



SAINT STEPHEN'S EPISCOPAL CHURCH
HOLY EUCHARIST: RITE I
SUNDAY, NOVEMBER 27, 2022
THE FIRST SUNDAY OF ADVENT

Processional Hymn: *Hymnal 1982 #74 - Blest be the King whose coming*

1 Blest be the King whose coming is in the name of
2 Blest be the King whose coming is in the name of
3 Blest be the King whose coming is in the name of
4 Blest be the King whose coming is in the name of

God! For him let doors be o - pened, no hearts a - gainst him
God! By those who tru - ly lis - ten his voice is tru - ly
God! He on - ly to the hum - ble re - veals the face of
God! He of - fers to the bur - dened the rest and grace they

barred! Not robed in roy - al splen - dor, in
heard; pi - ty the proud and haugh - ty, who
God. All power is his, all glo - ry! All
need. Gen - tle is he and hum - ble! And

power and pomp, comes he; but clad as are the
 have not learned to heed the Christ who is the
 things are in his hand, all a - ges and all
 light his yoke shall be, for he would have us

poor - est, such his hu - mil - i - ty!
 Prom - ise, who has a - tone - ment made.
 peo - ples, till time it - self shall end!
 bear it so he can make us free!

Words: Federico J. Pagura (b. 1923); tr. Fred Pratt Green (1903-2000), alt. Copyright © 1974, by Hope Publishing company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Harmonization Copyright © 1984, Ronald Arnatt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635) alt.; harm. and desc. Ronald Arnatt (b. 1930).

A Penitential Order: Rite One

Celebrant Bless the Lord who forgiveth all our sins.

People ***His mercy endureth for ever.***

The Celebrant continues

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John 1:8,9*

The Deacon or Celebrant then says

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People

***Almighty and most merciful Father,
 we have erred and strayed from thy ways like lost sheep,***

*we have followed too much the devices and desires of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for His sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.*

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

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of His Holy Spirit. **Amen.**

The Word of God

Celebrant Lord, have mercy upon us.

People *Christ, have mercy upon us*

Celebrant Lord, have mercy upon us.

The Collect of the Day

Celebrant The Lord be with you.

People *And with thy spirit.*

Celebrant *Let us pray*

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through Him who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. **Amen.**

[The people may be seated for the readings]

A Reading from the prophet Isaiah (2:1 – 5),

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

In days to come

the mountain of the Lord's house
shall be established as the highest of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.

Many peoples shall come and say,
'Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths.'

For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.

He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into ploughshares,
and their spears into pruning-hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.

O house of Jacob,
come, let us walk
in the light of the Lord!

Reader *The Word of the Lord*

People *Thanks be to God*

Psalm 122

1 I was glad when they said to me, *
"Let us go to the house of the Lord."

2 Now our feet are standing *
within your gates, O Jerusalem.

3 Jerusalem is built as a city *
that is at unity with itself;

4 To which the tribes go up,
the tribes of the Lord, *
the assembly of Israel,
to praise the Name of the Lord.

5 For there are the thrones of judgment, *
the thrones of the house of David.

6 Pray for the peace of Jerusalem: *
"May they prosper who love you.

7 Peace be within your walls *
and quietness within your towers.

8 For my brethren and companions' sake, *
I pray for your prosperity.

9 Because of the house of the Lord our God, *
I will seek to do you good."

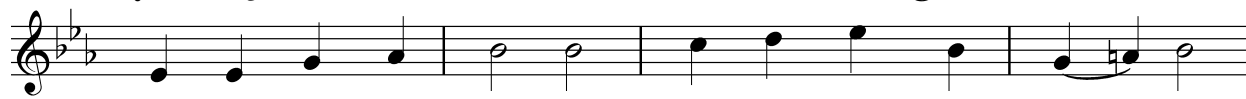
A Reading from the Letter to the Romans (13:11 – 14),

You know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Reader The Word of the Lord

