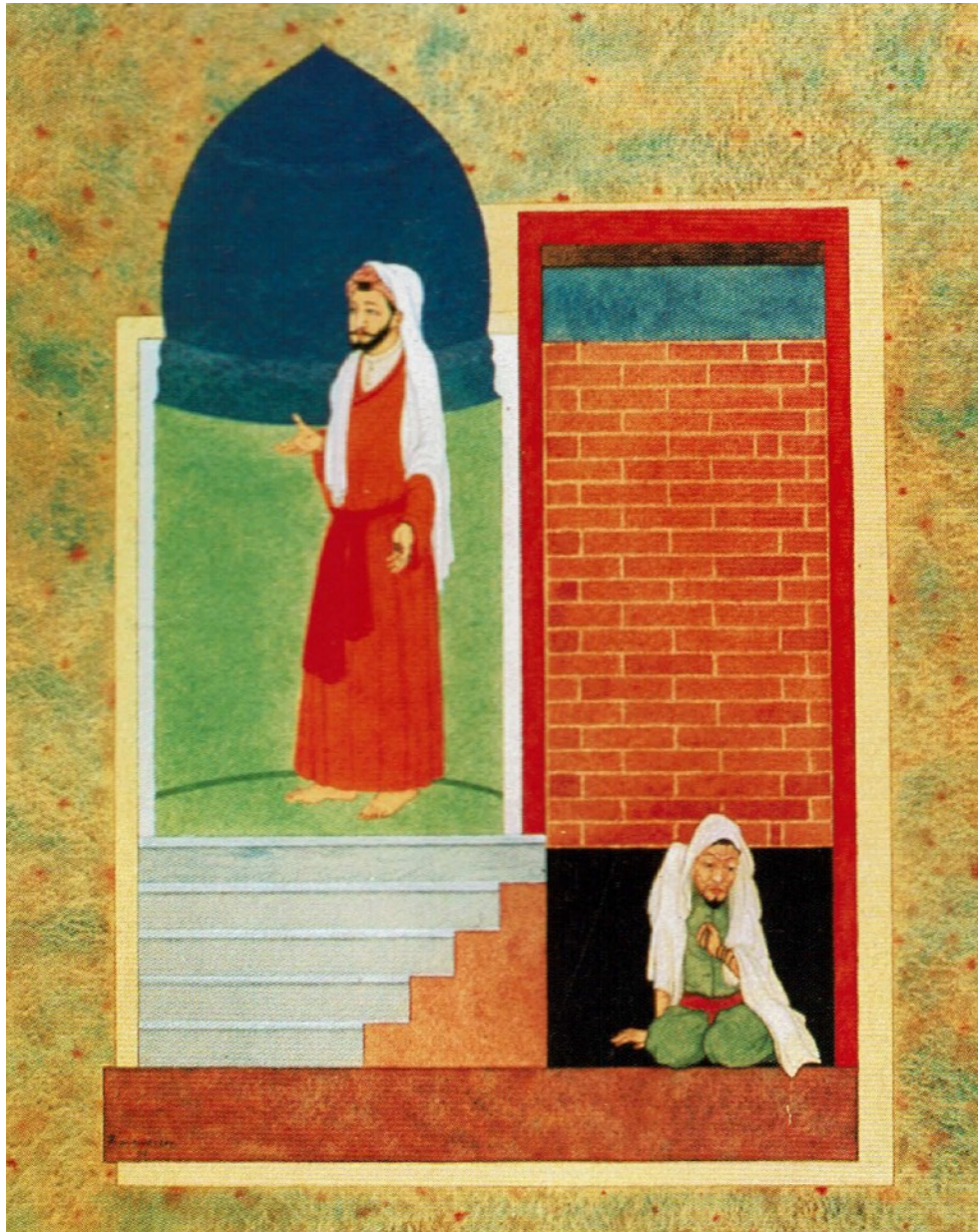


St. Philip's Episcopal Church

The Twentieth Sunday after Pentecost



Holy Eucharist
Sunday, October 26, 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

Prelude from Suite Medieval

Jean Langlais

All stand as they are able.

