



SAINT STEPHEN'S EPISCOPAL CHURCH  
HOLY EUCHARIST: *ENRICHING OUR WORSHIP*  
SUNDAY, OCTOBER 30, 2022

THE TWENTY-FIRST SUNDAY AFTER THE PENTECOST – PROPER 26

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Processional Hymn: *Hymnal 1982 #411 - O bless the Lord, my soul!* (v. 1-3)

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;

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.

Words: James Montgomery (1771-1854); para. of Psalm 103. Music: *St. Thomas (Williams)*, melody Aaron Williams (1731-1776); harm. Lowell Mason (1792-1872).

### The Word of God

*Celebrant* Blessed be the one, holy, and living God

*People* ***Glory to God for ever and ever.***

*The Celebrant may say*

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.***

*All say together a song of praise (Cantic 18 – A Song to the Lamb)*

***Splendor and honor and royal power***

***are yours by right, O God Most High,***

***For you created everything that is,***

***and by your will they were created and have their being;***

***And yours by right, O Lamb that was slain,***

***for with your blood you have redeemed for God,***

***From every family, language, people, and nation,***

***a royal priesthood to serve our God.***

*And so, to the One who sits upon the throne,  
and to Christ the Lamb,  
Be worship and praise, dominion and splendor,  
for ever and for evermore.*

*Celebrant* God be with you.

*People* *And also with you.*

*Celebrant* Let us pray.

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**[The people may be seated for the readings]**

**A Reading from the Prophet Habakkuk (1:1-4; 2:1-4),**

The oracle that the prophet Habakkuk saw.

O Lord, how long shall I cry for help,  
and you will not listen?

Or cry to you "Violence!"  
and you will not save?

Why do you make me see wrong-doing  
and look at trouble?

Destruction and violence are before me;  
strife and contention arise.

So the law becomes slack  
and justice never prevails.

The wicked surround the righteous--  
therefore judgment comes forth perverted.

I will stand at my watchpost,  
and station myself on the rampart;  
I will keep watch to see what he will say to me,  
and what he will answer concerning my complaint.

Then the Lord answered me and said:

Write the vision;  
make it plain on tablets,  
so that a runner may read it.

For there is still a vision for the appointed time;  
it speaks of the end, and does not lie.  
If it seems to tarry, wait for it;  
it will surely come, it will not delay.  
Look at the proud!  
Their spirit is not right in them,  
but the righteous live by their faith.

*Reader*        Hear what the Spirit is saying to God's people  
*People*        ***Thanks be to God***

**Psalm 119:137-144**

137 You are righteous, O Lord, \*  
and upright are your judgments.

138 You have issued your decrees \*  
with justice and in perfect faithfulness.

139 My indignation has consumed me, \*  
because my enemies forget your words.

140 Your word has been tested to the uttermost, \*  
and your servant holds it dear.

141 I am small and of little account, \*  
yet I do not forget your commandments.

142 Your justice is an everlasting justice \*  
and your law is the truth.

143 Trouble and distress have come upon me, \*  
yet your commandments are my delight.

144 The righteousness of your decrees is everlasting; \*  
grant me understanding, that I may live.

## A Reading from The Second Letter to the Thessalonians (1:1-4, 11-12),

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

Grace to you and peace from God our Father and the Lord Jesus Christ.

We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing. Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.

To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

*Reader* Hear what the Spirit is saying to God's people

*People* **Thanks be to God**

### Sequence Hymn: *Hymnal 1982 #448 - O love, how deep, how broad, how high (v. 1-3)*



1 O love, how deep, how broad, how high, how pass - ing  
2 For us bap - tized, for us he bore his ho - ly  
3 For us he prayed; for us he taught; for us his



1 thought and fan - ta - sy, that God, the Son of  
2 fast and hun - gered sore; for us temp - ta - tions  
3 dai - ly works he wrought: by words and signs and



1 God, should take our mor - tal form for mor - tals' sake.  
2 sharp he knew; for us the tempt - er ov - er - threw.  
3 ac - tions, thus still seek - ing not him - self, but us.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt. Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.; harm. after Basil Harwood (1859-1949).

**[Please stand for the proclamation of the Gospel]**

*Priest*            The Holy Gospel of our Lord Jesus Christ according to Luke (19:1 - 10)

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

Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So, he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So, he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost."

*Reader*            The Gospel of the Lord

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

**Sermon by The Rev. Stephen C. Day**

**The Nicene Creed [Please stand, as you are able]** *(From The Book of Common Prayer)*

***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 – Form II [The people may be seated]**

I ask your prayers for God's people throughout the world; for our Bishop, Marty; for this gathering; and for all ministers and people.

Pray for the Church.