People ***Thanks be to God***

Sequence Hymn: *Hymnal 1982 #53 - Once he came in blessing*



1 Once he came in bless - ing, all our ills re - dress - ing;
 2 Still he comes with - in us, still his voice would win us
 3 Thus, if thou canst name him, not a - shamed to claim him,
 4 One who thus en - dur - eth bright re - ward se - cur - eth.



came in like - ness low - ly, Son of God most ho - ly;
 from the sins that hurt us, would to Truth con - vert us:
 but wilt trust him bold - ly nor dost love him cold - ly,
 Come, then, O Lord Je - sus, from our sins re - lease us;



bore the cross to save us, hope and free - dom gave us.
 not in tor - ment hold us, but in love en - fold us.
 he will then re - ceive thee, heal thee, and for - give thee.
 let us here con - fess thee till in heaven we bless thee.

Words: Jan Roh (1485?-1547); tr. Catherine Winkworth (1827-1878), alt. Music: *Gottes Sohn ist kommen*, melody Michael Weisse (d. 1534); harm. Jack W. Burnam (b. 1946).

[Please stand for the proclamation of the Gospel]

Priest The Holy Gospel of our Lord Jesus Christ according to Matthew (24:36 – 44)
People ***Glory be to thee, O Lord.***

Jesus said to the disciples, “But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore, you also must be ready, for the Son of Man is coming at an unexpected hour.”

Reader The Gospel of the Lord
People ***Praise be to thee, O Christ***

Sermon by The Rev. Stephen C. Day

The Nicene Creed [Please stand, as you are able]

We believe in one God,

the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through Him all things were made.

For us and for our salvation

He came down from heaven:

by the power of the Holy Spirit

He became incarnate from the Virgin Mary,
and was made man.

For our sake He was crucified under Pontius Pilate;

He suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

He ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son, He is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

The Prayers of the People [The people may be seated]

The Deacon or other person appointed says

Let us pray for the whole state of Christ's Church and the world.

After each paragraph of this prayer, the People may make an appropriate response, as directed.

Almighty and ever living God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, especially to Marty our Bishop and Stephen our Priest, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their lives.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially Joseph our President, Greg our Governor, and Bill our Mayor, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

On the Anglican Cycle of Prayer, we pray for The Anglican Church in Japan (Nippon Sei Ko Kai).

In the Diocese of Montana, we pray for St. James', Lewistown and The Rev. Jean Collins, Rector. We also pray for Camp Marshall.

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

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Saint Stephen and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate.
Amen.

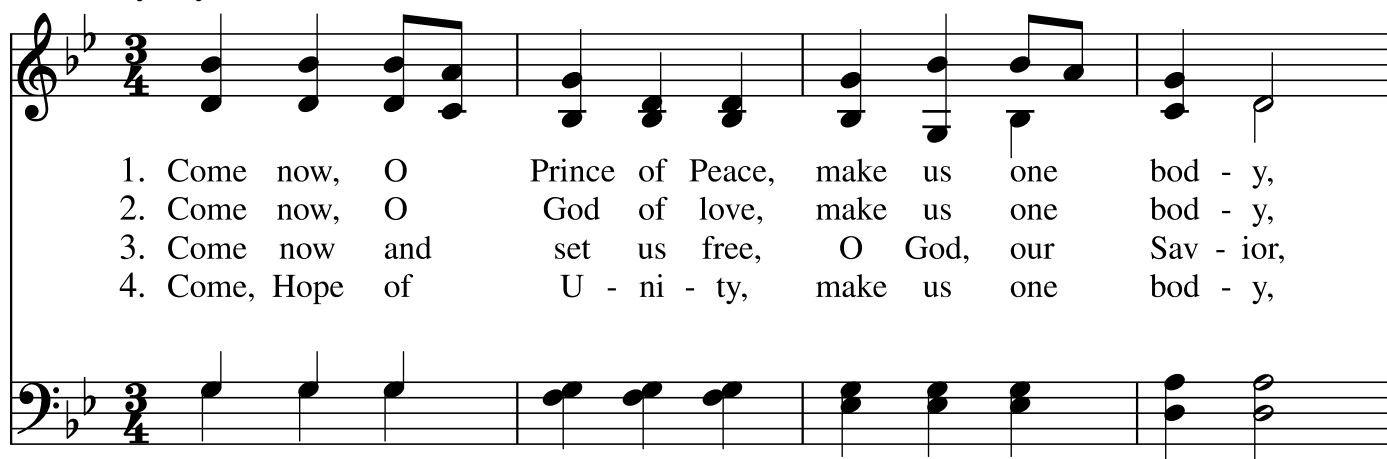
The Peace

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


The peace of the Lord be always with you.