Hymn

How Firm a Foundation, Ye Saints of the Lord

Foundation

The Hymnal 1982 #636



1 How firm a foun - da - tion, ye saints of the Lord,
 2 "Fear not, I am with thee; O be not dis - mayed!
 3 "When through the deep wa - ters I call thee to go,
 4 "When through fier - y tri - als thy path - way shall lie,
 5 "The soul that to Je - sus hath fled for re - pose,



1 is laid for your faith in his ex - cel - lent word!
 2 For I am thy God, and will still give thee aid;
 3 the riv - ers of woe shall not thee o - ver - flow;
 4 my grace, all - suf - fi - cient, shall be thy sup - ply;
 5 I will not, I will not de - sert to its foes;



1 What more can he say than to you he hath said,
 2 I'll strength - en thee, help thee, and cause thee to stand,
 3 for I will be with thee, thy trou - bles to bless,
 4 the flame shall not hurt thee; I on - ly de - sign
 5 that soul, though all hell shall en - deav - or to shake,



1 to you that for ref - uge to Je - sus have fled?
 2 up - held by my right - eous, om - ni - po - tent hand.
 3 and sanc - ti - fy to thee thy deep - est dis - tress.
 4 thy dross to con - sume, and thy gold to re - fine.
 5 I'll nev - er, no, nev - er, no, nev - er for - sake."

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 G major (one sharp) and 4/4 time. It consists of three staves of music. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody is simple and hymn-like. The lyrics are written below the notes. The second staff continues the melody and includes a repeat sign. The third staff concludes the piece with a final cadence.

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

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.

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.

Collect of the Day

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

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

First Reading

All sit.

Jeremiah 14:7-10, 19-22

A Reading from the Book of the Prophet Jeremiah.

⁷Although our iniquities testify against us,
act, O Lord, for your name's sake;
our apostasies indeed are many,
and we have sinned against you.
⁸O hope of Israel,
its savior in time of trouble,
why should you be like a stranger in the land,
like a traveler turning aside for the night?
⁹Why should you be like someone confused,
like a mighty warrior who cannot give help?
Yet you, O Lord, are in the midst of us,
and we are called by your name;
do not forsake us!

¹⁰Thus says the Lord concerning this people:
Truly they have loved to wander,
they have not restrained their feet;
therefore the Lord does not accept them,
now he will remember their iniquity
and punish their sins.

¹⁹Have you completely rejected Judah?
Does your heart loathe Zion?
Why have you struck us down
so that there is no healing for us?
We look for peace, but find no good;
for a time of healing, but there is terror instead.

²⁰We acknowledge our wickedness, O Lord,
the iniquity of our ancestors,
for we have sinned against you.

²¹Do not spurn us, for your name's sake;
do not dishonor your glorious throne;
remember and do not break your covenant with us.

²²Can any idols of the nations bring rain?
Or can the heavens give showers?
Is it not you, O Lord our God?
We set our hope on you,
for it is you who do all this.

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.

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

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 84:1-6

Quam dilecta!

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)



¹How dear to me is your dwelling, O Lord of | hosts! *
My soul has a desire and longing for the courts of the Lord;
my heart and my flesh rejoice in the living | God.

²The sparrow has found her a house
and the swallow a nest where she may lay her | young; *
by the side of your altars, O Lord of hosts,
my King and my | God.

³Happy are they who dwell in your | house! *
they will always be praising | you.

⁴Happy are the people whose strength is in | you! *
whose hearts are set on the pilgrims' | way.

⁵Those who go through the desolate valley will find it a place of | springs, *
for the early rains have covered it with pools of | water.

⁶They will climb from height to | height, *
and the God of gods will reveal himself in | Zion.

Honouring Paul by writing in his name, the author comes to the end of his letter to Timothy, a leader in the church who has become discouraged. He depicts Paul as handing on his ministry to Timothy and to future generations of leaders.

Second Reading

2 Timothy 4:6-8, 16-18

A Reading from the Second Letter of Paul to Timothy.

⁶As for me, I am already being poured out as a libation, and the time of my departure has come. ⁷I have fought the good fight, I have finished the race, I have kept the faith. ⁸From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

¹⁶At my first defense no one came to my support, but all deserted me. May it not be counted against them! ¹⁷But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. ¹⁸The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

Reader The Word of the Lord.

People **Thanks be to God.**

All stand as they are able.

(Hymn continues on the next page.)

Hymn (10:30 a.m. only)

I Sing the Almighty Power of God

Forest Green

The Hymnal 1982 #398

1 I sing the al-might - y power of God, that made the moun-tains rise,
2 I sing the good-ness of the Lord, that filled the earth with food;
3 There's not a plant or flower be - low, but makes thy glo - ries known;

that spread the flow - ing seas a - broad and built the lof - ty skies.
he formed the crea-tures with his Word, and then pro-nounced them good.
and clouds a - rise, and tem-pests blow, by or - der from thy throne;

I sing the wis - dom that or - dained the sun to rule the day;
Lord, how thy won - ders are dis - played, wher - e'er I turn my eye,
while all that bor - rows life from thee is ev - er in thy care,

the moon shines full at his com-mand, and all the stars o - bey.
if I sur - vey the ground I tread, or gaze up - on the sky!
and ev - ery-where that I could be, thou, God, art pres-ent there.

