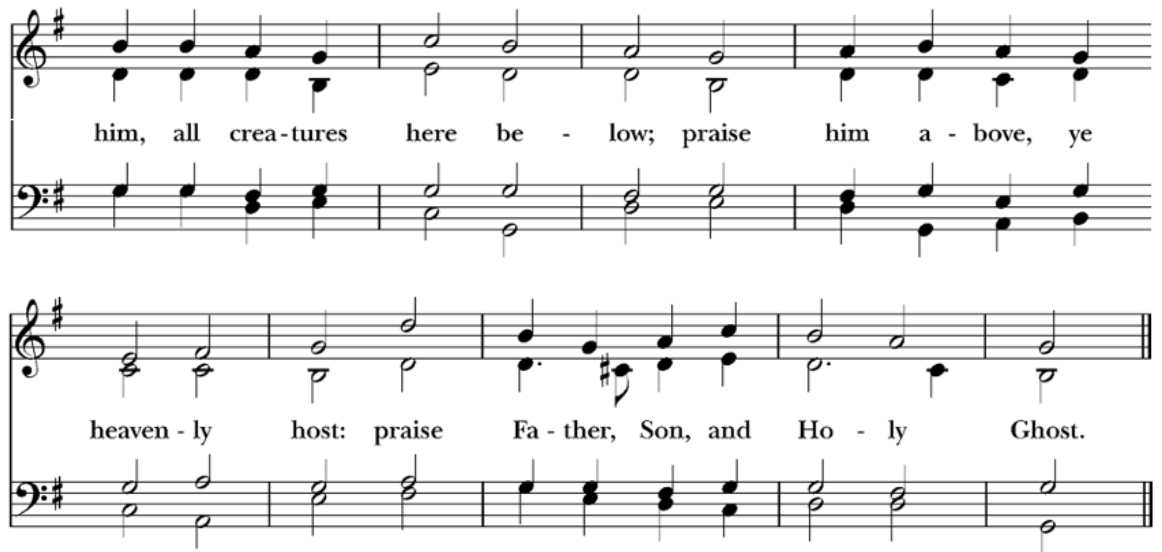
Old 100th

The Hymnal 1982 #380 (st. 3)



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.



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.**

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

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

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

The 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."

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.

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,**

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.

but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory,
 for ever and ever. Amen.

Breaking of the Bread and Fraction Anthem

<i>Celebrant</i>	We break this bread to share in the Body of Christ.
<i>People</i>	We who are many are one body, for we all share in the one bread. Alleluia!

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.

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

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

free, and set God's peo - ple free, and set God's peo - ple

free; the Ho - ly Spir - it must come down and set God's peo - ple free.

Prayer for Spiritual Communion

This prayer takes the place of the Postcommunion Prayer for those worshiping 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.

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!

(The hymn continues on the next page.)

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.

Hymn

All Hail the Power of Jesus' Name

Coronation

The Hymnal 1982 #450 (st. 1-3, 6)

1 All hail the power of Je - sus' Name! Let an - gels pros - trate
 2 Crown him, ye mar - tyrs of our God, who from his al - tar
 3 Hail him, the Heir of Da - vid's line, whom Da - vid Lord did

1 fall; bring forth the roy - al di - a - dem, and
 2 call: praise him whose way of pain ye trod, and
 3 call, the God in - car - nate, Man di - vine, and

1 crown him Lord of all! bring forth the roy - al
 2 crown him Lord of all! praise him whose way of
 3 crown him Lord of all! the God in - car - nate,

1 di - a - dem, and crown him Lord of all!
 2 pain ye trod, and crown him Lord of all!
 3 Man di - vine, and crown him Lord of all!

6 Let every kindred, every tribe,
 on this terrestrial ball,
 to him all majesty ascribe,
 and crown him Lord of all!

Dismissal

The priest offers a dismissal, and the people respond

People

Thanks be to God.

Postlude

In dir ist Freude

J.S. Bach

† † †

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 19

On Sunday, October 19, 2025, we welcome Brad Wilson to preach at our morning services. Brad is studying for the priesthood at General Theological Seminary in New York City and currently serves at St. Philip's. Please join us in giving him a warm welcome!

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.** – All are invited - especially our newcomers - to our Adult Forum on *The Book of Common Prayer* on Sunday, October 19. This week's session is "Introduction to the Prayer Book: how does the Holy Spirit inform and infuse worship in a liturgical church (one using a prescribed form of worship)?" Led by the Rev. Angela Emerson, this session 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.
- **NO Coffee Hour after the 10:30 a.m. service** – Our kitchens/meeting rooms are busy today with PowerUp! Preparations!

BIRTHDAYS AND ANNIVERSARIES THIS WEEK

Birthdays

19 Don Stroup	21 Paulette Cantey	23 Brenda Doroski
20 Pat Dunham	22 Howard Jackson	24 Teresa Coady
21 Patti LaPedus	23 Lynn Adams	25 Barry Wyrick
21 Ken Henry	23 Bonnie Clark	25 Sy Shepherd
21 Bob Wesneski	23 Aimee Smallwood	

Anniversaries

23 Dan and Barbara Elliott

GIVING IS A SPIRITUAL ACT!

Thank you for investing your treasure in the work and mission of St. Philip's. Your gift supports our Connection in Community – creating bonds of affection through play, shared meals, and study in our welcoming space within our buildings and on our grounds. Visit

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: *Unto the Hills* (1973). Print by Edie Mae Herrel, Columbus, Ohio. Note: See Psalm 121. (Attribution: Herrel, Edie Mae. Unto the Hills, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=59776> [retrieved September 26, 2025]. Original source: Image was donated by Edie Mae Herrel and Dan Herrel, dkherrel@hotmail.com, nancynuss@gmail.com, Patrick.herrel@hotmail.com.)

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WORSHIP LEADERS

OfficiantThe Rev. Elizabeth Roles
SeminarianBrad Wilson
Director of Music Ministry.....Dr. Brittnee Siemon
Organist.....Jackson Morton
Altar GuildDolores Brown

8:00 a.m.

Acolyte	Sophia Amedd	Ushers	Sheree Watt
Reader 1	Gena Hawk		Terry Watt
Reader 2	Melanie McKague	Liturgical Coordinator	
Reader 3	Jann Mellman		Keith Hawk
LEM	Gena Hawk		

10:30 a.m.

Acolyte	Kathryn Polmanteer	LEMs	Wayne Eberhardt
Reader 1	Kiran Mehta		Jann Mellman
Reader 2	Chris Whatley		Bill Rigot
Reader 3	Billie Begg	Offering Counters	
Ushers	Craig Gralley		Janet Gralley
	Janet Gralley		John Harris
Liturgical Coordinator			
	Ken Racht		

*****Notes*****

† † †



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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.*

† † †