People And with thy spirit.

Offertory Hymn: *Wonder, Love, and Praise* #795 - Come now, O Prince of Peace



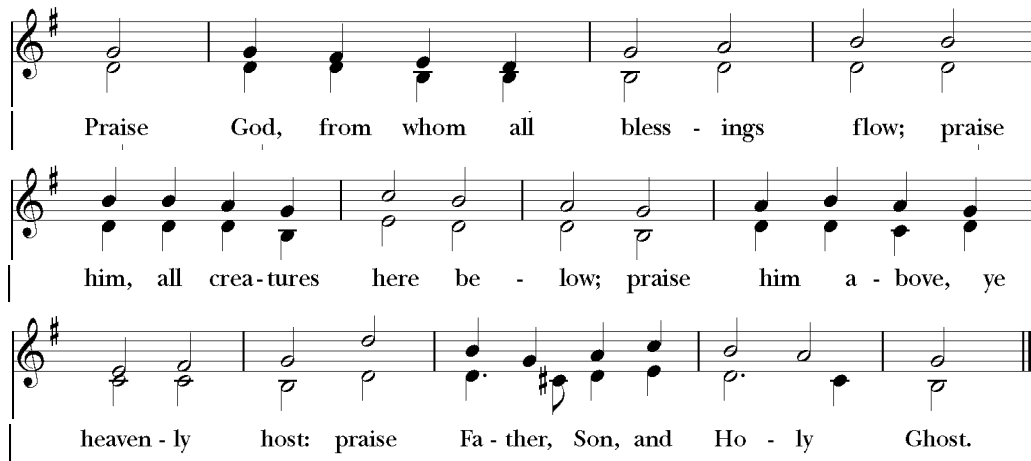
1. Come now, O Prince of Peace, make us one bod - y,
 2. Come now, O God of love, make us one bod - y,
 3. Come now and set us free, O God, our Sav - ior,
 4. Come, Hope of U - ni - ty, make us one bod - y,



come, O Lord Je - sus, rec - on - cile your peo - ple.
 come, O Lord Je - sus, rec - on - cile your peo - ple.
 come, O Lord Je - sus, rec - on - cile all na - tions.
 come, O Lord Je - sus, rec - on - cile all na - tions.

Words: Geonyong Lee; para. Marion Pope, alt. Music: *O-so-so*, Geonyong Lee.

Anthem



Praise God, from whom all blessings flow; praise
him, all creatures here below; praise him above, ye
heavenly host: praise Father, Son, and Holy 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 I

Celebrant The Lord be with you.

People ***And with thy spirit.***

Celebrant Lift up your hearts.