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

Holy Gospel

Luke 18:9-14

Priest

The Holy Gospel of our Lord Jesus Christ according to Luke.

People

Glory to you, Lord Christ.

⁹Jesus told this parable to some who trusted in themselves that they were righteous and regarded others with contempt:¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. ¹²I fast twice a week; I give a tenth of all my income.’ ¹³But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ ¹⁴I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”

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

Sermon

The Rev. Elizabeth Roles

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,

midst of the people and all turn toward the reader indicating our desire to turn our lives to follow Jesus.

Luke continues to present parables about admission to the kingdom of God. Now Jesus tells an example story to some who took a legalistic approach to being God's people. Many Jews belonged to the party of the Pharisees so they expect the Pharisee – and not a despised tax collector – to be accepted by God.

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 *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.

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, 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, Michael Kirwen, Ruth LePine, Tom Lewis, Elisabeth Marchant, Dottie Marcinko, Johnny Martinez, Larry Maupin, Kathryn McKinley, Marcia Millar, Nathalie Moffitt, Mark and Leslie Montgomery, Jenifer Morrow, Veronica Morrow, Francisco Leon Olea, Paula Paddick, Amanda Patrizzi, 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, Arden Swift, 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 Susan Stockton. 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 ministry of our diocesan Camp Henry.

In our diocese, we pray for St. Francis, Rutherfordton. In our Anglican Communion, we pray for The Church in Wales.

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

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 is based on the Jewish fellowship meals, particularly the Passover observance.

The Liturgy of the Table

Offertory Anthem

God So Loved the World John Stainer (1840-1901)
Text: John 3:16-17

God so loved the world that he gave his only begotten Son
That whoso believeth in him should not perish, but have everlasting
life.

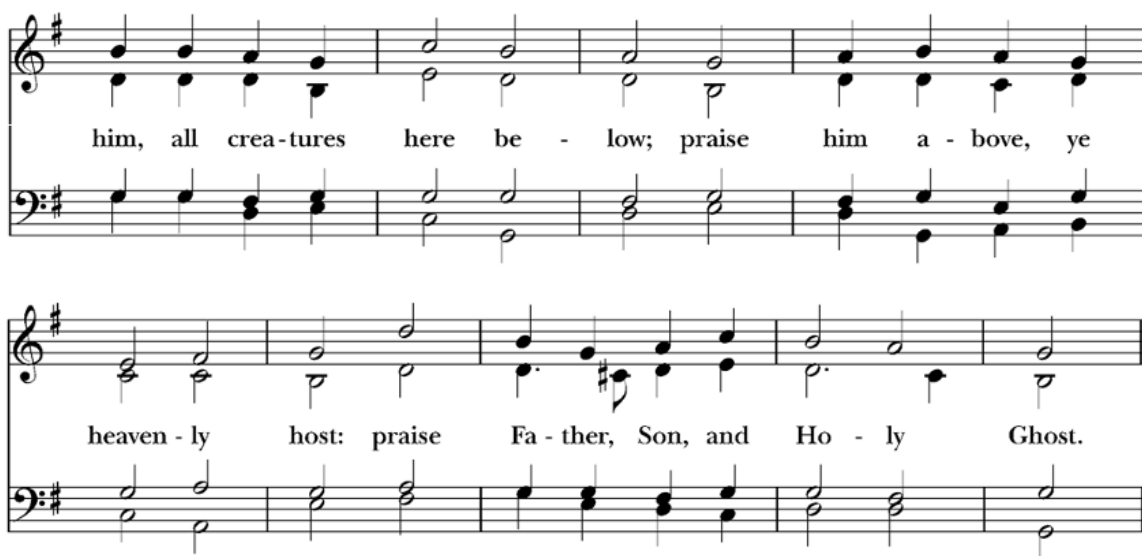
For God sent not his Son into the world to condemn the world;
But that the world through him might be saved.

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

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

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.

*3 Praise God, from whom all bless - ings flow; praise



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

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.

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 musical score is written on five staves in G major (one sharp) and 4/4 time. The lyrics are: 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."

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.

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.

**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 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 Anthem

The Prayer That Is Always Answered Jon Guerra
Jonas and Kayleigh McCannless, *guitar and vocals*

There once was a man born blind
Spent most of his life a beggar
With reckless abandon
As Jesus passed him
He shouted right at him
Like a child for his mother
Jesus Christ, Son of God
Have mercy, have mercy
Two people went up to pray
A priest and a politician
The first said "I give thanks
That I'm not like that snake"
The other said, under his breath, with contrition
Jesus Christ, Son of God
Have mercy on me
Have mercy
Everyone who exalts themselves will be humbled

Everyone who humbles themselves will be exalted
Everyone who exalts themselves will be humbled
Everyone who humbles themselves will be exalted
Jesus Christ, Son of God
Have mercy on me
Have mercy
Have mercy on me
Have mercy
Lord I confess my pride
And the ways I hide the cancer
Teach me the words of life
Teach me the prayer God always answers

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.