*Silence*

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

*Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

*Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him.

Pray that they may find and be found by him.

*Silence*

I ask your prayers for the departed.

Pray for those who have died.

*Silence*

Praise God for those in every generation in whom Christ has been honored.

Pray that we may have grace to glorify Christ in our own day.

*Silence*

On the Anglican Cycle of Prayer, we pray for The Anglican Church of Chile (Iglesia Anglicana de Chile).

In the Diocese of Montana, we pray for St. Peter's Cathedral, Helena and the Rev. Scott Anderson, Dean. We also pray for Camp Marshall.

In our St. Stephen's community, we pray for Dannielle, David, Dorothy, and Richard. We also pray for our adopted unit at The Billings Clinic hospital.

*Celebrant then adds concluding collect*

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Leader and People*

***God of all mercy,***

***we confess that we have sinned against you,***

***opposing your will in our lives.***

***We have denied your goodness in each other,***

***in ourselves, and in the world you have created.***

***We repent of the evil that enslaves us,***

***the evil we have done,***

***and the evil done on our behalf.***

***Forgive, restore, and strengthen us***

***through our Savior Jesus Christ,***

***that we may abide in your love***

***and serve only your will. Amen.***

*The Bishop when present, or the Priest, stands and says*

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

### The Peace

*All stand. The Celebrant says to the people [Please stand, as you are able]*

The peace of Christ be always with you.

*People And also with you.*

### Offertory Hymn: *Hymnal 1982 #313 - Let thy Blood in mercy poured (v. 1-2)*

1 Let thy Blood in mer - cy poured, let thy gra - cious  
2 Thou didst die that I might live; bless - ed Lord, thou

Bo - dy bro - ken, be to me, O gra - cious Lord,  
cam'st to save me; all that love of God could give

*Refrain*

of thy bound-less love the to - ken. Thou didst give thy -  
Jes - us by his sor - rows gave me. self for me, now I give my - self to thee.

The musical score is written in G minor (one flat) and 4/4 time. It features a treble clef and a bass clef. The melody is primarily in the treble clef, with a bass line providing harmonic support. The lyrics are printed below the notes, with two verses indicated by '1' and '2'. A 'Refrain' section is marked with a double bar line and a repeat sign.

Words: Greek; tr. John Brownlie (1859-1925). Music: *Jesus, meine Zuversicht*, melody Johann Cruger (1598-1662); harm. after *The Chorale Book for England*, 1863.



## Anthem

Praise God, from whom all blessings flow; praise  
him, all creatures here be - low; praise him a - bove, ye  
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)  
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

## Eucharistic Prayer 2

*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 our thanks and praise.***

We praise you and we bless you, holy and gracious God, source of life abundant.

From before time you made ready the creation.

Your Spirit moved over the deep

and brought all things into being: sun, moon, and stars;

earth, winds, and waters;

and every living thing.

You made us in your image,

and taught us to walk in your ways.

But we rebelled against you, and wandered far away;

and yet, as a mother cares for her children,

you would not forget us.

Time and again you called us

to live in the fullness of your love.

And so, this day we join with Saints and Angels

in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

*Celebrant and People*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
might, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est. \_\_\_\_\_

*Then the Celebrant continues* **[People may stand or kneel]**

Glory and honor and praise to you, holy and living God.

To deliver us from the power of sin and death

and to reveal the riches of your grace,

you looked with favor upon Mary, your willing servant,

that she might conceive and bear a son,

Jesus the holy child of God.

Living among us, Jesus loved us.

He broke bread with outcasts and sinners,

healed the sick, and proclaimed good news to the poor.

He yearned to draw all the world to himself

yet we were heedless of his call to walk in love.

Then, the time came for him to complete upon the cross the sacrifice of his life,

and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends.

He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat:

This is my Body, which is given for you.

Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you,

gave it to them, and said:

"Drink this, all of you:

This is my Blood of the new Covenant,

which is poured out for you and for all

for the forgiveness of sins.

Whenever you drink it,  
do this for the remembrance of me.”

Now gathered at your table, O God of all creation,  
and remembering Christ, crucified, and risen,  
who was and is and is to come,  
we offer to you our gifts of bread and wine,  
and ourselves, a living sacrifice.  
Pour out your Spirit upon these gifts  
that they may be the Body and Blood of Christ.  
Breathe your Spirit over the whole earth  
and make us your new creation,  
the Body of Christ given for the world you have made.

In the fullness of time bring us,  
with all your saints,  
from every tribe and language and people and nation,  
to feast at the banquet prepared  
from the foundation of the world.

Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honor, glory, and praise,  
for ever and ever. **AMEN.**

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

*Officiant and People*

***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 Breaking of the Bread

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*Celebrant then says*

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

*All are welcome at the Lord's Table at St. Stephen's Episcopal Church.*

*Communion in one kind (the bread or the wine) is just as valid as communion in both kinds.*

*If you would like to receive a blessing instead of receiving communion, simply come forward with your arms crossed. Gluten-free wafers are available, please inform the greeter/usher as soon as possible.*

*After Communion, the Celebrant says*

Let us pray.

**Post-Communion Prayer [People may stand or kneel]**

*Loving God,*

*we give you thanks*

*for restoring us in your image*

*and nourishing us with spiritual food*

*in the Sacrament of Christ's Body and Blood.*

*Now send us forth*

*a people, forgiven, healed, renewed;*

*that we may proclaim your love to the world*

*and continue in the risen life of Christ our Savior. Amen.*

**Blessing**

The Wisdom of God the Love of God  
and the Grace of God strengthen you  
to be Christ's hands and heart in this world,  
in the name of the Holy Trinity. **AMEN.**

**Announcements**

# Recessional Hymn: *Hymnal 1982 #410* - Praise, my soul, the King of heaven

*Unison or harmony*

1 Praise, my soul, the King of heaven; to his feet thy tribute bring;  
 2 Praise him for his grace and favor to his people in distress;  
 3 Fa-ther-like he tends and spares us; well our fee-ble frame he knows;  
 4 An-gels, help us to a-dore him; ye be-hold him face to face;

ran-somed, healed, re-stored, for-giv-en, ev-er-more his prais-es sing:  
 praise him still the same as ev-er, slow to chide, and swift to bless:  
 in his hand he gen-tly bears us, res-cues us from all our foes.  
 sun and moon, bow down be-fore him, dwell-ers all in time and space.

Al-le-lu-ia, al-le-lu-ia! Praise the ev-er-last-ing King.  
 Al-le-lu-ia, al-le-lu-ia! Glo-rious in his faith-ful-ness.  
 Al-le-lu-ia, al-le-lu-ia! Wide-ly yet his mer-cy flows.  
 Al-le-lu-ia, al-le-lu-ia! Praise with us the God of grace.

*Descant for use with unison singing*

4 An-gels, help us to a-dore him; ye be-hold him face to face;  
 sun and moon, bow down be-fore him, dwell-ers all in time and space.  
 Al-le-lu-ia, al-le-lu-ia! Praise with us the God of grace.

Words: Henry Francis Lyte (1793-1847). Music: *Lauda anima*, John Goss (1800-1880); desc. Craig Sellar Lang (1891-1971).  
 Descant by permission of Novello and Company, Limited.

*Celebrant*  
*People*

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

## **Churchy Terms of the Week - Enriching Our Worship**

A collection of supplemental liturgical materials prepared by the Standing Liturgical Commission (1997) and published by Church Publishing Incorporated. It includes resources and forms for Morning and Evening Prayer, Order of Worship for the Evening, the Great Litany, and the Holy Eucharist. The canticles and prayers represent the recovery of ancient biblical and patristic images, including the identification of Christ with Wisdom and language for God that does not use familiar masculine terms. The liturgical texts reflect the influence of the prayer experience of women, and a desire to honor that experience while remaining faithful to the norms of liturgical prayer as received by the Episcopal Church. Supplemental liturgical texts may only be used with the permission of the diocesan bishop, or the appropriate ecclesiastical authority in the absence of the diocesan bishop. These texts may be used in conjunction with Rite 2 liturgies of the BCP, or supplemental texts may be used to develop an entire liturgy. Copyright is extended to congregations for reproduction of texts included in *Enriching Our Worship*.

### ***Filioque***

Latin for “and the Son.” The words were added to the Nicene Creed at the Council of Toledo in 589 and gradually grew in acceptance in the west. The *filioque* states that the Holy Spirit proceeds not only from the Father, but from the Father and the Son. The Eastern Orthodox churches condemn the addition as contrary to the admonition of the Council of Chalcedon (451) that no change be made in the faith expressed in the Nicene Creed. Disagreement over the *filioque* was a major cause of conflict between the eastern and western churches. The Lambeth Conference of 1988 recommended that the phrase be dropped from the Nicene Creed in Anglican churches. The 1994 General Convention of the Episcopal Church resolved to delete the *filioque* from the Nicene Creed in the next edition of the Prayer Book.

Adapted from Don S. Armentrout’s *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* Church Publishing Inc., 2000.

**The *filioque* clause is excluded from The Nicene Creed in *Enriching Our Worship*. This confuses people, so Father Stephen used the *BCP* version instead.**



*"Zaccheus welcomes Jesus" by JESUS MAFA, 1973*

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