People ***We lift them unto the Lord.***

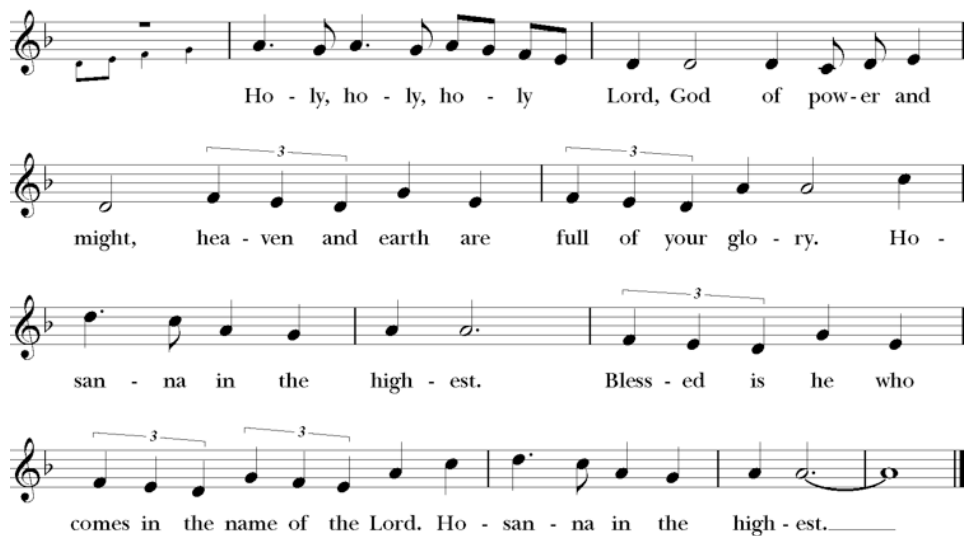
Celebrant Let us give thanks unto our Lord God.

People ***It is meet and right so to do.***

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in Him of everlasting life; that when He shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold His appearing.

Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing,

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]**

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again.

For in the night in which He was betrayed, He took bread; and when He had given thanks, He brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, He took the cup; and when He had given thanks, He gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in His blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body

and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with Him, that He may dwell in us, and we in Him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **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.

The musical notation consists of four staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the first line of the 'Alleluia' chorus. The second staff contains the beginning of the 'Christ our Pass-over' section. The third staff contains the middle of the 'Christ our Pass-over' section. The fourth staff contains the second line of the 'Alleluia' chorus. The music ends with a double bar line.

The following prayer may be said. The People may join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood, that we may evermore dwell in Him, and He in us. Amen.

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.

If you wish to receive the wine, we ask you to either take a sip from the chalice or hand over the wafer to the person with the chalice who will then carefully intinct the wafer and hand it back to you.

After Communion, the Celebrant says

Let us pray.

Post-Communion Prayer [People may stand or kneel]

Almighty and ever living God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Blessing

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Announcements

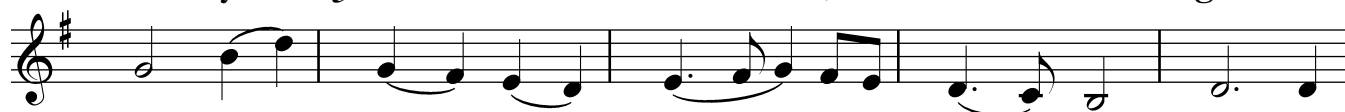
Churchy Term of the Week – Rite 1, Rite 2.

The 1979 BCP provides the services of Morning and Evening Prayer, the Holy Eucharist, and the Burial Office in both traditional language and contemporary language rites. The traditional language rites are known as Rite 1, and the contemporary language rites are known as Rite 2. The BCP also presents the collects for the church year in both traditional and contemporary language. The Rite 1 liturgies reflect the language and piety of the Elizabethan era and the first BCP, although the structure of these liturgies also reflects the influence of modern liturgical scholarship. The Rite 2 liturgies reflect more fully the influence of the liturgical movement and contemporary theology. Rite 2 liturgies tend to reflect greater sensitivity for inclusive language issues. The proper liturgies for special days (such as Ash Wednesday and Palm Sunday), pastoral offices (such as the Celebration and Blessing of a Marriage), and episcopal services (such as ordinations) are printed in contemporary language in the BCP. When these services are celebrated in the context of a Rite 1 Eucharist, the contemporary idiom may be conformed to traditional language (BCP, p. 14). *The Hymnal 1982* and *The Hymnal 1982 Accompaniment Edition, Vol. 1*, provide service music settings that are designated for Rite 1 and Rite 2 services of Morning and Evening Prayer and the Eucharist.