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.

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

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.

Blessing

Hymn

Put Forth, O God, Thy Spirit's Might

Chelsea Square
The Hymnal 1982 #521

Descant

4 O Judge di - vine of hu - man strife! O

1 Put forth, O God, thy Spi - rit's might and
2 Let works of dark - ness dis - ap - pear be -
3 Let what a - pos - tles learned of thee be
4 O Judge di - vine of hu - man strife! O

Van - quish - er of pain! To know thee is e -

bid thy Church in - crease, in breadth and length, in
fore thy con - quering light; let ha - tred and tor -
ours from age to age; their stead - fast faith our
Van - quish - er of pain! To know thee is e -

ter - nal life, to serve thee, to reign.

depth and height, her u - ni - ty and peace.
ment - ing fear pass with the pass - ing night.
u - ni - ty, their peace our her - it - age.
ter - nal life, to serve thee is to reign.

Dismissal

The priest offers a dismissal, and the people respond

People

Thanks be to God.

Postlude

Toccata in d minor

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. 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.

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 26. This week's session is "Introduction to the Prayer Book: A Book of Daily Living" 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.
- **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.

WELCOME MADISON ALEXANDER FROM CAMP HENRY!

Madison Alexander, director of Camp Henry and The Outdoor School, is with us today. St. Philip's participated in sending a record forty children from Brevard El Centro to Camp Henry this past summer; and looking ahead to 2026, Camp Henry will be one of two recipients of a Cornerstone Centennial gift in celebration of one hundred years of our church building.

BIRTHDAYS AND ANNIVERSARIES THIS WEEK

Birthdays

26 Joe Jellicorse	29 Josie Mosser	31 Martha Kelly
27 Finn Whitfield-Cargile	30 Susan Quillman	01 Lynne Penn
28 Kay Tiddy	30 Mike Tiddy	
29 Mark Tooley	30 Violet Polk	

Anniversaries

27 Ken and Lynn Adams	27 Bill and Jane Rigot
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OUR 2026 GIVING CAMPAIGN CONTINUES!

Our 2026 Giving Campaign continues. Please prayerfully consider your annual pledge in *Moving FORWARD! with Grace and Generosity*. [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!

<i>Giving 2026</i>	Last Year	This Year
	Status to Date	Status to Date
Number of Pledges	55	78
Total Dollars	272,760	327,730
	End of Pledge Drive	End of Pledge Drive
Number of Pledges	180	
Total Dollars	\$637,712	

BELONGING SUNDAY NOVEMBER 9

The members of the Newcomers Committee are excited to invite you to celebrate Belonging Sunday on November 9, 2025. We would like to recognize you at the 10:30 a.m. service as belonging to our St. Philip's family and helping us to grow St. Philip's loving heart for the community around us.

We look forward to celebrating with our Class of 2025 at a special coffee hour/luncheon just for you following the 10:30 a.m. service. Please join us on this special day as we welcome our brothers and sisters to our St. Philip's community.

GIVING IS A SPIRITUAL ACT!

Thank you for investing your treasure in the work and mission of St. Philip's. Your gift supports our invitation: "All are Welcome" is at the core of who we are. Our parishioner and clergy relationships, email communications, and online presence invite, welcome, and connect new people into our community. 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*)

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WORSHIP LEADERS

OfficiantThe Rev. Elizabeth Roles
SeminarianBrad Wilson
Director of Music Ministry.....Dr. Brittnee Siemon
Organist.....Jackson Morton
Altar Guild.....Jo Buescher
Penny Mann
Kathryn Polmanteer

8:00 a.m.

Acolyte	TBA	Ushers	Gordon Murray
Reader 1	Ken Adams		Julie Murray
Reader 2	Abigail Cooley	Liturgical Coordinator	
Reader 3	Jean Woods		Nancy Harger
LEM	Peggy Bridges		

10:30 a.m.

Acolytes	Megan McCabe	LEMs	Daphne Chalaron
	Melissa McCabe		Christie Eberhardt
Reader 1	Christie Eberhardt		Wayne Eberhardt
Reader 2	Mary McGinnis	Offering Counters	
Reader 3	Barbara Boerner		Janet Gralley
Ushers	Susan Murray		Liz Fuller
	Tom Murray		
Liturgical Coordinator	Nancy Harger		

† † †



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www.stphilipsbrevardnc.org

† † †

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.*

† † †