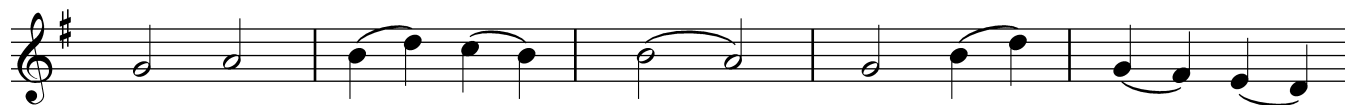
Although the structure of Rite 1 and Rite 2 liturgies are essentially the same, the options and requirements of the rites differ in certain respects. For example, the Rite 1 Eucharist requires the collect for purity in the entrance rite (BCP, p. 323), but the collect for purity may be omitted in Rite 2 (BCP, p. 355). The summary of the Law is optional in the Rite 1 Eucharist, but it is not included as an option in the Rite 2 Eucharist. The prayer for the whole state of Christ's Church and the world (BCP, pp. 328–330) is presented as an option in the Rite 1 Eucharist, but this prayer is not included in the Rite 2 service. The BCP also provides six forms for the prayers of the people which may be done in traditional or contemporary language. The Rite 1 Eucharist includes two biddings to confession, the first of which dates to 1548. This bidding begins, "Ye who do truly and earnestly repent you of your sins" (BCP, p. 330). It is not found in the Rite 2 Eucharist. The Rite 1 Eucharist allows one or more of four sentences of scripture to be said after the confession and absolution. These sentences, previously known as the "comfortable words," do not appear in the Rite 2 Eucharist. The *Agnus Dei* and the prayer of humble access may be said after the breaking of the bread in the Rite 1 Eucharist (BCP, p. 337). These prayers are not presented as options in the Rite 2 Eucharist, although a suitable anthem may be used after the breaking of the bread. A blessing by the bishop or priest is required after the post-communion prayer in the Rite 1 Eucharist, but this blessing is optional in the Rite 2 Eucharist (BCP, pp. 339, 366).

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

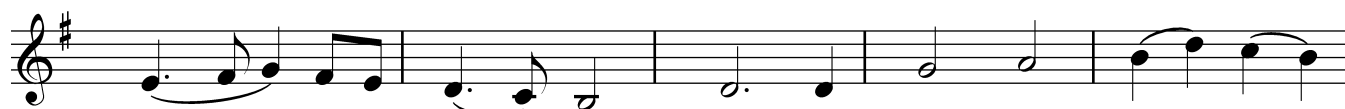
Recessional Hymn: *Hymnal 1982 #57 - Lo! he comes, with clouds descending*



1 Lo! he comes, with clouds de - scend - ing, once for
 2 Ev - ery eye shall now be - hold him, robed in
 3 Those dear tok - ens of his pas - sion still his
 4 Yea, a - men! let all a - dore thee, high on



our sal - va - tion slain; thou - sand thou - sand
 dread - ful ma - jes - ty; those who set at
 daz - zling bo - dy bears, cause of end - less
 thine e - ter - nal throne; Sa - vior, take the



saints at - tend - ing swell the tri - umph of his
 nought and sold him, pierced, and nailed him to the
 ex - ul - ta - tion to his ran - somed wor - ship -
 power and glo - ry; claim the king - dom for thine



train: Al - le - lu - ia! Al - le - lu - ia!
 tree, deep - ly wail - ing, deep - ly wail - ing,
 ers; with what rap - ture, with what rap - ture,
 own: Al - le - lu - ia! Al - le - lu - ia!



Al - le - lu - ia! Christ the Lord re - turns to reign.
 deep - ly wail - ing, shall the true Mes - si - ah see.
 with what rap - ture gaze we on those glo - rious scars!
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

Words: Charles Wesley (1707-1788). Music: *Helmsley*, melody Thomas Augustine Arne (1710-1778); harm. Ralph Vaughan Williams (1872-1958), alt.

Celebrant Go in peace to love and serve the Lord.

People *Thanks be to God.*



“The Leftovers Title Sequence” by Garson Yu and yU+co for HBO, ~ 2014

Saint Stephen’s Episcopal Church is a part of the Episcopal Diocese of Montana

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